









# The National Catholic Educational Association

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## REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE TWENTY-FOURTH ANNUAL MEETING DETROIT, MICH. JUNE 27, 28, 29, 30, 1927

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DAVID P. QUAILEY,

CENSOR DEPUTATUS

*Imprimatur:*

† JAMES J. HARTLEY

BISHOP OF COLUMBUS

COLUMBUS, OHIO, SEPTEMBER 20, 1927

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 Mr. Edward A. Fitzpatrick, Ph. D., Milwaukee, Wis. } 1926-1932  
 Rev. D. J. McHugh, C. M., M. S., Chicago, Ill.

## GENERAL OFFICE OF THE ASSOCIATION

1651 East Main St., Columbus, Ohio



# CONSTITUTION

## ARTICLE I

### NAME

SECTION 1. The name of this Association shall be The Catholic Educational Association of the United States.

## ARTICLE II

### OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

## ARTICLE III

### DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

## ARTICLE IV

### OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

## ARTICLE V

### THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association, and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

## ARTICLE VI

### THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President General shall perform the duties. In the absence of the President General and all Vice Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

## ARTICLE VII

### THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

## ARTICLE VIII

### THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

## ARTICLE IX

### THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the Association meetings.



SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

## ARTICLE X

### MEMBERSHIP

SECTION I. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

## ARTICLE XI

### MEETINGS

SECTION I. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

## ARTICLE XII

## AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

## ARTICLE XIII

## BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

## BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.



## INTRODUCTION

The Twenty-fourth Annual Meeting of the National Catholic Educational Association was held at Detroit, Michigan, on June 27-30, 1927. There was a large attendance at all the sessions, and a deep interest was manifested in the work of each Department by the members who took part in the proceedings.

The Report of the meeting contains the papers read in the Departments and Sections, and a summary of the discussions. They give evidence of the deep interest which the Catholic educators of the country have in the problems that confront them, and of the earnest desire which all have to cooperate in promoting the good of the Church and the spiritual welfare of our youth.

The word, National, by vote of the Executive Board and of the Association, has now been added to the title to indicate the scope of the influence of the Association.



## MEETINGS OF THE EXECUTIVE BOARD

WASHINGTON, D. C., FEBRUARY 9, 1927

A meeting of the Executive Board of the Catholic Educational Association was held at the Catholic University of America, Washington, D. C., at 10:00 A. M., Wednesday, February 9, 1927.

The following members were present: Rt. Rev. Msgr. John B. Peterson, Ph.D.; Very Rev. James A. Burns, C.S.C., Ph.D.; Rt. Rev. Francis W. Howard, D.D.; Rt. Rev. Archabbot Aurelius Stehle, O.S.B., D.D.; Rev. John B. Furay, S.J.; Brother Thomas, F.S.C.; Very Rev. Thomas Plassmann, O.F.M., Ph.D., D.D.; Very Rev. Bernard P. O'Reilly, S.M.

Very Rev. Daniel J. Ryan, rector of the Sacred Heart Seminary, Detroit, Mich., was present by invitation.

Rt. Rev. Thomas J. Shahan, D.D., was not able to attend the opening of the session on account of being obliged to attend a funeral.

Rev. Albert C. Fox, S.J., sent a telegram to the effect that he had been detained at the last moment.

The minutes of the last meeting were read and approved.

The Secretary General stated that the report of the Louisville meeting of the Catholic Educational Association had been printed and distributed.

Rev. John B. Furay gave a report of the program of the Seminary Department.

Brother Thomas reported on the program of the College Department.

Monsignor Smith wrote that the program of the School Department was in preparation.

The Program Committee of the Executive Board made a number of recommendations in regard to papers for the general meeting.

The various features of the programs submitted were discussed by all the members present.

It was moved and seconded that all departments of the Association be requested to emphasize the importance of the teaching of Latin and the preparation for the teaching of Latin, in the programs for 1927. The motion was carried.

Brother Thomas reported that a meeting of the Executive Committee of the College Department had been held in Cincinnati during the Christmas holidays. The Executive Committee of the College Department made a unanimous recommendation to the Executive Board that a High School Department be formed in the Association. The recommendation was received and placed on file. After a general discussion of various topics of interest to the Association the meeting adjourned.

†FRANCIS W. HOWARD,  
Bishop of Covington,  
*Secretary.*

DETROIT, MICH., JUNE 27, 1927

A meeting of the Executive Board of the Catholic Educational Association was held at the Secretary General's rooms in the Hotel Statler, Detroit, June 27, 1927, at 3:00 P. M.

The following members were present: Rt. Rev. Thomas J. Shahan, D.D., President General; Rt. Rev. Francis W. Howard, D.D., Secretary General; Rt. Rev. Msgr. Francis T. Moran, D.D., Treasurer General; Very Rev. James A. Burns, C.S.C., Ph.D., Second Vice President General; Rev. John B. Furay, S.J.; Very Rev. Thomas Plassmann, O.F.M., Ph.D., D.D.; Brother Thomas, F.S.C.; Rev. Albert C. Fox, S.J.; Very Rev. Bernard P. O'Reilly, S.M.; Rt. Rev. Msgr. Joseph F. Smith, P.R.; Rt. Rev. Archabbot Aurelius Stehle, O.S.B., D.D.

Present by invitations were: Very Rev. Felix M. Kirsch, O.M. Cap.; Rev. Paul L. Blakely, S.J.; Rev. Samuel H. Horine, S.J. Rev. Edmund Corby acted as assistant to the Secretary General.

The minutes of the meeting at Louisville in 1926 and at the

Catholic University of America, February 9, 1927, were read and approved. The annual report of the Secretary General was given, approved, and ordered to be placed on file.

The Rt. Rev. Secretary recommended in his report that the effort be made to reduce the bulk of the annual report. He also noted the tendencies evident in the educational field to-day, the tendency of the State to absorb the functions of the home and Church, the influence of secularism, and the question of standardization. He recommended that we hold to our traditions; and stated that by so doing we are proving ourselves helpful to the country itself in its educational interests.

The Treasurer General presented his report. An Auditing Committee was appointed by the Chairman, and having examined the accounts, the Committee presented their report:

"The Auditing Committee after due examination of the vouchers and books pronounce the report of the Treasurer General correct.

ARCHABBOT AURELIUS STEHLE, O. S. B.

REV. BERNARD P. O'REILLY, P. R.

RT. REV. MSGR. JOSEPH F. SMITH, P. R.

*Committee."*

The Executive Board then proceeded to the election of a Secretary General for the period of three years. Archabbot Aurelius Stehle renominated Rt. Rev. Francis W. Howard, D. D., and the election was unanimous.

Under miscellaneous business the question of the place for the next meeting was discussed. It was decided that the Board request the Program Committee to decide on the place of meeting before November.

A letter of Rev. Edward F. Garesché, S. J., relative to a Department on Instruction for Catholic Nurses was read. It was decided to appoint a Committee to investigate and report at the next meeting of the Board.

The proposal of Rev. Alphonse M. Schwitalla, S. J., regarding a section or department for graduate schools was next considered. No action was taken.

A motion carried that a cablegram be sent to His Eminence,



the Cardinal Secretary of State, in the name of the Association, asking the Apostolic Benediction.

Motion carried that the Chairman be instructed to appoint the Committees on Finance, Program and Publication with powers usually given to these Committees.

By request Rev. Felix Kirsch, O. M. Cap., Litt. D., spoke briefly on the question of a High School Department.

It was voted to postpone action.

After prayer, the meeting adjourned.

EDMUND CORBY,  
*Acting Secretary.*

# FINANCIAL REPORT

## OF

# The Catholic Educational Association

### TREASURER'S REPORT

Cleveland, Ohio, July 1, 1927

#### Receipts

1920		To Cash—	
July 1.	1.	Balance on hand.....	\$ 6,177 25
July 1.	1.	To Interest .....	16 82
July 6.	6.	Received dues at convention, Louisville.....	367 00
July 6.	6.	Received per Bishop Floersh.....	50 00
Aug. 9.	9.	Received per Secretary General.....	825 00
Sept. 4.	4.	Received per Secretary General.....	150 00
Oct. 16.	16.	Received per Secretary General.....	75 15
Nov. 5.	5.	Received per Secretary General.....	89 00
Dec. 7.	7.	Received per Secretary General.....	64 75
1927			
Jan. 8.	8.	Received per Secretary General.....	74 00
Jan. 8.	8.	To Interest .....	97 09
Feb. 8.	8.	Received per Secretary General.....	30 08
Mar. 5.	5.	Received per Secretary General.....	82 00
April 6.	6.	Received per Secretary General.....	46 40
May 6.	6.	Received per Secretary General.....	16 00
June 26.	26.	Received per Secretary General.....	5,758 89
June 26.	26.	Received per Secretary General.....	980 82
Total cash received.....			\$ 14,285 25

#### Expenditures

1926		By Cash—	
Aug. 31.	31.	Order No. 1. American Council on Education Annual Dues..	100 00
Aug. 31.	31.	Order No. 2. Rev. J. W. R. Maguire, C. S. V., Secretary Commission on Standardization.....	809 90
Aug. 31.	31.	Order No. 3. Rev. J. W. R. Maguire, C. S. V., Standardization	128 10
Aug. 31.	31.	Order No. 4. Salary Office Help, June and July.....	200 00
Aug. 31.	31.	Order No. 5. General Expenses, August 1, 1925, to June 30, 1926	78 72
Aug. 31.	31.	Order No. 6. Extra Office Help.....	17 75
Aug. 31.	31.	Order No. 7. Express on Books.....	6 50
Aug. 31.	31.	Order No. 8. Central Ohio Paper Co.....	11 77
Aug. 31.	31.	Order No. 9. Sullivan Press .....	4 00
Aug. 31.	31.	Order No. 10. F. J. Heer Printing Co.....	94 72

Aug. 31.	Order No. 11.	Refund on Overpayment of Dues.....	25 00
Oct. 22.	Order No. 12.	Secretary General, Expense Account.....	500 00
Oct. 22.	Order No. 13.	Salary Office Help, August and September....	200 00
Oct. 22.	Order No. 14.	The Central Ohio Paper Co.....	45 88
Oct. 22.	Order No. 15.	Postage .....	16 58
Oct. 30.	Order No. 16.	F. J. Heer Printing Co.....	201 16
Nov. 29.	Order No. 17.	Salary Office Help, October and November....	200 00
Nov. 29.	Order No. 18.	Sullivan Press .....	15 00
Nov. 29.	Order No. 19.	Expenses as Per Statement.....	8 65
Nov. 29.	Order No. 20.	Editorial Assistance .....	500 00
Nov. 29.	Order No. 21.	Extra Office Help.....	14 75
Dec. 18.	Order No. 22.	Advisory Committee Meeting at Philadelphia...	70 90
Dec. 23.	Order No. 23.	F. J. Heer Printing Co., 4,000 Copies Annual Report .....	3,012.69

## 1927

Mar. 15.	Order No. 24.	Rev. Edmund Corby.....	150 00
Mar. 15.	Order No. 25.	Advisory Committee Meeting, Philadelphia....	92 24
Mar. 15.	Order No. 26.	Central Ohio Paper Co.....	15 58
Mar. 15.	Order No. 27.	Postage on Bulletins.....	101 59
Mar. 15.	Order No. 28.	F. J. Heer Printing Co.....	69 18
Mar. 15.	Order No. 29.	Executive Board Meeting, Washington, D. C.	223 84
Mar. 15.	Order No. 30.	Extra Office Help.....	11 60
Mar. 15.	Order No. 31.	Sullivan Press .....	3 50
Mar. 16.	Order No. 32.	Salary Office Help, Dec., Jan. and Feb.....	300 00
April 18.	Order No. 33.	Salary Office Help, March and April.....	200 00
April 18.	Order No. 34.	Postage on Bulletins.....	43 81
April 18.	Order No. 35.	Central Ohio Paper Co.....	10 70
April 18.	Order No. 36.	Sullivan Press .....	24 50

Total cash expended..... \$ 7,508 06

## Summary

1927			
June 30.	Total receipts to date.....	\$ 14,285 25	
June 30.	Bills paid as per orders and vouchers attached.....	7,508 06	
	Cash on hand in treasury.....	\$ 6,777 19	
	Net cash received during year.....	8,108 00	

Signed: FRANCIS T. MORAN,

*Treasurer General*

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The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1926, to June 30, 1927:

July, 1926

1. Cash on hand.....	\$6,177 25
1. Dominican Coll., San Rafael, Cal.	20 00
1. Mother Josephine, Hartford.....	10 00
1. Holy Ghost Acad., Techny, Ill.....	10 00
1. Immaculata H. Sch., Wilmette, Ill.	10 00
1. Sacred Heart Acad., Lancaster, Pa.	10 00
1. St. Mary Acad., Salt Lake City..	10 00
1. Rev. J. J. Bonk, Milwaukee.....	2 00
1. Bro. Conrad, Manchester, N. H....	2 00
1. Rev. I. Fealy, Woodlawn, Md.....	2 00
1. Rev. B. H. Felsecker, St. Francis Wis.	4 00
Rev. G. Johnson, Portland, Me.....	2 00
Mr. A. W. Lynch, Chicago.....	2 00
Rev. T. Martin, Hillyard, Wash.	2 00
Rev. J. Reeves, Greensburg, Pa....	2 00
Rev. J. H. Schengber, Cincinnati	2 00
Sr. Agnes Bernard, Washington..	4 00
Sr. Admirabilis, Greenwich, Conn.	4 00
Sr. Blanche, Fayetteville, O.....	2 00
Sr. Eveline, Grand Rapids.....	2 00
Sr. Michael, Brooklyn.....	2 00
Sr. Theresa Joseph, Jacksonville, Fla.	2 00
Srs. Charity, Roxbury, Mass.....	2 00
Srs. Holy Cross, Anderson, Ind....	4 00
Srs. Notre Dame, Cleveland.....	2 00
Srs. St. Joseph, Charlestown, Mass.	2 00
Srs. St. Joseph, Broad St., Philadelphia	2 00
Srs. St. Joseph, Summer St., Philadelphia	2 00
1. Srs. St. Joseph, So. Bethlehem, Pa.	2 00
1. Rev. J. A. Supple, Lowell, Mass.	2 00
Srs. Mercy, Ansonia, Conn.....	2 00
Srs. Mercy, E. Boston.....	4 00
Rev. R. J. Armstrong, North Yakima, Wash.	2 00
6. Rev. J. Colligan, Olcott, N. Y....	2 00
6. Mr. F. E. Fitzgerald, Omaha.....	2 00
6. Rev. W. McConnell, Belmar, N. J.	2 00
Mt. St. Scholastica Acad., Atchison, Kans.	2 00
St. Elizabeth Sch., Oakland, Cal.	2 00
Srs. Notre Dame, Malden, Mass....	2 00
6. Srs. St. Joseph, Linwood Heights, Pa.	2 00
6. Rev. J. M. Stadelman, New York..	2 00
7. Rt. Rev. J. A. Floersh, D. D. Louisville	50 00
7. Sr. Lucilla, Mishawaka, Ind.....	2 00
7. Srs. St. Francis, Chicago.....	2 00
7. Srs. St. Joseph, St. Louis.....	2 00
8. Benziger Bros., Chicago.....	2 00
8. Rev. J. Middleton, Bronx, N. Y....	2 00
8. Srs. Notre Dame, Cincinnati.....	2
8. Srs. Notre Dame, Salem, Mass....	2

July, 1926

8. Srs. St. Dominic, Jersey City..	2 00
8. Srs. St. Joseph, Jersey City....	2 00
9. Rev. F. Dickman, Carthage, Ill	12 00
9. Srs. Charity, Lowell, Mass.....	2 00
9. Srs. Notre Dame, St. Louis.....	2 00
10. Srs. Prec. Blood, O'Fallon, Mo.	2 00
12. Rev. J. S. Kelly, Moline, Ill....	2 00
12. Rev. J. Mies, Detroit.....	2 00
12. Sr. Modesta, Wilmette, Ill.....	2 00
12. Srs. Notre Dame, Cleveland.....	2 00
12. Srs. St. Francis, Joliet, Ill.....	2 00
12. Rev. P. Ternes, Marine City, Mich.	2 00
13. St. Augustine Sem., Toronto, Ont.	25 00
13. Belmont Sch., Belmont, Cal.....	6 00
14. Rev. V. Fernandez, Malolos, Bulacan, P. I.....	2 00
15. Sr. Teresie, St. Louis.....	2 00
16. Ursuline College, Cleveland.....	20 00
16. Rev. G. Mayerhoefer, Hamilton, O.	6 00
17. Mother Cephas, Cedar Rapids, Ia.	6 00
17. Srs. St. Basil, Elmhurst, Pa.....	2 00
17. Creighton University, Omaha.....	20 00
19. Rev. R. Grace, Kalamazoo, Mich.	2 00
19. St. Francis Orphan Asylum, New Haven, Conn.	2 00
19. J. J. Toner, New York.....	2 00
20. Sr. St. Charles, Santa Rosa, Cal.	10 00
20. Miss A. C. Ferry, San Francisco	2 00
21. Srs. St. Francis, Cincinnati.....	2 00
21. Rev. C. Stetter, Kentland, Ind....	2 00
22. W. P. Dickerson, M. D., Newport News, Va.	2 00
23. Rev. C. M. Hegerich, Pittsburgh..	6 00
24. Msgr. M. Connolly, San Francisco	2 00
27. E. W. Reading, Milwaukee.....	2 00
29. M. Rogalin, New York.....	2 00
29. Benedictine Srs., Pittsburgh.....	2 00
29. Mother Dolores, Harrison, N. Y.	2 00
31. Interest .....	16 32

### CONVENTION RECEIPTS

June, 1926

28. Niagara Univ., Niagara Falls.....	25 00
28. St. Columban's Prep. Sem., Silver Creek, N. Y.....	10 00
28. J. M. Robb, Peoria, Ill.....	10 00
28. Rev. Father Aemilian, Louisville..	2 00
28. Miss B. Anthony, Cincinnati.....	2 00
June, 1926	
28. Rev. A. Berens, St. Mary's, Kans.	2 00
28. Rev. H. F. Brockman, Cincinnati..	2 00
28. Bro. Adalbert, Wheeling.....	2 00
28. Bro. Benjamin, Baltimore.....	2 00
28. Bro. Calixtus, New York.....	2 00
28. Rev. C. J. Cairns, Detroit.....	2 00
28. Col. P. H. Callahan, Louisville....	2 00
Rev. P. E. Campbell, Pittsburgh..	2 00

## June, 1928

23. R. T. Coffey, Boston.....	2 00
23. Rev. F. Connell, Esopus, N. Y.....	2 00
23. R. S. Cooney, New York.....	2 00
23. L. R. Courtney, Chicago.....	2 00
23. Rev. I. Curlinski, Sturtevant, Wis.....	2 00
23. Rev. M. A. Delaney, New York.....	2 00
23. B. Elder, Louisville.....	2 00
23. Rev. A. Feldhaus, Carthage, O.....	2 00
23. R. E. Ferry, New York.....	2 00
23. Rev. F. J. Finn, Cincinnati.....	2 00
23. J. F. Flynn, New York.....	2 00
23. J. T. Gellenbeck, Cincinnati.....	2 00
23. Rev. M. Gounley, Esopus, N. Y.....	2 00
23. Rev. J. C. Gunzelman, Dayton, O.....	2 00
23. Rev. C. H. Heithaus, Detroit.....	2 00
23. Rev. R. Hunt, San Francisco.....	2 00
23. Miss E. Jackson, Chicago.....	2 00
23. Miss M. C. Johnson, Washington	2 00
23. Rev. J. Kenkel, Rensselaer, Ind.....	2 00
23. Rev. J. F. Kauke, Louisville.....	2 00
23. Rev. A. E. Lafontaine, Ft. Wayne	2 00
23. T. B. Lawler, New York.....	2 00
23. Rev. T. McFadden, Princeton, N. J.....	2 00
23. Miss K. McMullan, New York.....	2 00
23. Rev. W. A. Maguire, Convent, La.....	2 00
23. Rev. L. A. Markle, Toronto, Ont.....	2 00
23. W. Matheny, Meadville, Pa.....	2 00
23. Rev. A. G. Meyering, Louisville.....	2 00
23. Rev. L. F. Miller, Columbus.....	2 00
23. E. J. Mulry, Boston.....	2 00
23. Rev. F. Nastvogel, North East, Pa.....	2 00
23. W. Nolan, Cedar Rapids, Ia.....	2 00
23. Rev. G. O'Bryan, Winchester, Ky.....	2 00
23. V. Rev. J. O'Hara, Philadelphia.....	2 00
23. Rev. F. O'Neill, Louisville.....	2 00
23. L. W. O'Rourke, Chicago.....	2 00
23. Rev. F. Pawlowski, Green Bay.....	2 00
23. Rev. R. J. Quinlan, Boston.....	2 00
23. V. Rev. A. H. Rabe, Clayton, Mo.....	2 00
23. Rev. T. H. Reverman, Louisville.....	2 00
23. Rev. A. Spitzer, St. Bernard, Ala.....	2 00
23. Rev. N. A. Steffen, Dubuque.....	2 00
23. Rev. A. M. Stitt, Detroit.....	2 00
23. Rev. P. Walsh, Louisville.....	2 00
23. Rev. A. C. Zoeller, Louisville.....	2 00
23. St. Ambrose Coll., Davenport.....	20 00
23. Coll. St. Benedict, St. Joseph,	
Minn.....	20 00
23. Rev. T. Aeschbacher, Floyds Knobs,	
Ind.....	2 00
23. Rev. J. F. Barbican, Milwaukee.....	2 00
23. Rev. F. Bredestege, Cincinnati.....	2 00
23. Bro. Leo, Oakland, Cal.....	2 00
23. F. Bruce, Milwaukee.....	2 00
23. Rev. P. Clune, Princeton, N. J.....	2 00
23. Rev. F. V. Corcoran, Webster	
Groves, Mo.....	2 00
23. Rev. P. Conroy, Bryantown, Md.....	2 00
23. Mr. J. Crumlish, Emmitsburg, Md.....	2 00
23. Rev. J. Doyle, Jeffersonville, Ind.....	2 00
23. Rev. F. Edic, Floyds Knobs, Ind.....	2 00
23. Rev. J. B. Fralick, Sandusky, O.....	2 00
23. Rev. A. Freeman, Goldsboro, N. C.....	2 00
23. Rev. H. Grimmelman, Norwood, O.....	2 00
23. Rev. J. H. Honnigford, West Baden,	
Ind.....	2 00
23. Rev. J. M. Jacobs, Brooklyn.....	2 00
23. Miss H. Kerr, Bloomington, Ind.....	2 00
23. A. Lesonsky, Saint Mary, Ky.....	2 00
23. Rev. L. Lindemann, New Albany,	
Ind.....	2 00
23. Rev. D. A. Lord, St. Louis.....	2 00
23. Rev. L. L. Mandeville, Washington	

## June, 1928

29. Mother Genoveva, Kansas City, Mo.....	2 00
29. Mother Barbara, St. John, Ky.....	2 00
29. Mother John, San Antonio.....	2 00
29. Mother Jolendis, St. Louis.....	2 00
29. Mother Praxedes, El Paso, Tex.....	2 00
29. Mother Petra, Rockville Center,	
N. Y.....	2 00
29. Rev. J. F. Naab, Winfield, L. I.....	2 00
29. Msgr. L. J. Nau, Norwood, O.....	2 00
29. Rev. J. Nepper, Rushville, Nebr.....	2 00
29. Rev. G. J. Rehring, Norwood, O.....	2 00
29. Rev. J. Reiner, Chicago.....	2 00
29. Rev. J. F. Ross, Brooklyn.....	2 00
29. Sr. Bernadette, St. Catherine P.	
O, Ky.....	2 00
29. Sr. Columba, Lexington, Ky.....	2 00
29. Sr. Eileen, New Madrid, Mo.....	2 00
29. Sr. Grace Madeleine, Brooklyn.....	2 00
29. Sr. Immaculata, Detroit.....	2 00
29. Sr. Adeline, Louisville.....	2 00
29. Sr. Aloysia, So. Amboy, N. J.....	2 00
29. Sr. Ambrose, Chicago.....	2 00
29. Sr. Basilina, Altoona, Wis.....	2 00
29. Sr. Bernard, Concordia, Kans.....	2 00
29. Sr. Bernard, Wheeling.....	4 00
29. Sr. Columkille, San Antonio.....	2 00
29. Srs. St. Dominic, College Point,	
L. I.....	2 00
29. Sr. Elise, Escanaba, Mich.....	2 00
29. Sr. Felicitas, Camden, N. J.....	2 00
29. Sr. A. Gonzaga, Wheeling.....	2 00
29. Sr. Honoria, St. Louis.....	2 00
29. Sr. Inez, St. Joseph, Minn.....	2 00
29. Sr. Regina, Cincinnati.....	2 00
29. Sr. Rose Gertrude, Brooklyn.....	2 00
29. Sr. Stanislaus, Manhattan, Kans.....	2 00
29. Sr. Rose Mary, Owensboro, Ky.....	2 00
29. Sr. Teresa Clare, Louisville.....	2 00
29. P. P. Young, Chicago.....	2 00
29. E. H. Davin, Chicago.....	2 00
29. Rev. J. W. Haun, Winona, Minn.....	2 00
29. Rev. R. G. Kirsch, Toledo, O.....	2 00
29. Rev. A. Link, Sidnev, Nebr.....	2 00
29. Rev. S. Morrison, Grand Rapids.....	2 00
29. Rev. C. P. Raffo, Louisville.....	2 00
29. Sr. Calasactius, Brooklyn.....	2 00
29. Sr. Francis Geronimo, Brooklyn.....	2 00
29. Sr. M. Aline, Mt. Vernon, O.....	2 00
29. Sr. M. Ann, Lebanon, Ky.....	2 00
29. Sr. M. Clare, Milwaukee.....	2 00
29. Sr. M. Francis, Newark, N. J.....	2 00
29. Sr. Generosa, Glen Riddle, Pa.....	2 00
29. Sr. Gratiana, Glen Riddle, Pa.....	2 00
29. Sr. M. Leander, Brooklyn.....	2 00
29. Sr. M. Lumena, Brooklyn.....	2 00
29. Sr. M. Philippa, Louisville.....	2 00
29. Sr. M. Ulfrida, Linn, Mo.....	2 00

## July, 1928

1. Srs. Mercy, Louisville.....	10 00
1. Miss K. A. Driscoll, Louisville.....	2 00
1. V. Rev. J. J. McAndrews, Emmits-	
burg, Md.....	2 00
1. Miss N. Murphy, Louisville.....	2 00
1. Miss R. A. Perry, Louisville.....	2 00
1. V. Rev. S. Schlang, Louisville.....	2 00

## August, 1928

8. Sr. Eugenia, Cleveland.....	2 00
8. Sr. Bernard, Germantown, Pa.....	2 00
8. Sr. Stanislaus, Philadelphia.....	16 00
4. St. Joseph Acad., Cincinnati.....	10 00
4. Rev. W. McDermott, Racine, Wis.....	2 00
6. Rev. J. L. McQuillen, Lilly, Pa.....	4 00

## August, 1926

6. Srs. Charity, S. Lawrence, Mass.	2 00
9. Webster Coll., Webster Groves, Mo.	20 00
Rev. J. Hurley, Swampscott, Mass.	2 00
10. Sr. Charlotte, Monticello, N. Y.	2 00
10. Sr. St. Margaret, Antigoniash, N. S.	4 00
11. Salvatorian Fathers, St. Nazianz, Wis.	2 00
11. Sr. Agnes Marie, Cleveland.	2 00
12. Mt. Aloysius Acad., Cresson, Pa.	10 00
12. Cent. Cath. H. Sch., Johnstown, Pa.	10 00
12. Sr. Eulalia, Connellsville, Pa.	2 00
12. Srs. Div. Providence, Pittsburgh.	2 00
12. Miss R. A. Fagan, Brooklyn.	2 00
14. Srs. Charity, San Francisco.	2 00
16. Rev. F. Heidenreich, Detroit.	2 00
17. St. Joseph Orphanage, Cincinnati.	2 00
17. Msgr. J. A. Weigand, Columbus.	4 00
19. Rev. J. H. Smith, E. Liverpool, O.	2 00
21. Acad. Sacred Heart, San Francisco	10 00
27. Srs. St. Joseph, Bayonne, N. J.	2 00
28. Sr. Bartholomew, Providence.	4 00
28. Sr. Columbia, Detroit.	2 00
30. La Salle Acad., Providence.	20 00
31. Reports	4 00

## September, 1926

1. De Paul University, Chicago.	20 00
2. Felician Sisters, Detroit.	2 00
3. Lacordaire Sch., Montclair, N. J.	5 00
10. Rev. L. Bouchard, Alpena, Mich.	2 00
10. Rev. T. Sharkey, Brooklyn.	2 00
10. S. S. Notre Dame, St. Charles, Mo.	2 00
16. Rt. Rev. J. T. Kidd, D. D., Calgary, Canada	5 00
16. Rev. J. V. Gerold, Castle Shannon, Pa.	2 00
16. Rev. J. D. O'Leary, Altoona, Pa.	2 00
16. Sr. Carita, New York.	4 00
30. St. Mary H. Sch., Bloomington, Ill.	20 00
30. C. F. Belden, Boston.	2 00
30. Sr. Leonora, Convent Sta., N. J.	2 00
30. Sr. Marie Elise, Paterson, N. J.	2 00
30. Sr. Vincentella, Brooklyn.	2 00
30. Report	1 00
30. Exchange	15

## October, 1926

13. Sr. Isabel, Newport, Ky.	2 00
18. Sr. Alphonse, Wild Rice, N. D.	18 00
20. Mt. Mercy Acad., Grand Rapids.	10 00
20. Miss L. M. Armstrong, Boston.	2 00
21. Rev. J. B. Craney, Dubuque.	10 00
22. St. Francis Coll., Loretto, Pa.	10 00
22. Rev. A. W. Tasch, Beatty, Pa.	2 00
25. Immaculata Seminary, Washington	2 00
26. Regis College, Denver.	20 00
27. Sr. Clara, Erie, Pa.	2 00
30. Bro. J. A. Waldron, San Antonio	2 00

## November, 1926

5. Miss K. L. Kane, Rochester.	2 00
11. St. Mary's Coll. & Acad., Notre Dame, Ind.	20 00
11. Mother Pauline, Notre Dame, Ind.	2 00
13. Rev. J. Gilrain, Manchester, N. H.	2 00
15. Rev. P. Scheier, Farmer, S. D.	2 00
15. Sr. Superior, Victoria, B. C.	4 00
16. Bros. Mary, Dubuque.	2 00
17. Srs. St. Francis, Union, Mo.	2 00
17. Bro. Bonaventure, Vicksburg, Miss.	2 00
17. Mons. M. E. Kiely, Rome, Italy	2 00

## November, 1926

30. Rt. Rev. J. Barry, D. D., Goulburn, N. S. W.	4 85
30. Rev. G. J. Bullion, Pittsburgh.	2 00
30. Sr. Paulette, Pittsburgh.	2 00
30. Rev. P. M. Stief, Lancaster, Pa.	2 00
30. Reports	13 90

## December, 1926

3. Nazareth Coll., Louisville.	5 00
3. St. Charles Sch., Detroit.	2 00
3. Rev. J. Schultz, Denzil, Sask.	2 00
7. Rt. Rev. T. J. E. Devoy, Manchester, N. H.	2 00
7. Srs. Div. Providence, Ludlow, Ky.	2 00
9. Bishop McDonnell Mem. H. Sch., Brooklyn	10 00
18. Acad. Holy Cross, Washington.	10 00
18. Rev. J. H. Fitzmaurice, New Haven, Conn.	2 00
18. Sr. Noela Rosaire, New York.	2 00
15. Maryland Coll., Scranton.	20 00
17. Rev. P. J. Schmid, E. Chicago, Ind.	5 00
31. Reports	12 00

## January, 1927

4. Rev. L. Schmidt, Schenectady, N. Y.	6 00
7. Rev. P. H. Griffin, Chicago.	2 00
10. Paradise Rectory & Agricultural Sch., Abbottstown, Pa.	12 00
11. Rev. J. Hickey, Norwood, O.	2 00
18. Srs. Bl. Sacrament, Philadelphia.	2 00
29. V. Rev. W. McNally, Philadelphia	2 00
29. Mother Andrew, Bound Brook, N. J.	2 00
31. Rev. G. Meyer, St. Bernard, O.	2 00
31. Interest	97 09
31. Stamp	08

## February, 1927

1. St. Ignatius H. Sch., Chicago.	5 00
4. Sr. Liguori, Riverside, R. I.	2 00
4. Miss C. C. Rooney, Windsor, N. S.	2 00
10. Rev. J. Klein, Marystown, Minn.	10 00
17. Rev. J. J. Collins, Albany.	2 00
17. Mother Regina, Avalon, Pa.	4 00
17. Srs. Div. Providence, Elmwood Place, O.	2 00
17. Srs. Notre Dame, Cleveland.	2 00
25. Reports	3 00

## March, 1927

7. Rev. G. Strassner, Little Rock.	2 00
7. Sr. M. Siena, Springfield, Ky.	2 00
9. St. Mary Acad., Windsor, Ont.	10 00
14. N. Moseley, New Haven, Conn.	2 00
15. St. Joseph Acad., Terre Haute.	2 00
17. Sr. Athanasius, Lansdale, Pa.	4 00
31. Rev. J. J. Cleary, Bronx, N. Y.	2 00
31. Sr. Carmel, Louisville.	2 00
31. Srs. Mt. Prec. Blood, E. St. Louis, Ill.	14 00
31. Rt. Rev. V. Wehrle, D. D., Bismarck, N. D.	2 00
31. Reports	4 40

## April, 1927

26. H. J. Moore, New York.	2 00
30. Reports	14 00

## May, 1927

4. Franciscan Fathers, Cincinnati.	2 00
4. Rev. J. F. Hickey, Norwood, O.	2 00
4. Rev. T. A. Powers, Steubenville, Ohio	8 00
4. Msgr. S. P. Weisinger, Columbus	2 00
5. St. Vincent Sem., Beatty, Pa.	25 00

## May, 1927

5. John Carroll Univ., Cleveland.....	20 00
5. Msgr. F. J. Van Antwerp, Detroit.....	10 00
5. Acad. St. Scholastica, Chicago.....	10 00
5. Sacred Heart Acad., Akron, O.....	10 00
5. St. Ignatius H. Sch., Chicago.....	5 00
5. St. Xavier Coll., Louisville.....	10 00
5. Bro. A. Schratz, Cincinnati.....	4 00
5. Bro. Columban, Buffalo.....	2 00
5. Bro. Eugene, Brooklyn.....	2 00
5. W. C. Bruce, Milwaukee.....	2 00
5. V. Rev. P. Collins, Butler, Pa.....	4 00
5. Rev. E. Corby, Georgetown, Ky.....	2 00
5. F. M. Crowley, Washington.....	2 00
5. Rev. L. A. Deering, Media, Pa.....	2 00
5. J. C. Dockrill, Chicago.....	2 00
5. Msgr. C. E. Duffy, Buffalo.....	2 00
5. V. Rev. P. H. Durkin, Rock Island, Ill.....	2 00
5. Rev. J. C. Fallon, Pittsburgh.....	2 00
5. Franciscan Fathers, Chicago.....	2 00
5. Rev. H. D. Gartland, Union City, N. J.....	2 00
5. Rev. T. P. Gillen, Pittsburgh.....	2 00
5. Rev. H. Grimmelsman, Norwood, Ohio.....	2 00
5. Rev. J. E. Hamill, Indianapolis.....	2 00
5. Rev. H. J. Heck, Columbus.....	2 00
5. Rev. C. A. Hickey, Cincinnati.....	2 00
5. Rev. H. F. Hillenmeyer, Fort Thomas, Ky.....	2 00
5. Rev. F. A. Houck, Toledo, O.....	2 00
5. Rev. J. Louis, Mavbee, Mich.....	2 00
5. Rev. J. J. Mellon, Philadelphia.....	2 00
5. Rev. C. J. Merkle, Newport, Ky.....	2 00
5. Msgr. F. T. Moran, Cleveland.....	2 00
5. Msgr. L. J. Nau, Norwood, O.....	2 00
5. O. L. Rosary Sch., Detroit.....	2 00
5. Rev. J. M. Petter, Rochester.....	2 00
5. Rev. F. N. Pitt, Louisville.....	2 00
5. Mr. W. L. Reenan, Cincinnati.....	2 00
5. Rev. G. Regenfuss, St. Francis, Wis.....	2 00
5. St. Mary's Sch., McKees Rocks, Pa.....	2 00
5. Rev. A. J. Sawkins, Toledo, O.....	2 00
5. Rev. F. Schulze, St. Francis, Wis.....	2 00
5. Sr. Maria Antonia, Pittsburgh.....	2 00
5. Sr. St. Aubert, Chicago.....	2 00
5. Sr. St. Francis, Brooklyn.....	2 00
5. Srs. Notre Dame, Cleveland.....	2 00
5. Srs. St. Francis, Mansfield, O.....	2 00
5. Srs. St. Joseph, Bridge St., Brooklyn.....	2 00
5. Srs. St. Joseph, Manhattan Ave., Brooklyn.....	2 00
5. Srs. St. Joseph, Philadelphia.....	2 00
5. Rev. E. Stapleton, Yardley, Pa.....	2 00
5. Rev. H. Staud, Oldenburg, Ind.....	2 00
5. V. Rev. W. Tredin, Dayton, O.....	2 00
5. Rev. C. Wallbraun, St. Louis.....	2 00
5. Mt. Rev. M. J. Curley, D. D., Baltimore.....	50 00
5. Mt. Rev. J. J. Glennon, D. D., St. Louis.....	15 00
5. Rt. Rev. J. B. Morris, D. D., Little Rock.....	10 00
5. Canisius College, Buffalo.....	20 00
5. Loyola University, Chicago.....	20 00
5. St. Joseph Coll., Philadelphia.....	20 00
5. St. Mary's Coll., St. Mary's, Kans.....	20 00
5. St. Norbert's Coll., West Deper, Wis.....	20 00

## May, 1927

6. Marywood Coll., Scranton.....	20 00
6. Rosemont Coll., Rosemont, Pa.....	20 00
6. St. Joseph's Coll. for Women, Brooklyn.....	20 00
6. St. Mary of the Woods, Coll., St. Mary-of-the-Woods, Ind.....	20 00
6. Acad. Notre Dame, Philadelphia.....	10 00
6. Acad. O. L. Providence, Chicago.....	10 00
6. Acad. Sacred Heart, St. Louis.....	10 00
6. Coll. St. Francis Xav., New York.....	10 00
6. Maryland Seminary, Scranton.....	25 00
6. Mt. St. Joseph Coll., Baltimore.....	10 00
6. Notre Dame Acad., Cincinnati.....	10 00
6. St. Aloysius Acad., New Lexington, O.....	10 00
6. St. Angela's Hall, Brooklyn.....	10 00
6. St. Joseph Prep. Coll., Kirkwood, Mo.....	10 00
6. St. Mary of the Woods Acad., St. Mary-of-the-Woods, Ind.....	10 00
6. Srs. St. Joseph, Wheeling.....	10 00
6. Acad. Notre Dame Providence, Newport, Ky.....	4 00
6. Rev. W. J. Barry, East Boston.....	2 00
6. Rev. A. Bremer, Columbus.....	4 00
6. Bro. Bede, Baltimore.....	4 00
6. Bro. Raymond, St. Louis.....	2 00
6. Bros. Mary, Erie.....	2 00
6. Rev. W. Byrne, Rochester.....	2 00
6. Rev. G. Cairns, Mt. Clemens, Mich.....	2 00
6. Rev. T. V. Cassidy, Providence.....	2 00
6. Christian Bros. Acad., Albany.....	2 00
6. Christian Bros. Coll., St. Louis.....	2 00
6. Rev. J. Culemans, Moline, Ill.....	2 00
6. Rev. W. A. Cummings, Chicago.....	2 00
6. Rev. W. T. Dillon, Brooklyn.....	2 00
6. Rev. P. H. Durnin, Milwaukee.....	2 00
6. Rev. G. Eisenbacher, Chicago.....	2 00
6. Rev. C. E. Farrelly, Washington.....	2 00
6. Rev. H. F. Flock, Sparta, Wis.....	2 00
6. Rev. J. H. Gaughan, Minneapolis.....	2 00
6. Gibault H. Sch., Vincennes, Ind.....	4 00
6. Rev. J. Greaney, Woodlawn, Pa.....	2 00
6. Rev. J. R. Hagan, Cleveland.....	2 00
6. Rev. H. M. Hald, Brooklyn.....	2 00
6. Rev. A. Havestadt, Dodgeville, Wis.....	2 00
6. Rev. R. L. Hayes, Pittsburgh.....	2 00
6. Rev. A. Hickey, Cambridge, Mass.....	2 00
6. Rev. J. C. Hogan, Stevens Point, Wis.....	2 00
6. Rev. R. Huber, Washington.....	2 00
6. Prof. H. Hyvernath, Washington.....	2 00
6. Immaculata Sem., Washington.....	2 00
6. Rev. E. B. Jordan, Washington.....	2 00
6. Rev. W. Kalina, Osawatomie, Kans.....	2 00
6. Miss K. L. Kane, Rochester.....	2 00
6. Rev. H. J. Kaufman, Detroit.....	2 00
6. Rev. J. Kenkel, Collegeville, Ind.....	2 00
6. Rev. S. Klopfer, St. Francis, Wis.....	2 00
6. Rev. J. F. Knue, Louisville.....	2 00
6. Miss S. Laughlin, Philadelphia.....	2 00
6. Rev. C. Linskey, Ypsilanti, Mich.....	2 00
6. Mr. A. W. Lynch, Chicago.....	2 00
6. V. Rev. J. V. McClancy, Brooklyn.....	2 00
6. Rev. W. McConnell, Belmar, N. J.....	2 00
6. Rev. R. McDonald, Braddock, Pa.....	2 00
6. Miss T. L. Maher, Joliet, Ill.....	2 00
6. Rev. L. Mandeville, Washington.....	2 00
6. Msgr. A. E. Manning, Lima, O.....	2 00
6. Rev. F. J. Martin, Brown's Valley,	

## May, 1927

Ky.	2 00
6. Rev. E. Masteron, Boone, Ia.	6 00
6. Rev. G. Meyer, St. Bernard, O.	2 00
6. Mother Celestine, Decatur, Ill.	2 00
6. Mother Gerard, Stella Niagara	2 00
6. Mother Kostka, Reading, Pa.	2 00
6. Mother Medulpha, Baltimore	2 00
6. Mother Teresa, Bronx, N. Y.	2 00
6. Mother Walburga, Covington, Ky.	2 00
6. Mt. Notre Dame Acad., Reading, O.	2 00
6. Mt. St. Joseph Nov., Philadelphia	2 00
6. Rev. J. O'Brien, Champaign, Ill.	2 00
6. Msgr. T. J. O'Brien, Brooklyn	2 00
6. Rev. J. O'Connor, Coal Center, Pa.	2 00
6. Miss J. O'Hara, Westchester, N. Y.	2 00
6. Rev. J. P. O'Reilly, Chicago	2 00
Presentation Acad., Louisville	2 00
Mr. J. A. Roe, Detroit	2 00
Rev. J. R. Rooney, Washington	2 00
Rev. J. H. Ryan, Washington	2 00
St. Michael Sch., Brooklyn	2 00
St. Michael Sch., Milwaukee	2 00
St. Patrick Acad., Chicago	4 00
P. Schaefer, Champaign, Ill.	2 00
Rev. G. X. Schmidt, Cincinnati	2 00
Rev. J. Schmidt, Baltimore	2 00
V. Rev. J. P. Sheahan, Poughkeepsie, N. Y.	2 00
Sr. Arnella, Newark, N. J.	8 00
Sr. Admirabilis, Greenwich, Conn.	4 00
Sr. De La Salle, Hocksett, N. H.	4 00
Sr. Flavia, New York	2 00
Sr. Fridoline, Baltimore	2 00
Sr. Helena, Erie	2 00
Sr. Lawrence, Buffalo	2 00
Sr. Sylvester, Chicago	2 00
Srs. Charity, Corning, O.	2 00
Srs. Charity, Milwaukee	2 00
Srs. Charity, Pittsburgh	2 00
Srs. Charity Naz., Newport, Ky.	2 00
Srs. Notre Dame, So. Boston	2 00
Srs. Notre Dame, Cincinnati	2 00
Srs. Notre Dame, Cleveland	2 00
Srs. Notre Dame, Philadelphia	2 00
Srs. Providence, St. Mary-of-the-Woods, Ind.	2 00
Srs. St. Francis, Fort Wayne	2 00
Srs. St. Francis, Trenton	2 00
Srs. St. Joseph, Conshohocken, Pa.	2 00
Srs. St. Joseph, Mt. Airy Ave., Philadelphia	2 00
Srs. St. Joseph, 2nd & Christian Sts., Philadelphia	2 00
Srs. St. Joseph, Summer St., Philadelphia	2 00
Srs. St. Joseph, Tucker St., Philadelphia	6 00
Rev. P. W. Smith, Jersey City	2 00
Miss M. E. Spencer, Washington	4 00
Rev. D. Sullivan, Greensburg, Pa.	2 00
Rev. E. Suppan, New Lexington, Ohio	2 00
Msgr. P. J. Supple, Boston	2 00
Rev. J. B. Tenny, Washington	2 00
Rev. J. A. Tiekens, Cincinnati	2 00
Rev. L. A. Tieman, Cincinnati	2 00
Rev. J. V. Tracy, Boston	2 00
Rev. J. J. Vaughn, Scranton	2 00
Rev. H. J. Waldhaus, Cincinnati	2 00
Sr. Ignatius Loyola, Montreal	2 00
Rev. G. A. Witteman, Benton Harbor, Mich.	2 00

## May, 1927

7. St. Augustine's Theol. Sem., Toronto, Ont.	25 00
7. St. Paul Sem., St. Paul	25 00
7. Cathedral College, New York	10 00
7. Conception Hall, Conception, Mo.	10 00
7. St. Mary Manor Sch., S. Langhorne, Pa.	10 00
7. Univ. Notre Dame, Notre Dame, Ind.	20 00
7. Acad. Sacred Heart, Lake Forest, Ill.	10 00
7. St. Margaret's Acad., Minneapolis	10 00
7. St. Mary's Acad., Denver	10 00
7. Srs. Notre Dame, Milwaukee	20 00
7. Miss L. M. Armstrong, Boston	2 00
7. Rev. P. Barry, Burlington, Va.	2 00
7. Rev. M. A. Bennett, Easton, Pa.	2 00
7. Rev. L. Bouchard, Alpena, Mich.	2 00
7. Rev. M. Brosseau, Ottawa, Ont.	2 00
7. Bro. F. Hess, Chicago	4 00
7. Bro. Anselm, Waltham, Mass.	2 00
7. Bro. Bonaventure, Vicksburg, Miss.	2 00
7. Bro. Francis, Dyersville, Ia.	2 00
7. Bro. J. J. Schuetz, Hamilton, O.	2 00
7. Bro. J. Carges, Washington	2 00
7. Bro. Julian, Fort Monroe, Va.	6 00
7. F. Bruce, Milwaukee	2 00
7. Rev. J. J. Burke, Peoria	2 00
7. Rev. J. A. Byrnes, St. Paul	2 00
7. Christian Bros., Minneapolis	2 00
7. Rev. F. M. Connell, New York	4 00
7. H. P. Conway, Chicago	2 00
7. W. H. Conway, Springfield, Ill.	2 00
7. Rev. J. G. Cook, Detroit	4 00
7. Rev. E. Deham, Philadelphia	2 00
7. Rev. A. Doherty, Cambridge, Mass.	2 00
7. Rev. C. T. Dolan, Milford, Mich.	2 00
7. Rev. F. Drees, Columbus	6 00
7. Rev. W. Drobel, Weatherly, Pa.	2 00
7. D. C. Fausa, New York	2 00
7. Rev. D. V. Fitzgerald, Somerville, Mass.	2 00
7. Rev. P. J. Gallagher, Conshohocken, Pa.	2 00
7. Miss E. J. Gardner, Milwaukee	4 00
7. V. Rev. J. Gillen, Aviston, Ill.	2 00
7. Rev. E. P. Griffin, Pittsburgh	2 00
7. Rev. L. Haas, Beatty, Pa.	4 00
7. Holy Angels Conv., Jonesboro, Ark.	2 00
7. Rev. F. Hufnagel, Duluth	2 00
7. Rev. G. P. Jennings, Cleveland	2 00
7. Jesuit Fathers, Mankato, Minn.	2 00
7. Rev. G. Johnson, Portland, Me.	2 00
7. J. J. Kirwin, New York	2 00
7. Rev. W. McCaffrey, Philadelphia	2 00
7. Msgr. J. H. McMahon, New York	2 00
7. Rev. P. H. Matimore, Chicago	2 00
7. Mother M. Barbara, St. John, Ky.	2 00
7. Mother M. Francis, Baltic, Conn.	2 00
7. Mother Mechtilde, S. Lawrence, Mass.	2 00
7. Mother Superior, St. Martin, O.	2 00
7. Rev. R. Neagle, Malden, Mass.	2 00
7. Oblate Fathers, Buffalo	2 00
7. Rev. R. J. Quinlan, Boston	2 00
7. F. H. Rea, Paterson, N. J.	4 00
7. Msgr. F. A. Rempe, Chicago	2 00
7. Msgr. J. Reusing, W. Point, Nebr.	2 00
7. St. Colman Conv., Ardmore, Pa.	2 00
7. St. Mary's Sch., Elyria, O.	2 00
7. St. Mary's Springs Acad., Fond-du Lac, Wis.	2 00



May, 1927

7. St. Raphael's Conv., Hyde Park, Mass.	2 00
7. Rev. A. Scherf, Bally, Pa.	2 00
7. Rev. J. Scully, Kingston, N. Y.	2 00
7. Sr. Cecilia, Memphis	2 00
7. Sr. Katherine, Duluth	2 00
7. Sr. Leo Xavier, New York	2 00
7. Sr. Annita, Bristol, R. I.	2 00
7. Sr. Augustine, Rochester	2 00
7. Sr. Bernard, Ft. Smith, Ark.	2 00
7. Sr. Bertille, New York	2 00
7. Sr. Borgia, Brooklyn	4 00
7. Sr. Chrysoston, Brooklyn	2 00
7. Sr. Honorin, St. Louis	2 00
7. Sr. Madeline, Albert Lea, Minn.	2 00
7. O. L. Bl. Sac. Sch., Cleveland	2 00
7. Sr. Fulcheria, Brooklyn	2 00
7. Sr. Raymondina, Brooklyn	4 00
7. Sr. Rose Gertrude, Brooklyn	2 00
7. Sr. Theonilla, Boston	2 00
7. Sr. Ulfida, Linn, Mo.	2 00
7. Sr. Urban, Kankakee, Ill.	4 00
7. Srs. Charity, S. Lawrence, Mass.	2 00
7. Srs. Charity, Swissvale, Pa.	2 00
7. Srs. Humility Mary, Canton, O.	2 00
7. Srs. Humility Mary, Cleveland	2 00
7. Srs. Immc. Heart, Philadelphia	2 00
7. Srs. Mercy, Middletown, Conn.	6 00
7. Srs. Notre Dame, Baltimore	4 00
7. Srs. Notre Dame, So. Boston	2 00
7. Srs. Notre Dame, Brookhaven, Miss.	2 00
7. Srs. Notre Dame, Hamilton, O.	2 00
7. Srs. Notre Dame, Rochester	2 00
7. Srs. Notre Dame, Somerville, Mass.	2 00
7. Srs. St. Francis, Chicago	2 00
7. Srs. St. Francis, Rochester, Minn.	2 00
7. Srs. St. Joseph, Bayonne, N. J.	2 00
7. Srs. St. Joseph, Philadelphia	2 00
7. Srs. St. Joseph, Pittsburgh	2 00
7. Srs. St. Joseph, Randolph, Mass.	2 00
7. Sr. St. Anne, Graceville, Minn.	2 00
7. D. P. Towers, New York	2 00
7. Ursuline Srs., Texarkana, Tex.	2 00
7. P. H. Vogel, Columbus	2 00
7. Rev. P. Vollrath, Floyd Knobs, Ind.	2 00
7. Rev. N. M. Wagner, Brooklyn	2 00
7. Rev. J. J. Wynne, New York	2 00
7. Rev. A. Zubowicz, Chicago	2 00
9. Rt. Rev. H. C. Boyle, D. D., Pittsburgh	25 00
9. Rt. Rev. C. E. Byrne, D. D., Galveston	10 00
9. Rt. Rev. A. J. Schuler, D. D., El Paso, Tex.	10 00
9. Immc. Conception Sem., Darlington, N. J.	25 00
9. Passionist Prep. Coll., Normandy, Mo.	10 00
9. St. Charles Coll., Catonsville, Md.	10 00
9. St. Joseph Prep. Sem., St. Benedict, La.	10 00
9. St. Lawrence Coll., Mt. Calvary, Wis.	10 00
9. St. Louis Prep. Sem., St. Louis	10 00
9. Loyola Coll., Baltimore	20 00
9. Providence Coll., Providence	20 00
9. St. Benedict's Coll., Atchison, Kans.	20 00
9. St. Xavier Coll., Cincinnati	20 00
9. Coll. Misericordia, Dallas, Pa.	20 00
9. Coll. St. Teresa, Winona, Minn.	20 00

May, 1927

9. Emmanuel Coll., Boston	20 00
9. Nazareth Coll., Nazareth, Mich.	20 00
9. St. Joseph's Coll., Emmitsburg, Md.	20 00
9. St. Mary's Coll., Prairie-du-Chien, Wis.	20 00
9. Acad. H. C. Jesus, New York	10 00
9. Acad. Sacred Heart, Albany	10 00
9. Acad. Visitation, Dubuque	10 00
9. Loyola School, New York	10 00
9. Marianist Preparatory, Beacon-on-Hudson, N. Y.	10 00
9. Mt. St. Agnes H. Sch., Baltimore	10 00
9. O. L. Wisdom Acad., Ozone Park, N. Y.	10 00
9. St. Clara Acad., Sinsinawa, Wis.	10 00
9. St. Joseph's Acad., Columbus	10 00
9. Subiaco Coll., Subiaco, Ark.	10 00
9. Rev. C. Auer, Artesian, S. D.	2 00
9. Rev. D. Breault, Bark River, Mich.	2 00
9. Rev. H. F. Brockman, Cincinnati	2 00
9. Bro. Conrad, Manchester, N. H.	2 00
9. Bro. J. Hettig, Belleville, Ill.	2 00
9. Bro. Julius, St. Louis	2 00
9. Bro. Michael, Nivelles, Belgium	2 00
9. Prof. E. Burke, New York	2 00
9. V. Rev. J. A. Burns, Washington	2 00
9. Rt. Rev. J. Cassidy, Fall River	2 00
9. Christian Bros., Scranton	2 00
9. Rev. J. J. Collins, Albany	2 00
9. Rev. F. Connell, Esopus, N. Y.	2 00
9. Msgr. J. N. Connolly, New York	2 00
9. Rev. P. C. Conway, Chicago	2 00
9. Msgr. T. De Voy, Manchester, N. H.	2 00
9. Rev. E. J. Fitzgerald, Worcester, Mass.	2 00
9. Rev. M. Flaherty, Arlington, Mass.	2 00
9. Rev. E. P. Graham, Canton, O.	2 00
9. V. Rev. E. F. Harrigan, Catonsville, Md.	2 00
9. V. Rev. A. Heinrich, Tokio, Japan	2 00
9. Rev. J. Hemabach, Dinock, S. D.	2 00
9. Rev. J. B. Herbers, Ridgeway, Ia.	2 00
9. B. Herder Book Co., St. Louis	2 00
9. Rev. M. J. Huston, Milwaukee	2 00
9. V. Rev. B. Kevenhoester, New York	2 00
9. La Salle Institute, Troy, N. Y.	2 00
9. Librarian, Poughkeepsie, N. Y.	2 00
9. Rev. J. Lonergan, Clairton, Pa.	2 00
9. Mr. E. McCarthy, Cleveland	2 00
9. Msgr. T. H. McLaughlin, Darlington, N. J.	2 00
9. Rev. G. Maurer, Detroit	2 00
9. Mother Hedwig, Reading, Pa.	2 00
9. Mother M. Florence, Cincinnati	2 00
9. Mother Praxedes, El Paso, Tex.	2 00
9. Mother Samuel, Sinsinawa, Wis.	2 00
9. Mother Priores, Sinsinawa, Wis.	2 00
9. Rev. J. T. Mullen, Hudson, Mass.	2 00
9. Rev. J. S. Murphy, Galveston	2 00
9. Rev. R. D. Murphy, East Longmeadow, Mass.	2 00
9. Msgr. J. Nash, Philadelphia	2 00
9. W. L. Nolan, Cedar Rapids, Ia.	2 00
9. V. Rev. J. O'Leary, Boston	2 00
9. Rev. J. H. Ostidick, Omaha	2 00
9. Phil. Protector for Boys, Phoenixville, Pa.	4 00
9. Redemptorist Fathers, New York	2 00
9. Redemptorist Fathers, Philadelphia	2 00
9. Redemptorist Fathers, St. Louis	2 00

## May, 1927

9. St. Agnes Conv., Sparkill, N. Y....	2 00
9. St. Ann's School, Buffalo.....	2 00
9. St. Benedict Moor Sch., Milwaukee	2 00
9. St. Leo Abbey, Saint Leo, Fla.....	2 00
9. St. Liborius Sch., St. Louis.....	2 00
9. St. Mary's Conv., Bridgeport, Conn.	6 00
9. St. Mary's Sch., Wilmington, Del.	4 00
9. St. Rose Par. Sch., Lima, O.....	2 00
9. St. Wendelin's Sch., Fostoria, O....	2 00
9. Rev. F. Scheier, Farmer, S. D.....	2 00
9. Rev. P. Schnetzer, San Antonio....	2 00
9. V. L. Shields, Washington.....	2 00
9. Sr. Aloysius, Grand Rapids.....	2 00
9. Sr. Arnolda, N. Milwaukee.....	2 00
9. Sr. Basilia, Altoona, Pa.....	2 00
9. Sr. Coralus, Norwich, Conn.....	2 00
9. Sr. Edith, Portsmouth, O.....	2 00
9. Sr. Felicitas, Perth Amboy, N. J.	2 00
9. Sr. Joseph, Caldwell, N. J.....	2 00
9. Sr. Stella, Nazareth, Mich.....	4 00
9. Srs. Charity, Boston.....	2 00
9. Srs. Charity, Dubuque.....	2 00
9. Srs. Charity, Lowell, Mass.....	2 00
9. Srs. I. H. M., Flint, Mich.....	2 00
9. Srs. Loretto, Toronto, O.....	2 00
9. Srs. Most Prec. Blood, E. St. Louis, Ill.....	2 00
9. Srs. Notre Dame, East Boston.....	2 00
9. Srs. Notre Dame, Cleveland.....	2 00
9. Srs. Notre Dame, Cresco, Ia.....	4 00
9. Srs. Notre Dame, Dayton, O.....	10 00
9. Srs. Notre Dame, Grand Rapids....	2 00
9. Srs. Notre Dame, Laurium, Mich....	2 00
9. Srs. Notre Dame, New Trier, Minn.	2 00
9. Srs. Notre Dame, Norwalk, O.....	2 00
9. Srs. Notre Dame, Prairie-du-Chien, Wis.	2 00
9. Srs. St. Francis, May St., Chicago	2 00
9. Srs. St. Francis, Racine Ave., Chicago	2 00
9. Srs. St. Francis, Dubuque.....	2 00
9. Srs. St. Francis, Gardenville, Md.	4 00
9. Srs. St. Francis, O'Neill, Nebr....	2 00
9. Srs. St. Francis, Platte Center, Nebr.	4 00
9. Srs. St. Joseph, Cape May, N. J.	2 00
9. Srs. St. Joseph, Nazareth, Mich....	4 00
9. Srs. St. Joseph, Broad St., Philadelphia	2 00
9. Srs. St. Joseph, Wyalusing Ave., Philadelphia	2 00
9. Srs. St. Joseph, Vine St., Philadelphia	2 00
9. Srs. St. Joseph, Springfield, Mass.	2 00
9. Srs. St. Joseph, Wichita, Kans....	2 00
9. Miss Z. E. Stauff, Baltimore.....	2 00
9. Rev. T. Stenmans, Edgard, La.....	2 00
9. Rev. C. Sullivan, Springfield, Mass.	2 00
9. Rev. J. A. Supple, Lowell, Mass.	2 00
9. Rev. F. Wachendorfer, Chicago....	2 00
9. V. Rev. C. Warren, Esopus, N. Y.	2 00
9. Rev. A. C. Zoeller, Louisville.....	2 00
10. Mt. St. Mary Sem., Cincinnati....	25 00
10. De Paul University, Chicago.....	20 00
10. University Detroit, Detroit.....	20 00
10. Acad. Sacred Heart, St. Louis....	10 00
10. Holy Child H. Sch., Waukegan, Ill.	15 00
10. Marycliff Acad., Arlington Heights, Mass.	10 00
10. Mater Misericordiae Acad., Merion, Pa.	10 00

## May, 1927

10. Mt. St. Mary Acad., Burlington, Vt.	10 00
10. Nazareth Acad., Rochester.....	25 00
10. St. Mark H. Sch., St. Louis.....	10 00
May, 1927	
10. St. Mary Acad., Windsor, Ont....	10 00
10. St. Thomas H. Sch., Braddock, Pa.	10 00
10. Ursuline Acad., Toledo, O.....	10 00
10. Abbot, St. Meinrad, Ind.....	2 00
10. Benedictine Srs., Connellsville, Pa.	2 00
10. Benedictine Srs. Pittsburgh.....	2 00
10. Rev. P. J. Bernarding, Castle Shannon, Pa.	2 00
10. Rev. T. F. Coakley, Pittsburgh....	2 00
10. Conv. Immc. Conception, Sylva, O.	2 00
10. Rev. H. De Gryse, Monroe, Mich	2 00
10. Prof. J. E. Hagerly, Columbus....	2 00
10. Rev. T. F. X. Hally, Detroit.....	2 00
10. Rev. J. D. Hannan, Pittsburgh....	2 00
10. H. C. Jesus Conv., Melrose, Mass.	2 00
10. Rev. W. A. Kane, Youngstown, O.	2 00
10. J. A. Kerrine, Chicago.....	4 00
10. Rev. W. Kirby, Batavia, N. Y.....	2 00
10. Rev. R. Lawrence, Ottawa, Ont.....	4 00
10. Mother General, Loretto, Ky.....	2 00
10. Mother M. Agatha, Columbus....	2 00
10. Mother Kilian, Glen Riddle, Pa...	4 00
10. Mother Nothburga, Philadelphia...	2 00
10. Mother Prioress, St. Marys, Pa...	2 00
10. Notre Dame Acad., Cincinnati....	2 00
10. Presentation Srs., Aberdeen, S. D.	2 00
10. V. Rev. Fr. Provincial, St. Louis	2 00
10. Rev. G. J. Rehiring, Norwood, O...	2 00
10. Rev. D. Riordan, Marblehead, Mass.	2 00
10. Rev. J. F. Ross, Brooklyn.....	2 00
10. Rev. C. J. Ryan, Cincinnati.....	2 00
10. St. Augustine's Sch., Milwaukee...	2 00
10. St. Basil Sch., Chicago.....	2 00
10. St. Charles Sch., Detroit.....	2 00
10. St. Elizabeth Sch., Milwaukee....	2 00
10. St. Joseph's Sch., Milwaukee.....	4 00
10. St. Mark Par. Sch., St. Louis....	2 00
10. Srs. Most Prec. Blood, O'Fallon, Mo.	2 00
10. St. Mary Sch., Portage, Wis.....	8 00
10. St. Monica Sch., Jamaica, L. I....	2 00
10. St. Patrick Sch., Eau Claire, Wis.	2 00
10. Sr. Immaculata, Detroit.....	2 00
10. Sr. Agnes, Gloucester, Mass.....	2 00
10. Sr. Ann, Lebanon, Ky.....	2 00
10. Sr. Benedicta, Port Huron, Mich.	2 00
10. Sr. Bernarda, Chicago.....	4 00
10. Sr. Bertholda, Verona, Pa.....	4 00
10. Sr. Edwin, Hartford.....	2 00
10. Sr. Gabriel, Buffalo.....	2 00
10. Sr. Gonzaga, E. Chicago, Ind.....	4 00
10. Sr. Julia, Ionia, Mich.....	2 00
10. Sr. Paulette, Pittsburgh.....	2 00
10. Sr. Ruth, Mt. Clemens, Mich.....	2 00
10. Sr. Seraphin, Chicago.....	2 00
10. Sr. Mildred, Philadelphia.....	2 00
10. Sr. de Rossi, Whitney Pier, N. S.	2 00
10. Sr. St. Margaret of Cross, Antigonish, N. S.....	2 00
10. Sr. Semensis, Sheboygan, Wis.....	2 00
10. Srs. Charity, Chicago.....	2 00
10. Srs. Christian Charity, Chicago....	2 00
10. Srs. Chris. Charity, Wilmette, Ill.	2 00
10. Srs. H. C. Jesus, Philadelphia....	2 00
10. Srs. Holy Cross, So. Bend, Ind....	2 00

## May, 1927

10. Srs. Mercy, Hartford.....	2 00
10. SS. Notre Dane, Highlandtown, Md. ....	2 00
10. Srs. Notre Dame, N. 11th St., St. Louis .....	2 00
10. Srs. Notre Dame, S. 8th St., St. Louis .....	2 00
10. Srs. Notre Dame, Springfield, Mass. ....	2 00
10. Srs. St. Francis, Chicago.....	2 00
10. Srs. St. Francis, Elizabeth St., Joliet, Ill. ....	2 00
10. Srs. St. Francis, Hickory St., Joliet, Ill. ....	2 00
10. Srs. St. Francis, Philadelphia....	2 00
10. Srs. St. Joseph, Glenside, Pa. ....	2 00
10. Srs. St. Joseph, Hanover, Pa. ....	2 00
10. V. Rev. U. J. Vehr, Cincinnati....	2 00
10. Rev. N. A. Weber, Washington....	2 00
11. Rt. Rev. T. E. Molloy, D. D. Brooklyn .....	100 00
11. Immc. Conception Sem., Oconomowoc, Wis. ....	50 00
11. St. Mary's Sem., Baltimore.....	25 00
11. Cath. Normal Sch. & Pio Nono Coll., St. Francis, Wis. ....	180 00
11. Fordham University, New York....	20 00
11. Manhattan Coll., New York....	20 00
11. Mt. St. Scholastica's Acad., Canon City, Colo. ....	10 00
11. St. Louis University, St. Louis....	20 00
11. Acad. H. C. Jesus, Suffern, N. Y. ....	10 00
11. Acad. Notre Dame, Lowell, Mass. ....	10 00
11. St. Joseph H. Sch. Emmitsburg, Md. ....	10 00
11. St. Joseph Nor. Coll., Springfield, Mass. ....	10 00
11. Ursuline Acad., Alton, Ill. ....	10 00
11. V. Rev. R. Adams, Callicoon, N. Y. ....	2 00
11. Rev. F. X. E. Albert, New York....	2 00
11. Bro. P. R. Gibbs, Kent, Wash. ....	2 00
11. Bro. Jasper, New York.....	2 00
11. Bro. Thomas, New York.....	2 00
11. Rev. J. S. Dunn, Princeton, N. J. ....	2 00
11. Elder H. Sch., Cincinnati.....	2 00
11. Rev. B. H. Felsecker, St. Francis, Wis. ....	2 00
11. Rev. E. A. Flynn, Niantic, Conn. ....	2 00
11. Franciscan Fathers, Harbor Springs, Mich. ....	2 00
11. Rev. J. P. Gluckstein, New Holstein, Wis. ....	2 00
11. Rev. J. E. Grady, Rochester, N. Y. ....	2 00
11. Holy Rosary School, Columbus....	2 00
11. Rev. J. Horrigan, Kenosha, Wis. ....	6 00
11. V. Rev. M. A. Lambing, Scottsdale, Pa. ....	2 00
11. Rev. J. L. Linsenmeyer, Detroit....	2 00
11. Rev. W. P. McDermott, Racine, Wis. ....	2 00
11. Rev. T. W. McFadden, Princeton, N. J. ....	2 00
11. Rev. A. G. Mihm, Pittsburgh....	2 00
11. Mgr. B. Moeller, Norwood, O. ....	2 00
11. Mt. Prec. Blood Conv., Philadelphia .....	2 00
11. Mother Anselm, Amityville, L. I. ....	2 00
11. Mother Dolores, Harrison, N. Y. ....	2 00
11. Mother Pacifica, Peoria.....	2 00
11. Mother Roberta, Belmont, N. J. ....	2 00
11. Rev. J. J. Murphy, Boston.....	2 00

## May, 1927

11. Rev. J. J. Murphy, Columbus....	2 00
11. Rev. A. H. B. Nacey, Detroit.....	2 00
11. Rev. J. H. O'Connell, Newton Lower Falls, Mass. ....	4 00
11. Rev. H. Rocchi, Cleveland.....	2 00
11. Sacred Heart Acad., Madison, Wis. ....	2 00
11. St. Joseph's Inst. for Deaf, Westchester, N. Y. ....	2 00
11. St. Joseph School, Cleveland....	2 00
11. St. Simon Acad., Washington, Ind. ....	4 00
11. Rev. P. J. Schmid, East Chicago, Ind. ....	5 00
Rev. W. Schmitt, Cincinnati.....	2 00
Rev. W. L. Shea, St. Louis.....	2 00
Rev. A. M. Stitt, Detroit.....	2 00
Rev. J. B. Surprenant, Saginaw, Mich. ....	2 00
Sr. Caroline, Bridgeport, Conn....	4 00
Sr. Columba, Lexington, Ky. ....	2 00
Sr. M. Aquinas, Haverhill, Mass. ....	2 00
Sr. M. Berchmans, Pittsburgh....	2 00
Sr. M. Bernarda, Caledonia, Minn. ....	2 00
11. Mother M. Dominica, Dubuque..	4 00
11. Sr. M. Cyril Hamilton, Wheeling	2 00
11. Sr. M. Gerard, Springfield, Minn. ....	2 00
11. Sr. M. Ignatius, Yankton, S. D. ....	2 00
11. Sr. M. Jerome, Bronx, N. Y. ....	2 00
11. St. Ann's Sch., Milwaukee.....	2 00
11. Sr. M. Rose, Melrose Park, Ill. ....	2 00
11. Sr. M. Verena, Davenport.....	2 00
11. Srs. Charity, Davenport.....	10 00
11. Srs. Charity, Newton, Mass. ....	2 00
11. Srs. Holy Child Jesus, Chicago....	2 00
11. Srs. I. H. M., Philadelphia.....	2 00
11. Srs. Mercy, New Britain, Conn. ....	2 00
11. Srs. Mercy, New Haven, Conn. ....	2 00
11. Srs. Mercy, St. Louis.....	4 00
11. Srs. Notre Dame, Brooklyn....	6 00
11. Srs. Notre Dame, Waltham, Mass. ....	2 00
11. Srs. Notre Dame, Worcester, Mass. ....	2 00
11. Srs. Prec. Blood, St. Louis.....	2 00
11. Srs. St. Francis, Gallup, N. M. ....	2 00
11. Srs. St. Francis, Hermann, Mo. ....	4 00
11. Srs. St. Francis, La Fayette, Ind. ....	2 00
11. Srs. St. Francis, Union, Mo. ....	2 00
11. Srs. Visitation, Wheeling.....	2 00
11. Msgr. J. A. Weigand, Columbus....	2 00
12. Rt. Rev. G. A. Guertin, D. D., Manchester, N. H. ....	10 00
12. Rt. Rev. W. A. Hickey, D. D., Providence .....	25 00
12. Niagara University, Niagara, N. Y. ....	25 00
12. St. John's Sem., Boston.....	25 00
12. St. John's Sem., Little Rock....	25 00
12. Duquesne University, Pittsburgh..	20 00
12. Mt. Angel Coll., Mt. Angel, Ore. ....	20 00
12. St. Bede's Coll., Peru, Ill. ....	20 00
12. St. John Coll., Collegeville, Minn. ....	20 00
12. University Dayton, Dayton, O. ....	20 00
12. Loretto Heights Coll., Loretto, Colo. ....	20 00
12. Mt. St. Joseph Coll., Dubuque..	20 00
12. Brooklyn Coll. Prep., Brooklyn..	10 00
12. Loretto Heights Acad., Loretto, Colo. ....	20 00
12. O. L. Mercy Acad., Cincinnati....	10 00
12. St. Agnes Acad., Kansas City, Mo. ....	10 00
12. St. Mary's Acad., San Antonio....	10 00

May, 1927

12. St. Mary Pines Acad., Chatawa, Miss.	10 00
12. Srs. I. H. M., Ann Arbor, Mich.	10 00
12. Srs. St. Joseph, St. Louis.	10 00
12. V. Rev. W. H. Aretz, Little Rock	2 00
12. Rev. O. Bleil, Madisonville, La.	4 00
12. Bro. C. F. Huebert, Victoria, Tex.	2 00
12. Bros. Sacred Heart, Alexandria, La.	2 00
12. Rev. W. Butzer, Goodland, Kans.	2 00
12. Christian Bros., Westchester, N. Y.	2 00
12. H. F. Clark, Chicago.	2 00
12. Rev. Father Cletus, Hays, Kans.	2 00
12. Msgr. M. D. Connolly, San Francisco	2 00
12. Rev. C. M. Coveney, Syracuse	2 00
12. Rev. W. A. Daly, Portland, Ore.	4 00
12. Rev. J. Donnelly, Fitchburg, Mass.	2 00
12. Rev. C. V. Drew, New York	2 00
12. Rev. S. V. Fraser, Clyde, Kans.	2 00
12. Re. J. M. Jacobs, Brooklyn	2 00
12. Re. P. J. Judge, Omaha	2 00
12. Rev. G. Kaczmarek, Granley, Miss.	2 00
12. Rev. J. A. Kane, Philadelphia	2 00
12. Re. A. P. Koerperich, Greenleaf, Kans.	2 00
12. Rev. A. Luckey, Manhattan, Kans.	2 00
12. Rev. P. J. McCormick, Washington	2 00
12. Msgr. F. P. McManus, Council Bluffs, Ia.	2 00
12. Mother Celestine, Philadelphia	2 00
12. Mother Stanislaus, Cheyenne, Wyo.	2 00
12. Mt. St. Mary's, Fall River, Mass.	2 00
12. Rev. C. Mullen, Missoula, Mont.	2 00
12. Miss H. Murphy, San Francisco	2 00
12. V. Rev. B. P. O'Reilly, Dayton, Ohio	2 00
12. St. Dominic Acad., Waverley, Mass.	2 00
12. St. Francis Assisi Sch., Milwaukee	2 00
12. St. Mary's Acad., Devils Lake, N. D.	6 00
12. St. Stephen's Sch., Milwaukee	2 00
12. Sr. Blanche, Fayetteville, O.	2 00
12. Sr. Evangelista, Brooklyn	2 00
12. Sr. Jadwiga, Philadelphia	2 00
12. Sr. John, Pittsburgh	2 00
12. Sr. Joseph, Peekskill, N. Y.	2 00
12. Sr. Lambert, Pasadena, Cal.	2 00
12. Srs. Holy Cross, Fort Wayne	2 00
12. Srs. Humility Mary, Lowellville, Ohio	10 00
12. Srs. Loretto, Kansas City, Mo.	4 00
12. Srs. Mercy, Norwich, Conn.	2 00
12. Srs. Mercy, West Hartford	2 00
12. Srs. Notre Dame, Covington	4 00
12. Srs. Notre Dame, Waltham, Mass.	2 00
12. Srs. Notre Dame, Woburn, Mass.	2 00
12. Srs. Prec. Blood, Maria Stein, O.	4 00
12. Srs. Prec. Blood, Omaha	2 00
12. Srs. St. Dominic, Bronx, N. Y.	2 00
12. Srs. St. Francis, Johnstown, Pa.	2 00
12. Srs. St. Joseph, McSherrystown, Pa.	2 00
12. Srs. St. Joseph, Philadelphia	2 00
12. J. H. Stehman, Jr., Chicago	2 00
12. Rev. J. G. Wall, Jackson, Mich.	4 00
12. Rev. J. G. Wolf, Grainfield, Kans.	2 00
13. Rt. Rev. J. J. Hartley, D. D., Columbus	10 00
18. The Josephinum, Columbus	25 00

May, 1927

13. Sacred Heart Sem., Detroit	10 00
13. St. Fidelis Prep. Sem., Herman, Pa.	10 00
13. Boston Coll., Chestnut Hill, Mass.	20 00
13. St. Ambrose Coll., Davenport	20 00
13. St. Francis Coll., Brooklyn	20 00
13. Acad. Sacred Heart, Galveston	10 00
13. Holy Angels Inst., Fort Lee, N. J.	10 00
13. Holy Rosary Acad., Woodland, Cal.	15 00
13. Marymount Acad., Salina, Kans.	10 00
13. Mt. St. Mary-on-Hudson, Newburg, N. Y.	10 00
13. Nazareth Nor. Sch., Rochester	10 00
13. St. Mary Acad., E. Providence	10 00
13. Stella Niagara Sem., Stella Niagara, N. Y.	20 00
13. Rev. J. I. Barrett, Baltimore	2 00
13. Bro. Adalbert, Wheeling	2 00
13. Bro. A. L. Hollinger, Peoria	2 00
13. Bro. Calixtus, New York	2 00
13. Bro. J. H. Fink, St. Boniface, Man.	2 00
13. Bro. Raymond, San Jose, Cal.	2 00
13. D. F. Burns, Boston	2 00
13. Rev. S. J. Carmody, So. Bellingham, Wash.	2 00
13. Rev. J. M. Cassin, Santa Rosa, Cal.	2 00
13. Dominican Srs., Milwaukee	2 00
13. Rev. W. V. Fitzgerald, Rosalia, Wash.	2 00
13. Rev. P. J. Foik, Austin, Texas	4 00
13. Rev. P. Furlong, New York	2 00
13. Miss M. Kerr, Bloomington, Ind.	2 00
13. Rev. C. T. McGrath, Somerville, Mass.	2 00
13. Rev. L. F. Miller, Columbus	2 00
13. Mother M. Florence, San Antonio	2 00
13. Mother Solano, Pendleton, Ore.	2 00
13. Mother M. Stephen, Hartford	2 00
13. Nazareth Normal, Rochester	4 00
13. St. Agnes Acad., Indianapolis	2 00
13. St. Joseph's Convent, Fitchburg, Mass.	2 00
13. St. Mary Acad. Sch. Olean, N. Y.	2 00
13. Salvatorian Fathers, St. Nazianz, Wis.	2 00
13. Rev. J. J. Schmit, Cleveland	2 00
13. Sr. Hilary, St. Louis	2 00
13. Sr. Margaret Mary Brady, St. Louis	4 00
13. Sr. Baptista, San Francisco	2 00
13. Sr. Francesca, St. John, N. B.	2 00
13. Sr. Jean, Rochester	2 00
13. Sr. Lawrence, Highland Falls, N. Y.	2 00
13. Sr. Leander, Louisville	2 00
13. Sr. Marcienne, Key West, Fla.	2 00
13. Sr. Stella, Erie, Pa.	2 00
13. Sr. Valeria, Joliet, Ill.	2 00
13. Sr. Noela Rosaire, New York	2 00
13. Sr. St. Ursula, Buffalo	4 00
13. Sr. Superior, Santa Monica, Cal.	2 00
13. Sr. Wilfrida, Wilkes-Barre, Pa.	2 00
13. Srs. Charity, San Francisco	2 00
13. Srs. St. Dominic, Lowell, Mass.	2 00
13. Archabbot Stehle, Beatty, Pa.	2 00
13. Rev. F. Valerius, Columbus	2 00
13. Rev. D. B. Zuchowski, Clayton, N. M.	2 00
14. Cath. For. Miss. Society, Maryknoll, N. Y.	25 00

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14. Mt. St. Mary Sem., Emmitsburg, Md.	25 00
14. St. Joseph Coll., Mountain View, Cal.	10 00
14. St. Mary Miss. Coll., Techy, Ill.	20 00
14. Coll. Notre Dame, Belmont, Cal.	20 00
14. Coll. Notre Dame Maryland, Baltimore	20 00
14. Coll. New Rochelle, New Rochelle, N. Y.	20 00
14. Coll. St. Elizabeth, Convent, N. J.	20 00
14. Rosary Coll., River Forest, Ill.	20 00
14. Acad. Notre Dame, Belmont, Cal.	10 00
14. Acad. Notre Dame Maryland, Baltimore	10 00
14. Cathedral Latin Sch., Cleveland...	20 00
14. Cath. H. Sch., Toledo, O.	10 00
14. Holy Family Acad., Chicago.	35 00
14. Holy Names Acad. & Nor. Sch., Seattle	10 00
14. Immc. Conc. Acad., Davenport...	10 00
14. Jesuit H. Sch., New Orleans.	10 00
14. Loretto Acad., Kansas City, Mo.	10 00
14. Melrose Acad., Melrose Park, Pa.	10 00
14. Mt. St. Joseph Acad., Buffalo.	10 00
14. St. Joseph's Acad., Cleveland.	10 00
14. Rev. W. B. Bender, Colfax, Wash.	4 00
14. Bro. Director, Glencoe, Mo.	2 00
14. Rev. A. A. Burke, Dayton, O.	2 00
14. Rev. M. J. Butala, Joliet, Ill.	2 00
14. Rev. R. G. Connor, Cincinnati.	4 00
14. Rev. J. M. Cooper, Washington	2 00
14. Rev. J. Corrigan, Overbrook, Pa.	2 00
14. Rev. J. Crowley, San Jose, Cal.	2 00
14. Rev. A. J. Dean, Toledo, O.	2 00
14. Rev. N. P. Dillon, Los Angeles.	2 00
14. Dominican Sisters, Portland, Ore.	2 00
14. J. Feehan, Brookland, D. C.	4 00
14. Msgr. F. Gassler, Baton Rouge, La.	2 00
14. Ladies of Loretto, No. Falls, Ont.	2 00
14. Rev. T. J. Larkin, Wheeling.	6 00
14. Rev. R. B. McHugh, Brooklyn.	2 00
14. Mother Austin Teresa, Buffalo.	4 00
14. Mother Berchmans, Leavenworth	
14. Rev. P. Nolan, Teutopolis, Ill.	2 00
14. Rev. C. Piontek, Green Bay.	2 00
14. St. Francis Sch., Cleveland.	6 00
14. Sr. Amatus, Fresno, Cal.	2 00
14. Sr. Stanislaus, Manhattan, Kans.	2 00
14. Srs. Charity, Brockton, Mass.	2 00
14. Srs. Charity, Dorchester, Mass.	2 00
14. Srs. Cong. Notre Dame, Lewiston, Me.	2 00
14. Srs. Presentation, San Francisco.	2 00
14. Srs. St. Francis, Cleveland.	2 00
14. Rev. P. M. Stief, Lancaster, Pa.	2 00
14. Rev. E. J. Tobin, Washington	4 00
14. Rt. Rev. P. J. Nussbaum, D. D., Marquette	10 00
14. St. Francis Sem., St. Francis, Wis.	25 00
14. St. Joseph Sem., Yonkers, N. Y.	25 00
14. Epiphany Ap. Coll., Newburgh, N. Y.	20 00
14. Gonzaga University, Spokane.	20 00
14. St. Francis Sem., St. Francis, Wis.	20 00
14. St. Mary Coll., Oakland, Cal.	20 00
14. Seton Hall Coll., South Orange, N. J.	20 00
14. St. Mary Acad. & Coll., Portland, Ore.	20 00

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16. Acad. Villa Madonna, Covington..	10 00
16. Boston Coll. H. Sch., Boston.	20 00
16. Jefferson Coll., Convent, La.	10 00
16. St. Francis Sem., St. Francis, Wis.	10 00
16. St. Joseph Acad., Des Moines.	10 00
16. Seton Hall H. Sch., South Orange, N. J.	10 00
16. Rev. J. Barron, Brooklyn.	2 00
16. Rev. N. Brust, St. Francis, Wis.	2 00
16. R. T. Coffey, Boston.	2 00
16. Rev. D. Coyle, Jersey City, N. J.	2 00
16. Directress St. Margaret Sch., Chicago	4 00
16. Dominican Fathers, Zanesville, O.	2 00
16. Dominican Srs., Mission San Jose, Cal.	2 00
16. Dominican Srs., San Francisco.	2 00
16. Miss R. A. Fagan, Brooklyn.	2 00
16. Rev. J. H. Fitzmaurice, New Haven, Conn.	2 00
16. Rev. M. E. Gounley, Esopus, N. Y.	2 00
16. Jesuit Fathers, Lewiston, Idaho.	2 00
16. Mother M. Angeline, Oakland, Cal.	2 00
16. Rev. F. O'Neill, Chicago.	2 00
16. Rev. J. P. O'Reilly, Jersey City.	10 00
16. Presentation Acad., Berkeley, Cal.	2 00
16. Rev. G. Rossman, Marathon City, Wis.	2 00
16. Mother Brigid, Cleveland.	2 00
16. St. Michael's Sch., Cleveland.	2 00
16. St. Paul's Sch., San Francisco.	2 00
16. Sr. Claudine, Waterbury, Conn.	2 00
16. Sr. Ildephonsa, Gary, Ind.	2 00
16. Sr. Marie Angela, Montclair, N. J.	4 00
16. Sr. Bonaventure, Ursuline, New Rochelle	2 00
16. Sr. Columba, Detroit.	2 00
16. Sr. Francis, Portsmouth, O.	2 00
16. Sr. Kiernan, Cleveland.	2 00
16. Sr. Marcella, Rochester.	10 00
16. Sr. Seraphine, Washington.	2 00
16. Sr. St. Eliza, Montreal.	2 00
16. Srs. Mercy, Cincinnati.	4 00
16. Srs. Mercy, Naugatuck, Conn.	2 00
16. Srs. St. Francis, Ellsworth, Minn.	2 00
16. Srs. St. Francis, Streator, Ill.	4 00
16. Srs. St. Joseph, Chester, Pa.	2 00
16. Rev. J. A. Smith, Brooklyn.	2 00
16. Ursuline Srs., Tiffin, O.	2 00
17. St. Francis Prep. Sem., Mt. Healthy, O.	10 00
17. Nazareth Coll., Rochester.	20 00
17. Seton Hill Coll., Greensburg, Pa.	20 00
17. Acad. Immc. Conception, Oldenburg, Ind.	10 00
17. Benedictine Acad., Elizabeth, N. J.	10 00
17. Benedictine Nor. Sch., Lisle, Ill.	10 00
17. St. Joseph Acad., Guthrie, Okla.	10 00
17. St. Xavier Acad., Chicago.	20 00
17. Sr. Ignatius, Nazareth, Ky.	10 00
17. Bro. M. S. Tuohy, New Rochelle	2 00
17. Rev. F. Bruksieker, Toledo, O.	2 00
17. Dominican Srs., Anaheim, Cal.	2 00
17. Dominican Srs., San Francisco.	10 00
17. Miss. Helpers of Sc. H., Towson, Md.	4 00
17. Mother Clarissa, Oldenburg, Ind.	2 00
17. Mother Louis, Brentwood, N. Y.	2 00
17. Mother Romana, Racine, Wis.	2 00
17. Sacred Heart Conv., Pittsburgh.	2 00
17. St. Andrew Conv., Bayonne, N. J.	2 00

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17. St. John Cathedral Sch., Milwaukee.....	6 00
17. Sr. Aloysia, Pittsburgh.....	4 00
17. Srs. Charity, Detroit.....	2 00
17. Srs. Charity, Pittsburgh.....	2 00
17. Srs. Mercy, Meriden, Conn.....	2 00
17. Srs. Notre Dame, Cincinnati.....	2 00
17. Srs. Notre Dame, Redwood City, Cal.....	2 00
17. Srs. S. H. Mary, Bronx, N. Y.....	2 00
17. Srs. St. Francis, Lafayette, Ind.....	2 00
17. Srs. St. Joseph, Kansas City, Mo.....	2 00
17. Rev. E. J. Taylor, Detroit.....	2 00
17. Rev. P. Zwart, Hennepin, Ill.....	2 00
18. O. L. Lake Coll., San Antonio.....	20 00
18. Trinity Coll., Washington.....	20 00
18. Acad. H. C. Jesus, Sharon Hill, Pa.....	10 00
18. Acad. O. L. Lake, San Antonio.....	10 00
18. Acad. Sac. Heart, San Francisco.....	10 00
18. Sacred Heart Acad., Grand Rapids.....	10 00
18. St. Ursula Acad., Cincinnati.....	25 00
18. Rev. J. S. Barry, Clinton, Mass.....	2 00
18. Rev. C. R. Baschab, Sausalito, Cal.....	2 00
18. Rev. C. Branton, Andover, Mass.....	2 00
18. Rev. S. Brennan, Elk, Cal.....	2 00
18. Bro. E. Paulin, Kirkwood, Mo.....	8 00
18. Miss M. J. Chute, Minneapolis.....	2 00
18. Richard Crane, Cincinnati.....	2 00
18. Rev. W. J. Fogarty, Philadelphia.....	2 00
18. Rev. F. A. Kehoe, Bellevue, Ky.....	2 00
18. F. G. Kleinhenz, Cleveland.....	2 00
18. H. Krone, Hackensack, N. J.....	4 00
18. Rev. G. A. Lyons, So. Boston.....	2 00
18. Rev. L. A. McNeill, Chicago.....	2 00
18. Rev. P. D. O'Malley, Dubuque.....	2 00
18. Rt. Rev. F. Peitz, West Point, Nebr.....	4 00
18. Rev. C. P. Raffo, Louisville.....	2 00
18. St. Mary Sch., Cincinnati.....	2 00
18. St. Michael H. Sch., Flint, Mich.....	4 00
18. Rev. J. J. Shaw, Lowell, Mass.....	2 00
18. Sr. Cajetan, Rochester.....	2 00
18. Sr. Clemenza, Wichita, Kans.....	2 00
18. Sr. Florian, Toledo, O.....	4 00
18. Sr. Mary of Angels, San Francisco.....	2 00
18. Sr. Monica Maria, New York.....	2 00
18. Srs. Charity, Mount St. Joseph, O.....	2 00
18. Srs. Charity, Wilkinsburg, Pa.....	2 00
18. Srs. Div. Providence, Newport, Ky.....	4 00
18. Srs. H. C. Jesus, Sharon Hill, Pa.....	2 00
18. Srs. Providence, Chelsea, Mass.....	2 00
18. Srs. St. Casimir, Chicago.....	2 00
18. Srs. St. Francis, Lincoln, Nebr.....	4 00
18. Srs. St. Joseph, Philadelphia.....	2 00
18. Srs. St. Joseph, St. Louis.....	2 00
18. Srs. St. Mary, Lockport, N. Y.....	2 00
18. Visitation Nuns, Washington.....	2 00
19. Augustinian Coll., Villanova, Pa.....	20 00
19. St. John Coll., Toledo, O.....	20 00
19. Univ. St. Francis Xav., Antigonish, N. S.....	20 00
19. Sacred Heart Acad., Los Angeles.....	10 00
19. St. Joseph, Acad., Adrian, Mich.....	10 00
19. Urs. Acad. St. Mary, Cleveland.....	10 00
19. Rev. K. G. Beyer, La Crosse.....	2 00
19. Felician Srs., Lodi, N. J.....	2 00
19. Madame Gorman, St. Joseph, Mo.....	4 00
19. Mother St. Henry, New Orleans.....	2 00
19. Rev. Provincial, S. J., New York.....	2 00
19. St. Francis Xav. Sch. for Deaf, Baltimore.....	2 00
19. Sr. Anselm, Bronx, N. Y.....	10 00

May, 1927

19. Sr. Columkille, San Antonio.....	2 00
19. Sr. Digna, St. Joseph, Minn.....	2 00
19. Sr. Miriam, San Francisco.....	2 00
19. Sr. Vincentella, Brooklyn.....	2 00
19. Sr. Theresa Joseph, Jacksonville, Fla.....	2 00
19. Srs. Prec. Blood, Cincinnati.....	2 00
19. Srs. St. Joseph, Philadelphia.....	2 00
20. Creighton University, Omaha.....	20 00
20. Mother Augustine, Brooklyn.....	10 00
20. Mother Berchmans, Halifax, N. S.....	10 00
20. St. Agnes Acad., Alliance, Nebr.....	10 00
20. St. Stanislaus Coll., Chicago.....	10 00
20. Srs. St. Francis, Green Bay.....	10 00
20. Belmont Sch., Belmont, Cal.....	2 00
20. Bro. Jos. Matthew, Kansas City.....	4 00
20. Cotter Sch., Winona, Minn.....	26 00
20. Rev. E. Gehl, Omaha.....	2 00
20. Rev. W. E. Lawler, Davenport.....	4 00
20. Miss M. McDevitt, Philadelphia.....	8 00
20. Rev. J. McGarry, Lowell, Mass.....	2 00
20. Mother Augustine, Brooklyn.....	4 00
20. Mr. R. E. Patterson, New York.....	2 00
20. Paulist Fathers, Portland, Ore.....	6 00
20. Rev. J. A. Riedl, So. Milwaukee.....	4 00
20. St. Francis de Sales Sch., Oakland, Cal.....	2 00
20. Sr. Cherubim, New York.....	2 00
20. Sr. Faustina, Joliet, Ill.....	2 00
20. Sr. Miriam Monica, New York.....	2 00
21. Patrick Cardinal Hayes, New York.....	25 00
21. St. Charles Borromeo Sem., Overbrook, Pa.....	25 00
21. Catholic Univ. of America, Washington.....	20 00
21. Marquette University, Milwaukee.....	40 00
21. Acad. of Our Lady, Chicago.....	10 00
21. Benedictine Srs., Pittsburgh.....	2 00
21. Rev. H. R. Farrell, Buffalo.....	4 00
21. Rev. A. J. Forster, Waterloo, Ia.....	2 00
21. Mother Columba, St. John's Nfld.....	2 00
21. Mother Domitilla, Boston.....	2 00
21. Rev. J. T. Noonan, Des Moines.....	4 00
21. Msgr. J. B. Peterson, Somerville, Mass.....	2 00
21. St. Catherine Train. Sch., San Francisco.....	2 00
21. Sr. Josepha, Pittsburgh.....	2 00
21. Sr. Kevin, San Antonio.....	2 00
21. Srs. St. Dominic, Blauvelt, N. Y.....	2 00
23. St. Ignatius Coll., San Francisco.....	20 00
23. St. Procopius Coll., Lisle, Ill.....	20 00
23. Daughters SS. Cyril & Methodius, Danville, Pa.....	20 00
23. Ursuline Acad., Pittsburgh.....	10 00
23. Cathedral School, Baltimore.....	2 00
23. Augustinian Fathers, Lawrence, Mass.....	2 00
23. Bro. Osmund, Peabody, Mass.....	2 00
23. Brothers of Mary, Pittsburgh.....	2 00
23. Rev. J. Dunney, Schenectady, N. Y.....	2 00
23. Rev. W. J. McMahon, Philadelphia.....	2 00
23. Rev. D. J. Maguire, Boston.....	2 00
23. Rev. T. Martin, Hillyard, Wash.....	2 00
23. Sacred Heart Acad., Watertown, Mass.....	2 00
23. St. Boniface Sch., San Francisco.....	2 00
23. Sr. Mary Anne, Buffalo.....	2 00
23. Srs. H. Cross, Boise City, Idaho.....	4 00
23. Srs. Mercy, Philadelphia.....	2 00
23. Srs. St. Francis, Memphis.....	2 00
23. P. P. Young, Chicago.....	2 00
24. St. Mary's Coll., Monroe, Mich.....	20 00

May, 1927

24.	Lacordaire Sch., Montclair, N. J.	15 00
24.	Benedictine Srs., Wilmington, Del.	2 00
24.	Rev. J. Huepper, St. Francis, Wis.	2 00
24.	Rev. C. F. McEvoy, Syracuse	2 00
24.	Mt. Mercy Acad., Buffalo	2 00
24.	Miss M. L. Ryan, Chicago	2 00
24.	St. John's Sch., San Francisco	2 00
24.	St. Mark Sch., Cincinnati	2 00
24.	St. Stanislaus Sch., Milwaukee	2 00
24.	Sr. Evangelista, Detroit	2 00
24.	Sr. Eveline, Grand Rapids	2 00
24.	Sr. Regina, Paterson, N. J.	2 00
24.	Sr. Onesima, New Athens, Ill.	2 00
24.	Sch. Srs. Notre Dame, Chicago	00
24.	Srs. Notre Dame, Cleveland	2 00
24.	Srs. Notre Dame, Wabasha, Minn.	2 00
24.	Srs. St. Joseph, Los Angeles	2 00
24.	Ursuline Srs., Sidney, Nebr.	4 00
24.	Ursuline Srs., Springfield, Ill.	2 00
25.	Sr. Joseph's Prep. Sem., Grand Rapids	10 00
25.	Coll. Mt. St. Vincent, New York	20 00
25.	Dominican Coll., San Rafael, Cal.	20 00
25.	Acad. Mt. St. Vincent, New York	10 00
25.	Mt. St. Joseph's Urs. Acad., St. Joseph, Ky.	10 00
25.	St. Mary of the Springs Acad., Columbus	10 00
25.	C. F. Belden, Boston	2 00
25.	Benziger Bros., New York	2 00
25.	Cecilian Conservatory, Philadelphia	2 00
25.	Dominican Srs., East Columbus	2 00
25.	Rev. H. Hammeke, Philadelphia	2 00
25.	Librarian, Loy, Coll., Montreal	2 00
25.	Rev. G. J. McShane, Montreal	2 00
25.	St. Joseph Mon. Sch., Baltimore	2 00
25.	St. Mary's Sch., Gainesville, Tex.	2 00
25.	Sr. Oswaldine, Winona, Minn.	2 00
25.	Sr. Walburg, Carrolltown, Pa.	2 00
25.	Srs. Charity, New Orleans	2 00
25.	Srs. Charity, Petaluma, Cal.	4 00
25.	Srs. Notre Dame, Salem, Mass.	2 00
25.	Georgetown Univ., Washington	20 00
26.	R. C. H. School., Philadelphia	10 00
26.	Rev. E. Donovan, Bay Shore, N.Y.	4 00
26.	J. G. Kenedy, Sarita, Tex.	2 00
26.	Rev. M. F. Reddy, Providence	2 00
26.	J. Rustland, New York	2 00
26.	S. H. Junior Coll. & Nor. Sch., Louisville	2 00
26.	St. Anthony Sem., Santa Barbara	2 00
26.	Rev. A. B. Salick, Milwaukee	2 00
26.	Sr. Athanasius, Lansdale, Pa.	2 00
26.	Sr. Marie Elise, Paterson, N. J.	2 00
26.	Sr. Dolorosa, Chicago	2 00
26.	Rev. W. M. Stinson, Chestnut Hill, Mass.	2 00
27.	Nazareth Coll., Louisville	20 00
27.	St. Xav. Coll. for Women, Chicago	20 00
27.	St. Mary's Acad., Milwaukee	10 00
27.	Christian Bros., Baltimore	2 00
27.	Rev. J. S. Kelly, Moline, Ill.	2 00
27.	Srs. St. Francis, Kentland, Ind.	2 00
27.	Srs. St. Francis Assisi, Milwaukee	2 00
28.	St. Joseph Coll., Rensselaer, Ind.	10 00
28.	Miss Julia M. Barry, Derby, Conn.	2 00
28.	Rev. D. M. Halpin, Dayton, O.	2 00
28.	Rev. R. G. Kirsch, Toledo, O.	2 00
28.	St. Anthony Conv., Sacramento	4 00
28.	St. Elizabeth Sch., Oakland, Cal.	2 00
28.	Sr. Hildegard, Carnegie, Pa.	2 00

May, 1927

28.	Sr. Valeria, Oshkosh, Wis.	2 00
28.	Sr. Superior, Oakland, Cal.	2 00
28.	Srs. Charity, Roxbury, Mass.	2 00
31.	St. John Coll., Brooklyn	2 00
31.	St. Mary Coll., Northeast, Pa.	2 00
31.	Bishop McDonnell Mem. H. Sch., Brooklyn	2 00
31.	Marist Coll., Atlanta, Ga.	2 00
31.	Notre Dame H. Sch., Cleveland	2 00
31.	St. John Coll. H. Sch., Brooklyn	2 00
31.	St. Mary H. Sch., Columbus	2 00
31.	Bro. Charles, Poughkeepsie, N. Y.	2 00
31.	V. Rev. F. T. Hoeger, Ridgefield, Conn.	2 00
31.	Holy Rosary Sch., Milwaukee	2 00
31.	Rev. J. A. Hurley, E. Boston	2 00
31.	Rev. T. F. Keane, St. Paul	2 00
31.	Rev. J. A. McAndrew, Brooklyn	2 00
31.	Rev. L. A. Markle, Toronto, Ont.	2 00
31.	Rev. F. Mayer, Syracuse	2 00
31.	Rev. J. D. O'Leary, Altoona, Pa.	2 00
31.	Rev. P. J. O'Rourke, St. Louis	2 00
31.	St. Anthony Sch., Milwaukee	2 00
31.	St. Francis Orph. Asylum, New Haven, Conn.	2 00
31.	St. Mary Sch., Oakland, Cal.	2 00
31.	Rev. R. Sampson, Oakland, Cal.	2 00
31.	Rev. A. Schneider, Adrian, Mich.	2 00
31.	Sr. Agnes Joseph, Buffalo	2 00
31.	Sr. Carmelita, St. Louis	2 00
31.	Sr. Mercedes, Joliet	2 00
31.	Srs. Mercy, Hartford, Conn.	2 00
31.	Srs. Nazareth, Philadelphia	2 00
31.	Sr. Notre Dame, Fremont, O.	2 00
31.	Srs. St. Francis, Cedar Lake, Ind.	2 00
31.	Srs. St. Francis, Columbus	2 00
31.	Rev. T. E. Stritch, New Orleans	2 00
31.	Reports	3 00
31.	Stamps	24
31.	Exchange	15
1.	St. Mary Lake Sem., Mundelein, Ill.	25 00
	St. Patrick Sem., Menlo Park, Cal.	25 00
	Mt. Mercy Acad., Grand Rapids	10 00
	Bro. Albert, Chicago	2 00
	Rev. B. Gerold, Pittsburgh	6 00
	Msgr. M. E. Kiely, Rome, Italy	2 00
	Rev. J. W. Peel, Buffalo	2 00
	St. Peter Boys Sch., San Francisco	4 00
	Srs. Mercy, Baltimore	2 00
	Srs. Notre Dame, Cleveland	2 00
	Srs. St. Joseph, St. Louis	2 00
	Rev. J. J. Walsh, Philadelphia	4 00
	Rev. E. V. O'Hara, Eugene, Ore.	2 00
	Presentation Srs., San Francisco	2 00
	St. Matthew Sch., Milwaukee	4 00
	St. Rose Acad., Vincennes, Ind.	2 00
	Sr. Madeleine, Des Moines	2 00
	Sr. Tharsilla, Willimantic, Conn.	2 00
	Srs. St. Francis, Joliet, Ill.	2 00
o.	Notre Dame Acad., Belleville, Ill.	10 00
8.	Rev. P. Guilday, Ph. D., Washington	2 00
3.	Sacred Heart Acad., Hallettsville, Tex.	4 00
3.	Srs. I. H. M., Dexter, Mich.	6 00
3.	Rev. P. Ternes, Marine City, Mich.	2 00
4.	Rt. Rev. J. B. Jeanmard, D. D., La Fayette, La.	10 00
4.	Notre Dame Acad., Covington	10 00
4.	Msgr. W. McMullen, Pittsburgh	2 00
4.	Sr. Dionysia, Washington	2 00

## June, 1927

4. Srs. I. H. M., Benton Harbor, Mich.	4 00
4. Srs. Mercy, East Boston.....	4 00
4. Srs. St. Francis, Freeport, Ill....	4 00
4. V. Rev. J. Wuest, Detroit.....	2 00
6. Rt. Rev. J. Chartrand, D. D., Indianapolis .....	25 00
6. St. Elizabeth High Sch., Cornwells Heights, Pa. ....	10 00
6. Rev. P. P. Crane, St. Louis.....	2 00
6. Rev. J. L. Cunha, Freeport, Cal....	12 00
6. Rev. H. Herringhaus, Independence, Ky. ....	2 00
6. Rev. L. M. Keenan, Dundee, Ill....	2 00
6. Mr. J. A. Lemmer, Escanaba, Mich.	2 00
6. Mother Gertrude, Middletown, New York .....	2 00
6. Mother Katharine, Cornwells Heights, Pa. ....	2 00
6. St. Joseph Acad., Titusville, Pa.	2 00
6. Sr. Alfrieda, Ashton, Ia. ....	10 00
6. Sr. Rita Angela, Philadelphia.....	2 00
6. Sr. St. Benedict, Brooklyn.....	4 00
6. Srs. Mercy, Sausalito, Cal. ....	2 00
6. Srs. St. Francis, Chicago Heights, Ill. ....	4 00
6. Rev. O. M. Ziegler, St. Francis, Wis. ....	2 00
7. Sacred Heart Acad., Buffalo.....	10 00
7. Mother Blanche, Buffalo.....	2 00
7. Mother Philomene de Chantal, Brooklyn .....	2 00
7. Rev. J. M. Piet, Portland, Ore....	2 00
7. Sr. Teresa, Camden, N. J. ....	2 00
7. Srs. Notre Dame, Youngstown, O.	2 00
7. Srs. St. Francis, Pittsburgh.....	2 00
7. Ursuline Acad., Louisville.....	2 00
8. Bro. F. Joseph, Philadelphia.....	6 00
8. W. P. Dickerson, M. D., Newport News, Va. ....	2 00
8. Rev. J. H. Gefell, Rochester.....	8 50
8. Grammar Sch. Notre Dame Maryland, Baltimore .....	2 00
8. Principal, St. Joseph's Sch., Sharpshurg, Pa. ....	2 00
Msgr. J. F. Rummel, New York....	2 00
Sr. Clare, Milwaukee.....	2 00
Sr. Confirma, Milwaukee.....	2 00
Sr. Hildegard, Boston.....	2 00
Sr. Jolanta, Chicago.....	2 00
Sr. Josepha, Milwaukee.....	2 00
Sr. Salesia, Caldwell, O. ....	4 00
Sr. Seraphica, Milwaukee.....	2 00
Srs. Notre Dame, Lawrence, Mass.	2 00
Rt. Rev. J. Schrems, D. D., Cleveland .....	25 00
V. Rev. T. Carter, Philadelphia.....	2 00
Miss F. G. Donovan, Philadelphia	2 00
Felician Srs., McKeesport, Pa....	4 00
Rev. T. J. Hanney, Bala-Cynwyd, Pa. ....	2 00
Immc. Conc. Sch., Jenkintown, Pa.	2 00
A. A. McDonald, St. Louis.....	2 00
V. Rev. J. F. O'Hern, Rochester..	2 00
St. Ann Sch., Baltimore.....	4 00
Sr. Francis, Emmitsburg, Md.....	2 00
Srs. Charity, Boston.....	2 00
Srs. St. Joseph, Schuylkill Haven, Pa. ....	4 00
10. Coll. St. Thomas, St. Paul.....	20 00
10. St. Mary Coll. & Acad., Notre Dame, Ind. ....	20 00
10. Presentation Acad., Marksville, La.	5 00
10. Gabriel H. Sch., Hazleton, Pa.	10 00

## June, 1927

10. Mother Pauline, Notre Dame, Ind.	2 00
10. Sr. Clara, St. Paul.....	2 00
10. Sr. Eligiana, Olpe, Kans.....	4 00
10. Ursuline Srs., Bryan, Tex.....	4 00
11. Msgr. N. Pfeil, Cleveland.....	2 00
11. Sr. Rose Leocadia, New York.....	2 00
12. St. Mary Coll., Winona, Minn....	40 00
13. St. Francis Assisi Conv., St. Francis, Wis. ....	10 00
13. St. John Prep. Sch., Danvers, Mass. ....	10 00
13. Rev. A. H. Chandler, New Haven, Conn. ....	2 00
13. Rev. G. C. Eilers, St. Francis, Wis.	2 00
13. Holy Family Conv., Manitowoc, Wis. ....	2 00
13. Rev. A. A. Klowo, Orchard Lake, Mich. ....	2 00
13. Rev. W. Lawlor, Newark, N. J....	2 00
13. Mother Thecla, St. Francis, Wis..	2 00
13. St. Anthony Sch., San Francisco..	2 00
13. St. Joseph Comm. Coll., St. Joseph, Mo. ....	2 00
13. Sr. Priscilla, Jackson, Mich.....	2 00
13. Sr. Viola, Cincinnati.....	2 00
13. Srs. Charity, Halifax, N. S.....	2 00
13. Srs. Holy Cross, Ogden, Utah.....	2 00
13. Srs. St. Francis, Cincinnati.....	2 00
13. Rev. C. Stetter, Kentland, Ind....	2 00
14. Rev. F. Haas, St. Francis, Wis....	2 00
14. Mother St. James, Chicago.....	2 00
14. Sr. Elsin, Cincinnati.....	4 00
14. Sr. Mary Myles, Irvington, N. J.	6 00
14. Srs. Notre Dame, Roxbury, Mass.	4 00
14. Srs. St. Joseph, Cambridge, Mass.	10 00
14. Srs. St. Joseph, Philadelphia.....	4 00
15. Coll. & Acad. Sacred Heart, Cincinnati .....	20 00
15. Rev. G. J. Bullion, Pittsburgh....	2 00
15. Rt. Rev. J. R. Crimont, D. D., Juneau, Alaska .....	4 00
15. Rev. J. Middleton, Lakewood, N. J.	2 00
15. Mother Genoveva, Kansas City, Mo. ....	2 00
15. St. Joseph Inst., Oxnard, Cal....	4 00
15. Srs. Charity, New Haven, Conn....	2 00
15. Srs. Holy Cross, Morris, Ill.....	2 00
15. W. A. Walsh, Lawrence, Mass.....	2 00
16. Acad. Holy Cross, Washington....	10 00
16. Bros. Mary, Baltimore.....	4 00
16. Rev. E. Connolly, Rockford, Ill....	2 00
16. Einkaufsstelle des Borsenvereins der deutschen Buchhandler zu Leinizg. Konigstrahe, Germany..	2 00
16. Sr. Lucilla, Mishawaka, Ind.....	2 00
16. Sr. Teresie, St. Louis.....	2 00
16. Srs. Div. Providence, Kalida, O.	2 00
16. Srs. Div. Prov. Ky., Melbourne, Ky. ....	2 00
16. Srs. Notre Dame, Genesee St., E. Toledo, O. ....	2 00
16. Srs. Notre Dame, York St., E. Toledo, O. ....	2 00
16. Srs. St. Joseph, Philadelphia....	2 00
16. Rev. J. M. Smith, Philadelphia...	2 00
17. Rt. Rev. C. D. White, D. D., Spokane .....	10 00
17. Mother Emiliana, New Hamburg, N. Y. ....	2 00
17. Mother Monica, Elizabeth, N. J....	4 00
17. Sr. Presentation, Cleveland.....	16 00
18. Holy Ghost Acad., Techny, Ill....	10 00
18. Rev. W. Haberstock, Milwaukee..	4 00



## June, 1927

18. Rev. P. J. Lydon, Menlo Park, Cal.	4 00
18. Srs. St. Joseph, E. Chicago, Ind.	2 00
20. O. L. Good Counsel Acad., Man- kato, Minn.	10 00
20. Brothers Mary, Dubuque	2 00
20. Rev. F. J. Finn, Cincinnati	2 00
20. Rev. C. M. Hegerich, Pittsburgh	2 00
20. Rev. J. MacDonald, Sydney, N. S.	2 00
20. Rev. J. McDonald, Philadelphia	2 00
20. Sr. Agnes Regina, Brooklyn	2 00
20. Sr. M. Bernard, Philadelphia	2 00
20. Srs. I. H. M., Detroit	2 00
20. Srs. St. Francis, Chicago	2 00
21. Georgiancourt Coll., Lakewood, N. J.	20 00
21. Mt. St. Dominic Acad., Caldwell, N. J.	20 00
21. Dujarie Inst., Notre Dame, Ind.	2 00
21. Rev. J. Gerold, Castle Shannon, Pa.	2 00

## June, 1927

22. Loyola University, New Orleans	20 00
22. Benziger Brothers, New York	2 00
22. Rev. T. A. Hoffman, West Terre, Ind.	2 00
22. Mother Avelline, Caldwell, N. J.	2 00
22. Srs. Prec. Blood, St. Louis	2 00
23. Girls Cent. H. Sch., Grand Rapids	85 00
23. Rev. W. J. Gallena, Painesville, Ohio	2 00
23. Srs. St. Francis, St. John, Ind.	2 00
24. Mt. Rev. J. T. McNicholas, D. D., Cincinnati	100 00
24. Reports	11 00
24. Postage	2 82
Total receipts	\$14,285 25
Cash on hand, July 1, 1926	6,177 25
Net receipts of year	8,108 00
Total	\$14,285 25

# GENERAL MEETINGS

## PROCEEDINGS

DETROIT, MICH., JUNE 27, 1927

The Twenty-fourth Annual Meeting of the Catholic Educational Association was held in Detroit, Mich., June 27-30, 1927, under the auspices of Rt. Rev. Michael J. Gallagher, D. D. The Local Committee in charge consisted of:

Very Rev. Daniel J. Ryan, Rector, Sacred Heart Seminary, Chairman; Rev. Robert A. Benson, Sacred Heart Seminary, Rev. M. P. Bourke, LL. D., Diocesan Superintendent of Hospitals, Ann Arbor Mich., Brother Arator, F. S. C., Director, St. Joseph's Commercial College, Detroit, Rt. Rev. Msgr. Michael J. Grupa, D. D., LL. D., Rector, SS. Cyril and Methodius Seminary, Orchard Lake, Mich., Rev. Emmet A. Hannick, D. D., Sacred Heart Seminary, Rev. Edward J. Hickey, Ph. D., Sacred Heart Seminary, Rev. Leo J. Linsenmeyer, A. M., Sacred Heart Seminary, Rev. Charles J. Linskey, A. M., Diocesan Superintendent of Schools, Ypsilanti, Mich., Very Rev. John P. McNichols, S. J., President, University of Detroit, Rev. William G. Rogers, A. M., Sacred Heart Seminary, Mr. Theodore McManus, the Catholic News Bureau, Detroit.

Students of Sacred Heart Seminary assisted at the Information and Registration desks. The Knights of Columbus directed the reception and the Wednesday evening meeting. All Catholic educational institutions were placed at the disposal of delegates by the Rt. Rev. Bishop and the clergy and Sisters in charge cordially seconded the Bishop's welcome. Headquarters were established at the Hotel Statler. All meetings were held at Sacred Heart Seminary except the Wednesday evening meeting which was in Orchestra Hall. Lunch was served the visiting Sisters at the Visitation School and the clergy in the Seminary refectory. The latter was by courtesy of the Commercial Exhibitors who

held their display on the third floor of the seminary. The Jesuit Fathers were the hosts of the College Department Wednesday evening at their new university.

On Monday evening, June 27, a reception to the visiting priests and Brothers was held at Hotel Statler. Very Rev. Daniel J. Ryan welcomed the delegates to Detroit. He referred to the former meeting at Detroit seventeen years ago and said that the ensuing years formed a period of intense religious and educational activity in the most rapidly growing city of America.

Rev. M. P. Bourke presided, and introduced Rt. Rev. Michael J. Gallagher, D. D. The welcome of Bishop Gallagher to the members of the Association was extremely cordial. He reminded the delegates that they "stood on sacred ground where was fought the battle of freedom of religious education" and in his own name, as well as that of his clergy and people, placed the institutions of the diocese at the disposal of the Association.

Rt. Rev. Thomas J. Shahan, D. D., President General, responded on behalf of the Association. He said:

"The officers and members of the Catholic Educational Association, dear Bishop Gallagher, rejoice in this opportunity to pay to you their respects and to make known their profound gratitude for the invitation to hold in your episcopal city their annual convention. You have most generously placed at our disposition your splendid new seminary buildings and conveniences, also your churches and institutions. Your clergy and your people have joined with you in closing this magic circle of welcome.

"While engaged in the discussion of educational matters, works, problems and situations, we shall be unable to close our eyes to the industrial splendor and the commercial majesty of this great city now reaching out to its second million, and in certain respects without a peer in the world. Its temper and enterprise, its faith in its own strong and fine spirit and in its own vast resources, its clear and keen vision, its great humane democratic heart, have already raised it to the level of the world's greatest cities. There seems no reason to doubt that along the present lines of social and economic evolution there is reserved for it a destiny peculiar and remarkable beyond the actual range of calculation. May the spirit of genuine religion dominate ever all its counsels and works, and permeate the hearts of all its citizens, for the attainment of a common grandeur, broadly spirit-

ual and humanely material, shall fascinate for all time the heart of mankind.

"We ask your fatherly blessing on our gathering, to the end that our discussions and decisions may bear the stamp of a divine wisdom and may bring much comfort and encouragement to the many thousand Catholic teachers who can be with us in spirit only, but are none the less present here in that Charity of Christ which at all times and everywhere encircles and ensouls His Holy Church, and makes her children essentially one and indivisible."

### THE OPENING MASS

On Tuesday morning at nine o'clock the meeting opened formally with Pontifical Mass in the beautiful Church of the Visitation at 12th and Burlingame Avenues. Rt. Rev. Joseph C. Plagens, D. D., Auxiliary Bishop of Detroit, was celebrant. Rev. John F. Linskey, pastor of the church, was archpriest, and Rev. Louis G. Weitzman, S. J., and Rev. Francois Weigier, S. P. M., deacon and subdeacon. Rt. Rev. Thomas J. Shahan, D. D., and Rt. Rev. Francis W. Howard, D. D., were present in the sanctuary.

Rt. Rev. Michael J. Gallagher, D. D., Bishop of Detroit, preached a forceful and inspiring sermon. After praising the work done by the Catholic Educational Association for many years in raising the standard of education to a high level, the Bishop spoke of the problems still to be met and conquered by Catholic educators. He commented on the European facility in languages both classical and modern with the suggestion that Latin and modern languages be begun earlier. Likewise he suggested conversational methods in the teaching of Latin. Again the Bishop spoke for the inculcating of the spirit of sacrifice in our young boys and girls to the end that vocations be fostered for the preservation and development of our religious and educational institutions and for the work in the missions. He referred to the lack of the judicial attitude among people generally, owing to the fact that only a small percentage actually think and judge for themselves and the rest follow blindly. This need of the judicial faculty is in general responsible for many

of the difficulties and prejudices we encounter. To develop this judicial attitude is necessary.

In his closing remarks the Bishop reiterated his welcome to the delegates, placing the educational institutions of the diocese at their disposal, and invoked the Divine Benediction upon their discussions that they might redound to the good of Catholic education generally and to the strengthening of faith in the souls of the people.

### **FIRST GENERAL SESSION**

**TUESDAY, JUNE 28, 1927**

The annual meeting was called to order by Rt. Rev. Thomas J. Shahan, D. D., President General, in the gymnasium of Sacred Heart Seminary. After prayer Bishop Shahan gave a brief address as follows:

#### **ADDRESS OF RT. REV. T. J. SHAHAN, D. D.**

"It is no small privilege to salute this day the representatives of our Catholic educational system, gathered from all parts of the United States, eager to renew their courage, their energies, and their vision for the holy work that opens before them in an ever broadening field that promises neither surcease nor diminution.

"Only the Divine Teacher could appreciate fairly the religious service and the merits of those teaching communities, large and small, to whose pious hearts are committed so largely the moral training and the religious instruction of our Catholic youth. For when all is said this is the original and definite purpose of our Catholic educational work, in as far as it is an integrant element of Catholic life and is fostered by holy Church with all the earnestness and zeal of which she is capable. It will not be amiss if at this solemn moment I should emphasize briefly this peculiar and essential feature of our Catholic schools.

"During this scholastic year four great ideas have occupied in a notable way the thoughts of our teachers and pupils: God, man, the world, and life. These four ideas mark, roughly speaking, the limits of religious instruction, that instruction which constitutes the inner spirit of our Catholic schools, their reason for existence, their distinctive value and their peculiar service.

Incidentally this daily preoccupation explains and justifies their ever-growing devotion to progress in religious instruction, its content, scope, means and improvement. Our Catholic schools teach that God really exists, that He is supremely holy, good, just, all-powerful and all-knowing; that He is one of three divine and equal persons. They abominate the current gross popular blasphemy that seems to them like the mouth of hell and they are daily active and earnest in reparation, social, and individual, of the fundamental wrong thus done throughout our nation to the Creator of the world and man. Our schools teach firmly that man is the creature of God, body and soul, and by the latter destined to immortal life, en route of the present short and transient life; that he has been redeemed from his sins by Jesus Christ, second person of the Blessed Trinity, born of the Blessed Virgin Mary, and crucified on Calvary as a victim of divine justice for the sins of mankind. They teach daily that the world, all nature, is also God's creation but perishable and insufficient for man's happiness, nevertheless his actual home appointed by God, and the obedient servant of man in his temporal conditions. Finally our Catholic schools teach day in and out that life is only a journey from the cradle to the grave in which the divine will is our sufficient guide, made known to us by holy Church through her approved agencies and lived out in view of a final, just, and irrevocable judgment that opens for us the gates of heaven or closes them to us forever. This is clearly an exhaustive philosophy of life, but a deeply religious one. Moreover, it is taught in thousands of schools from ocean to ocean and in identical terms and concepts. The pages of a tiny catechism contain substantially as much as all the folios of St. Thomas Aquinas. Our Catholic schools may represent a minority of the American population in a religious sense, but we are the most closely organized of religious minorities and the impact of our religious teaching is proportionally irresistible, surely within our own ranks. This religious teaching, it is true, may not be popular in a loose sense of the term, but it comes down in our Catholic schools from time immemorial and has weathered so many centuries of persecution, oppression, injustice and various wrongs, that its power of resistance seems morally secure.

"It is true that during this year our Catholic schools have given great attention to secular study and research, to all the sciences, to the arts and crafts, to history and philosophy; to the world itself, its surface, products, peoples, habits and thoughts; to all the refinements and improvements of human life. In all these schools, however, secular knowledge is ever deliberately saturated with the higher and holier knowledge of God and Revelation, of

the true nature and destiny of man, of his proper relations to the outlying world of men and things, to society itself and the institutions by which the present order of life is carried on. In all these schools truth is held to be one and the order of nature is considered to be sympathetic and akin to the higher order of super-nature, the order of grace or special divine influence on man.

"Herein lies your particular calling in as far as you represent the hopes and the interest of the Catholic Church in our beloved country. These hopes and this interest are of course quite compatible with all worthy secular hopes and interests of an educational nature. Indeed it is the ambition of all Catholic education to omit from its range of activities no branch of human knowledge, old or new, that can in any way promote the common welfare, or serve the community in its growth or enable the citizen to assimilate the results of modern research and investigation along its many and far-flung lines."

The minutes of the last annual meeting were accepted as printed in the Report of the meeting of 1926.

Rt. Rev. Msgr. Francis T. Moran, D. D., then read his report as Treasurer General and commented on it briefly.

It was moved that the Chairman appoint Committees on Nominations and Resolutions.

The following Committee on Nominations was appointed: Rev. John B. Furay, S. J., Brother Thomas, F. S. C., Rt. Rev. Msgr. Joseph F. Smith, P. R.

Committee on Resolutions: Rev. Walter Stehle, O. S. B., Very Rev. Felix M. Kirsch, O. M. Cap., Rev. Paul L. Blakely, S. J., Rev. Richard J. Quinlan and Rev. George Johnson, Ph. D.

Rev. Ferdinand A. Moeller, S. J., by permission of the Chairman, made a short talk in behalf of the work among deaf-mutes.

The Chairman then announced that a proposal had been made and approved by the Executive Board which was now brought before the Association for final vote. It was proposed that the word "National" be inserted in the title of the Association before the word "Catholic" so as to read "The National Catholic Educational Association." Rev. Albert C. Fox, S. J., put the proposal in the form of a motion. The motion was seconded and approved by vote.

The paper to be read at this meeting was "The State and Education" by Rev. Charles R. Baschab, Ph. D., Dominican College, San Rafael, Cal. It was read by Rev. Robert A. Benson of Sacred Heart Seminary. The paper was a serious and scholarly study and presentation of the question. As the first paper of the meeting it elicited the careful attention of the throng which filled the vast hall and formed a fitting prelude to the entire meeting.

Following this paper, the meeting adjourned.

## SECOND GENERAL SESSION

· WEDNESDAY, JUNE 29, 1927, 8:30 P. M.

The second general session was held in Orchestra Hall, Wednesday evening at 8:30 o'clock. Very Rev. John P. McNichols, S. J., President of the University of Detroit presided. Rt. Rev. Thomas J. Shahan, D. D., and Rt. Rev. Francis W. Howard, D. D., were present. The Knights of Columbus Quartette gave several pleasing numbers. Father McNichols introduced the speaker of the evening, Honorable Dudley G. Wooten of Notre Dame University, whose subject was "The Catholic Layman's Outlook on Catholic Education". His address was an eloquent and logical consideration of the subject and held the interest and attention of all.

Father McNichols in thanking the speaker said that all present appreciated the precise knowledge of educational history and the forceful logic displayed by Dr. Wooten in treating a theme of such deep and compelling interest.



**CLOSING MEETING**

THURSDAY, JUNE 30, 1927

The final meeting of the National Catholic Educational Association was convened in the spacious auditorium of Sacred Heart Seminary on Thursday at 2:30 P. M. Rt. Rev. Thomas J. Shahan, D. D., convoked the session with prayer. The Right Reverend Bishop of Detroit assisted at the meeting.

The Secretary read the names proposed by the Committee on Nominations for election as general officers for the ensuing year. As there were no further nominations it was moved that the Secretary cast one ballot for the officers named by the Committee on Nominations. The following were declared elected for the year 1927-1928:

President General, Rt. Rev. Thomas J. Shahan, D. D.; Vice Presidents General, Rt. Rev. Msgr. John B. Peterson, Ph. D.; Very Rev. James A. Burns, C. S. C., Ph. D.; Rev. John B. Furay, S. J.; Treasurer General, Rt. Rev. Msgr. Francis T. Moran, D. D.

The Secretary announced that the following had been elected from the Departments as members of the General Executive Board:

From the Seminary Department: Rev. James W. Huepper; Very Rev. Thomas Plassmann, O. F. M., Ph. D., D. D.; Rt. Rev. Msgr. Louis J. Nau, S. T. D.

From the College Department: Rev. John W. R. Maguire, C. S. V.; Brother Thomas, F. S. C.; Very Rev. Bernard P. O'Reilly, S. M.

From the Parish School Department: Rev. William F. Lawlor; Very Rev. Joseph V. S. McClancy; Rev. John R. Hagan, D. D.

The Chairman then introduced the speaker of the closing meeting, Rev. John A. McClorey, S. J., of the University of Detroit, whose subject was "Culture and Religion."

After the address Bishop Shahan announced the reception of a cablegram from the Holy Father as follows:

THE VATICAN, ROME, JUNE 30, 1927

The Holy Father is pleased to acknowledge the expression of filial veneration and devotion addressed to him by the National

Catholic Educational Association, prays that all its works may enjoy a constant growth and confers on all its members his Apostolic Benediction.

CARDINAL GASPARRI,  
*Secretary of State.*

The report of the Committee on Resolutions was then read and adopted.

#### RESOLUTIONS

The National Catholic Educational Association in its twenty-fourth annual meeting assembled at Detroit expresses its gratitude for the generous hospitality received in the city. The Association wishes to record its admiration for the civic and industrial achievements of the great city of Detroit. It notes also with intense satisfaction the dynamic spirit of Catholic educational life and action in the city and diocese. The Association is deeply grateful for the many kindnesses shown it by the clergy and people. Earnest appreciation is here given to the special committee of arrangements for its painstaking efforts to afford the representatives of the Association every courtesy and convenience.

The Association wishes to express its grateful acknowledgment to the Rt. Rev. Michael J. Gallagher, D. D., Bishop of Detroit, for his kindly welcome. The Association recognizes in Bishop Gallagher a real leader and champion of Catholic education. His kindness in placing at the disposal of the Association the beautiful Sacred Heart Seminary and his eloquent words of welcome to the Association were real sources of inspiration to the deliberations of the twenty-fourth annual meeting.

The object of the National Catholic Educational Association is to promote the best interests of education for the happiness and welfare of all. Experience supports us in our belief that there is no more effective way than that of religion after the example of Him who is "the Way, the Truth, and the Life." The National Catholic Educational Association therefore emphasizes as the ideal of the Catholic educational system the training of men and women whose studies will be illuminated by the light which revealed religion sheds on cultural, vocational and professional branches, and which will rest on true and sound philosophical, pedagogical and theological principles.

A theory wholly at variance with the teaching of the Catholic Church and with our purest American traditions has gained a widespread but uncritical acceptance in this country. Derived

from the philosophy of Hegel, it holds, in substance, that the State is the source and sanction of man's every right and duty. The National Catholic Educational Association invites attention to the fact that this theory flatly contradicts the American doctrine set forth in the Declaration of Independence that all men possess rights neither derived from nor depending upon the State but "inalienable", since they are bestowed upon man by his Creator, Almighty God.

The National Catholic Educational Association stands for the rights of the individual, of parents, and of the Church in education.

Recognizing the value of high standards in education we commend the efforts made everywhere by Catholic educators to maintain sterling quality in their work. We likewise approve of the efforts made by the Departments of the Association to state precisely just what shall be the standards for their several types of schools. We note with satisfaction the strong movement among our educators to stress in their appraisal of educational endeavors the qualitative rather than the quantitative standard.

The Church has been the custodian of the classical languages and of their literature. We believe that in the proper study of Latin and Greek we have an incomparable means for refining our own language, for protecting it against current and vulgarizing influences, and for developing and humanizing the mind. We hold, therefore, that our schools, in whatever other ways they may conform to modern educational ideals and practices, should continue their leadership in classical education and seek to bring a more general use of the old classical standards.

Mindful of the wise and timely directions given recently by Pope Pius XI with regard to reading, we urge all our educators to engage in the apostolate of good books. Let them provide generously for their students in the matter of helpful books and let them train our young people in the understanding and appreciation of all that is wholesome in literature in its various fields. But let them likewise train their students to discriminate judiciously in the choice of books to the end that the faith and morals of our youth may be safeguarded from the dangers of bad reading.

Bishop Shahan expressed the gratitude of the delegates to the Bishop, clergy and people of Detroit, and asked that Bishop

Gallagher say a few words. At the conclusion of his brief remarks Bishop Gallagher announced that Benediction in the Seminary Chapel would be the closing act of the meeting. Following Benediction of the Blessed Sacrament all joined in singing the *Te Deum*.

EDMUND CORBY,  
*Acting Secretary.*

# PAPERS OF THE GENERAL MEETINGS

## THE STATE AND EDUCATION

REVEREND CHARLES R. BASCHAB, PH. D., DOMINICAN COLLEGE,  
SAN RAFAEL, CAL.

It is not an easy matter to determine correctly and comprehensively the relationship which exists, or ought to exist, between the State and education, because the very nature of both State and education is the subject of a great deal of controversy. The concepts which people form about statehood and education depend directly upon their distinctive philosophy of life. Yet there is no need of emphasizing the importance of elucidating these concepts, both because the subject of education always has been and ever will be most practical, and also because the rôle of the State in matters educational draws at present, especially since the great war, the lively attention of men in public life in general and of men interested in education in particular. To the gradual development of this state of affairs, at least in its ultimate phases, many of us have been witnesses.

Just as in matters economic and political, so in educational concerns, the second part of the nineteenth century was characterized almost everywhere by its theoretical and practical liberalism and individualism. The theoretical foundations of these ideas had been laid by John Locke, the English philosopher. A century later, influenced by Locke's theories, Jean Jacques Rousseau conceived and formulated his system of pedagogy, which revolutionized completely the educational theories of the eighteenth century and continued to exercise throughout the last century an influence and power of such magnitude as perhaps has never been surpassed or even equalled by any other educational philosopher. This may seem strange if we consider on the one side that he had never been a practical pedagogue, not caring even for his own children, and on the other that many if not the greater part of his new ideas are only half-truths, while not a few are theoretically false and practically pernicious. Rousseau's enormous in-

fluence is due to two factors chiefly: The intellectual and social atmosphere of the eighteenth century in most European countries; such a political and also economic absolutism had developed since the Renaissance and the so-called Reformation that people were simply hungry for a breath of liberty and just a little more respect for the dignity and value of the individual. The second factor was the apparent sincerity and earnestness with which Rousseau pleaded for a return to nature, and the simplicity and efficacy of natural methods as compared with the shallow and complex artificiality of the period. To this must be added the great pedagogical genius that came after him, Pestalozzi, who took up Rousseau's best ideas, purified and completed them and, testing them in various practical applications, proved their practical value. Thus we have an explanation, at least in part, of the almost universal control of liberal and individualistic theories in pedagogy during the last century.

However, in the earlier part of the century a philosophy was evolved in Germany which was destined to bring about a reaction. We are still in the midst of this reaction and in danger of being not only influenced by it,—that we cannot help—but of being enveloped and carried away by it; and this is the principal reason for these remarks. This philosopher is Hegel, the most influential of that series of great thinkers that followed in the footsteps of the great sage of Königsburg, Immanuel Kant. At first Hegel's philosophy was discussed deeply and widely only in the academic field and among scholars. But through the work and influence of two of his disciples, Marx and Engels, things changed profoundly. Applying Hegel's theories to politics and economics, they became the fathers of modern socialism, a reform movement of a width and depth such as human history has seldom witnessed. It spread rapidly in almost every European nation to such an extent that with the beginning of the new century, socialism in some form or other played a decisive rôle in the public and social life of most places on the European continent. Nor has it lost its power and impetus since the great war. On the contrary, in Germany, in Austria, in England and in France,—to mention some of the most important countries—socialism, directly or indirectly, had a controlling influence in the powers

of government, and unfortunate Russia has been for a number of years under the absolute sway of socialistic absolutism.

Almost simultaneously and parallel to the movement with socialistic tendencies, which is international by nature, sprang another development from the same philosophy of Hegel, with a diametrically opposed direction, nationalism, that is, a theory and policy of exaggerated and ruthless patriotism which considers the service of one's own nation as the sum and source as well as the criterion and measure of all virtue. This nationalist movement grew and waxed strong at the very side of socialism both in monarchies and republics, not excepting our own, which on the whole had escaped the baneful influence of the socialistic movement. And also in nationalism the war did not spell the end but rather a new and most powerful impetus. While Italy, with Mussolini as exponent and leader, is the most obvious example, the same or similar ideas have found their way into almost every European country, serving as a dangerous ferment, and sad to admit, many minds in America are bewildered and confused in consequence of the same subtle intellectual poison.

Perhaps the ultra-patriotic and nationalist people may not like to be placed side by side with the international socialists, yet they do belong together as springing from the same mother, Hegel's philosophy concerning the nature of the State. Once Hegel's ideas are accepted as legitimate, whether we become nationalists or international socialists, is but a question of environment and education and, perhaps still more, of temperament and economic conditions. Hegel's whole metaphysics is permeated by pantheism. To him the universe in its totality is the evolution of the Absolute. In this process the State represents and expresses the ultimate and most perfect development, and as a consequence the State is in the world the living God. Not only can the State do no wrong but it is the source and sum and measure of right and law. Hence, all obligation and all morality have the will of the State for their fundamental basis and the welfare of the State for their supreme aim. The individual, the family, the Church, the school, and whatever other institution that is found in a country, one and all are but means in the power of

the State, because the State alone is the end to which all others must be completely subordinate and subservient. Everybody everywhere must sacrifice on the altar of the State, since the State is the actual present and living God.

It needs little reflection to perceive how these ideas work out in the field of education. Nor do we depend upon theory alone for our knowledge in this respect. Both in socialistic Russia and in nationalist Italy the schools are already being used, and used with ruthless disregard for the rights of the children and their parents, as well as the supernatural rights of the Church, as mere means and instruments for the dissemination and perpetuation of the socialistic or nationalistic philosophy of life. Bearing this thought in mind it will not be hard for us to understand why in the course of the last few years the Holy Father has repeatedly addressed warnings to his children living in Italy and elsewhere. Because not only in Italy are Catholics in imminent danger of intellectual perversion. Have we not heard here in our midst since the late war a great deal of *Americanisation*? No doubt the term is capable of a legitimate interpretation and application, but in the mouths of not a few it has a decidedly nationalist sound, and in the minds of still more it has an unmistakable nationalist background. And furthermore do we not hear again and again from quite different parts of the country and in some instances by men with a powerful following, that the only *American* school is the public school? Even amongst our own are there not some affected by the same ideas? And are there not many exposed to the subtle influence of the same? At least when we see the apologetic attitude of some, and the feeble defense made by others, some even in high places, we have much reason to be on our guard. No, and it must be stated quite clearly, and must be insisted upon with all possible emphasis, the Catholic school system has not the intention of creating national schools, if by that term is meant schools the primary object of which is to inculcate and develop a certain set of principles and ideas derived from a definite economic, political and social philosophy of life, such as the parties actually in power have an interest and desire to perpetuate.



Such being the state of affairs in the world at large and amongst ourselves in particular, it will be worth while to state again in all simplicity and earnestness the basic principles of Catholic philosophy in this regard. If in matters educational an intelligent Catholic were forced to choose between the individualistic philosophy of Rousseau and the State absolutism of Hegel, he could not hesitate for a minute. And we may add that an intelligent American who knows the Constitution and the lofty idealism upon which his country is founded and which it embodies, would not hesitate either. Both would accept individualism, at least, as the lesser of the two evils. To the Catholic also Rousseau's individualism is an evil, because it ignores, or at least disregards, the deep and broad social significance of human nature. Yet we called it the lesser evil, because besides safeguarding the inalienable rights of the individual it is more in harmony with the natural and supernatural dignity of the human personality. On the contrary, State absolutism as a philosophy of life, whether in its socialistic or its nationalist form, is the greater evil by far because by its deification of the State it becomes theoretically and practically the fruitful source of slavery and degradation for individual and family, Church and school. Indeed, it is hard to conceive of a deeper and more far-reaching human degradation than a condition of society in which individual and family, Church and school have no higher aim nor nobler function than the worship and service of the State. The position of the Catholic Church in this respect, which is also the position of sound philosophy, may be reduced to a few simple principles.

The first and foremost place in human society is not occupied by the State nor by the family, but by the individual. Man comes forth from the hand of the Divine Maker as an individual, i. e., by the creation of an individual spirit, the soul, that informs and animates the human body. In virtue of this spiritual and immortal soul man is a person, and as such has rights and duties so essentially and vitally connected with his personal dignity and mission that no institution on earth, neither family nor State nor any other, has the power to disregard or set them aside. To use the apt and expressive phrase of Kant, who is perfectly cor-

rect in this regard, man is an end in himself and must never be looked upon or be used as a mere means. The conclusion to be drawn from these principles is evident: The process of education must have for its first and principal aim, not the service of the State nor of the family, but the service of the individual; in other words, before and above any social purpose whatsoever, either in family, State or any other association, education must develop the child into perfect manhood or womanhood for his or her own sake.

Man, however, is not exclusively an individual being. God made his nature so that, physically, intellectually and morally, he depends essentially on others for his natural and supernatural perfection and happiness. Social rights and duties of various types are the necessary consequences. The first and foremost social organization is the family. Like the individual the family also has a dignity and mission all its own, based upon its God-given nature and natural object. This object is the perpetuation of the human race. Procreation realizes the first, education the second stage of this object. Nor is the second stage less important or less proper to the family because it is equally necessary, and no other natural institution is by nature fitted to take the place of the family in the exercise of the educational function. Hence, if we take education in the active sense—as it is generally taken,—as imparting education, the duty and right of education belongs to the family in the first place; it is its proper object and mission. All other agencies interested in education must serve it in subordination and subserviency to the duty and right of the parents. But also, if we take education in the passive sense, from the viewpoint of the child receiving it, the educational interests of the family, though posterior and inferior to the essential interests of the child itself, precede those of the State and of any other association whatsoever. The reason is not far to seek: The family is the first and basic social group, more intimately connected with peremptory necessities of human nature and therefore more necessary than the State for human life.

However, though the family is the first and foremost human association, only in the most primitive conditions of human ex-

istence is it self-sufficient. Wherever there is any advancement in social life, any progressive step towards what we call human civilization no matter how small, some form of State association imposes itself. For all progress in science and art and general welfare is due to the division of labor, and one family, even if we take it in the larger sense of classical antiquity, is not large enough for such a division of labor. Evidently the more complex is the division of labor and the consequent social development, the more necessary and also the more complex becomes the supreme social organization, the sovereign State. Being therefore based upon fundamental social necessities of human nature, the State, like the family, has its own dignity and mission. This dignity and mission do not depend upon the free will of the members that constitute the State, whether we take them to be individuals or families, but they are determined by the innate social necessities of human nature; in other words, they are determined by God Himself, the Author of man, and therefore they are absolute and unchangeable.

The natural and proper object of the State is the welfare of the community as such. The object is attained by a double set of functions, the one, primary, essential, and therefore always necessary, the other, secondary, accidental, and therefore more or less contingent for their exercise upon circumstances. The aim of the primary functions is the production and maintenance of such social and political conditions that all the citizens, whether as individuals or living in social groups, are secure in the possession and fruition of their rights as far as these do not conflict with the rights of their fellows. The aim of the secondary functions of the State is the acquisition of such social goods and advantages which are in all cases conducive to the welfare of the community, and in some instances, not only profitable but at least morally necessary factors in the life of the people. This applies particularly to cases where in a state of high culture certain goods, be they industrial, commercial or scientific and artistic, are indispensable but cannot well be achieved except by the State with its ample resources and sovereign powers. The function of the State in matters educa-

tional is a conspicuous application and illustration of what we just said about its secondary functions. It is derived from its interests in the quantity and quality of education which its citizens receive. These interests are quite legitimate, because in a relatively high state of civilization where a most complex division of labor is indispensable, it is most desirable and to a certain extent necessary, that all citizens be prepared to do their part for the common welfare. Such a preparation is, of course, only realized by education. Hence, the State has a right and a duty to-day to demand of all its citizens a certain minimum education. This again implies the right and the duty to compel parents to provide the necessary education for their children, both on its own behalf and in the interests of the children themselves. Where the schools available are not adequate and the parents are not capable of providing all the necessary facilities, it is plain that the State has not only the right but also the duty to provide such schools and other facilities that will be adequate. It is hardly necessary to add that in the present conditions of modern social life, with its dominant and abnormal industrialism, the State alone is capable of providing adequately for the education of all its citizens.

Has the State any more, and especially any broader and deeper rights in the field of education? In particular, has it, as it has been claimed for it in the past, and as it is claimed for it at times vociferously to-day, the right to monopolize education, imposing upon all its citizens a general uniform and standardized education? Would such a monopoly be beneficial to the State itself in view of the native and acquired differences in talents and natural capabilities, as well as in view of the vast complexity of social requirements and aims? But worse, the State monopoly of education is intrinsically false in theory and disastrous in practice, because in theory it would lead to the awful doctrine of the deification of State authority, and in practice, it would necessarily culminate in the enslavement of both family and individual by subordinating essential individual and family rights to the aggrandizement and apparent advantage of its own interests, thereby reversing completely both the natural and the supernatural laws

of Almighty God. Atheists only or pantheists, who follow in the footsteps of Hegel, can claim consistency in aspiring to make individual family interests in education subservient to the interests of the State. For the theist who accepts a Creator and personal God, and still more for the Christian educator, there is only one consistent attitude possible. The chief aim and purpose of education is not and can never be the implantation and perpetuation of definite political, economic, social and national ideals and standards, no matter how valuable and noble in certain cases such ideals and standards might be. Yet a direct or even indirect State monopoly in education would produce, sooner or later, in many cases from the very beginning, such a sad state of affairs.

To recapitulate our thought positively, let us add that the aim and purpose of all education is to develop the child first and foremost in the **interest** of the child itself, that is, for the fruition of its own individual dignity and rights and for the realization of its own personal mission and duties; in the second place, in the interest of the family, to prepare the child for the problems and functions proper to the family, and only in the third place in the interest of State and nation, to prepare the child for the problems and functions connected with its life in a civil and political community.

Thus recapitulating our thought and defining the aims of education, it is not and evidently cannot be our purpose to give a complete presentation of educational rights and interests. Our whole intention was to simply point out the relative importance of the educational rights and interests of individual, family and State. If the Church is the mouthpiece of divine Revelation there can be no doubt that the educational rights and interests of the Church do not and cannot conflict with the rights and interests of the individual, family or State, because the law of divine Revelation cannot contradict the law of nature; on the contrary, all legitimate educational rights and interests of whatever nature, are and must be both consecrated and enhanced in value as well as safeguarded and defended by the legitimate enforcement of the rights and interests of the Church.

## THE PROVINCE AND PURPOSE OF CATHOLIC EDUCATION

DUDLEY G. WOOTEN, A. M., LL. D., PROFESSOR OF LAW, UNIVERSITY  
OF NOTRE DAME, NOTRE DAME, INDIANA

Two years ago in the city of Pittsburgh I had the pleasure and the privilege of speaking on a similar occasion before the Catholic Educational Association, and the fact that I have been invited for a second time to perform the same function is, of course, a source of personal pride and satisfaction to me. At the same time it impresses me with the responsibility of undertaking to discuss before such an audience a subject that lies so near to the hearts and homes and hopes of the Catholic people, and, I may say, of all the people, of our common country. It is a theme so vast and complex, and becoming increasingly difficult with the developing conditions of modern society, that it is impossible for any man to comprehend, still less adequately to discuss it in all of its relations and applications.

No other subject in our day has enlisted so much attention, provoked so much controversy, engendered so many antagonisms, and involved the expenditure of so much money, as that of education. Considerably more than one-half of the vast fund collected by taxation in the United States is devoted to the expansion and maintenance of the system of free public instruction, and a proportionately large sum is spent by private enterprise for the same purpose, the Catholics contributing the larger part of this amount, in addition to paying their portion of the public expense. Perhaps the majority of the people justify this stupendous outlay in the belief that education is the panacea for all the ills and the parent of all the blessings incident to social existence; but there are many, and the number is increasing, who doubt the ultimate beneficence of this enormous cost, and some there are, men of wisdom and influence, who regard the entire system as a futility and a wasteful burden, out of all proportion to the corresponding benefits derived therefrom. The late Woodrow Wilson, who was a professional educator of high rank and extensive experience

before he became a politician, in an address before the National Education Association some fifteen years ago, declared that "with all of our educating we do not educate"; and there are many and cumulative manifestations of the truth of his statement in the current failure of public intelligence to cope with the serious problems of our age and country.

But whatever others may think about the general system of education in the United States, the Catholic Church, and those in the Church who are directing the educational institutions under her control, have profound faith in the value and virtue of the content and the methods of the system which she has established and is maintaining for her children, because they believe that it is founded upon the plain precepts and traditional policies of historic Christianity, that it furnishes the only solution of present social difficulties, and affords the sole satisfactory preparation for that higher life for which the Divine Creator designed His human creatures. By that token, they are willing to support it by tremendous financial sacrifice, and to defend it upon every proper occasion by every claim of those natural and inalienable rights that are the inheritance and the guarantee of a free people. To understand fully the attitude of Catholics upon this question it is necessary to analyze and appreciate the Catholic point of view, not merely upon the subject of spiritual faith and doctrinal belief, but upon all those other subjects that are comprehended within the sphere of the true philosophy of life, which was defined by the late Cardinal Mercier to be "the science of the totality of things, human and divine." Indeed, the first requisite of a Catholic's education should be a correct apprehension and a devout acceptance of the Catholic viewpoint upon whatever subject may be presented for his consideration and decision; he should be so saturated with Catholicism that he will think and act upon all subjects like a true follower of the faith, as insensibly and unconsciously as he sees and hears and breathes in the physical world around him. And the essential prerequisite for a non-Catholic's intelligent comprehension of Catholicity in its relations to the non-Catholic world, is that he shall correctly understand, as far as a fair and reasonable mind can, what Catholics believe and think and seek to achieve, not necessarily in

religious matters but in all those matters that concern the affairs of our daily life. It is needless to say that very many Catholics fail to meet these requisites, and very few non-Catholics even approach them—in fact I sometimes doubt if the non-Catholic mind can ever fully comply with these requirements.

However that may be, the indisputable truth remains, that upon every conceivable issue of human choice and action there are always and everywhere two distinct ways of considering and deciding a debatable controversy—the Catholic way and the non-Catholic way. This is an outstanding fact in all history and in the current conditions of our own day. In literature, art, science, philosophy, politics, economics, industry, every doubtful and disputed problem resolves itself ultimately into two well-defined and fundamentally incompatible points of view—that of the intelligent Catholic mind and that of the non-Catholic mind. This is true, quite irrespective of any difference of theological teaching or spiritual belief; although if it were pertinent to go so deep into the subject it could be demonstrated that in the final analysis all of these differences have their genesis and must seek their accommodation in the realm of religious truth and authority. Until the disruption of the unity of Christendom, now four hundred years ago, there was practically but one point of view upon all of these problems—the view of a united, authentic Christianity, represented by an undivided and authoritative Church, universal and uniform in her teaching, traditions, and spiritual dominion. Even after that fateful division, many sincere and serious Christians, despite their secession from the Church, still clung to the ancient and approved standards of Catholic Christianity in various departments of thought and activity; and to-day there are many, whose number increases with the increasing complications and difficulties of modern life, who recognize the correctness of the Catholic point of view upon the practical issues of the times, while still adhering to a separated allegiance. One of the early Fathers—St. Jerome I think it was—said that there were Christians before Christ, and there are undoubtedly some Catholics among the Protestants since the so-called Reformation. No doubt there are some of them here tonight. I know that I have met many such in the recent conflicts concerning private and pub-



lic education; and the Catholics of Michigan, like those of Oregon, have had occasion to discover that the most valiant and valuable allies the Church was able to enlist, in defense of her parish schools against State monopoly of education, were those non-Catholics who nevertheless championed the Catholic viewpoint upon that vital issue of religious and intellectual freedom.

After more than half a lifetime of a somewhat varied and extensive experience and observation, the greater part of which was spent outside of the Catholic fold, and basing my judgment upon a close study of human history in all ages and countries, I firmly believe and as firmly assert that there is not a problem to-day confronting humanity in any department of thought or activity that cannot be safely and satisfactorily solved from the Catholic point of view and upon sound Catholic principles. This is true in regard to education. Many definitions of education have been given, more or less vague and imperfect, and it is indeed difficult to formulate a definition that will be at once comprehensive and accurate. Perhaps it will be best understood by inquiring into its purposes, considered both subjectively and objectively.

What are the practical purposes of any successful and beneficial system of education? What do we expect to achieve by it, and to what faculties of mankind is it addressed? According to our notion of the subject, the primary and most essential end of education is the development of *character*, especially during the formative periods of life; for without that foundation all other and further culture not only fails of its proper benefits, but becomes potentially evil and destructive. Character is the expression of the personality of a human being, revealed in his conduct and exhibited in those ethical traits that constitute his individuality as a man and a member of society. It is distinctly a personal quality, centering in the capacity and responsibility of the individual; it is not a collective virtue, nor can it be imparted *en masse*. The personality of a human being, distinguishing him from all other animate creatures, consists in the possession of a *soul*, bestowed upon him by the special creative act of the Almighty. The Scriptural account relates that God created man to His own image, and that He "breathed into his face the breath of life and he became a living soul". Again: "The soul that

sinneth, it shall die". "What shall it profit a man if he gain the whole world and suffer the loss of his soul, or what shall a man give in exchange for his soul?" I quote the Scriptures because I accept them as inspired truth—those who do not so accept them are outside the field of my argument: the Catholic point of view admits of no controversy upon that score. Now, these propositions involve several fundamental and significant distinctions between ancient and modern thought—between Pagan and Christian conceptions of human nature and human institutions. Indeed, if they are fully understood, they lie at the base of all sound principles, not merely of education, but of every other interest and relation that are incident to civilized social life. The integrity and independence of each individual soul, constituting a vital and indestructible personality, responsible for "the deeds done in the body," alike to its Creator and to its fellow creatures in the social state—this is the central truth and the controlling principle of both the natural and the supernatural order. It connotes both the eternal and the temporal rights, duties and obligations of humanity, for upon it rests the whole fabric of society rightly organized and justly administered. Political equality, economic justice, social ethics, public and private morality, those natural and inalienable rights conferred by God and protected by the institutions of free government, all take their origin and must depend for their security upon the recognition of man's divinely created and supernaturally endowed personality—in other words, upon the existence and autonomy of the human soul.

This is the characteristic teaching of Christianity, as contrasted with every other system of religion and of civilization, old and new, and its full meaning cannot be discovered or understood without Divine Revelation—human reason, by natural processes, can never arrive at the true conception of the soul, its duties and its destiny. That was the fatal deficiency of the wisdom and learning of antiquity; it marked the failure of all the philosophies of the pre-Christian era. "The glory that was Greece and the grandeur that was Rome," with all their beauty of art and literature, their splendor of intellectual achievement, and their prowess in the fields of jurisprudence and imperial triumph, were never able to fathom the mysteries of life and death, to solve the prob-

lems of social and political righteousness, to find the key that would unlock the secret of man's difficulties here and his destiny beyond the grave. The wisest of the ancients indeed glimpsed the lineaments of spiritual life and demonstrated the immortality of the soul, but they had no light of revealed truth to guide them beyond the mere abstractions of an acute intelligence, and so the recognition of the immortal element in human nature meant nothing and led nowhere. Baffled in the attempt to solve the mystery of this intangible attribute of humanity, and with no supernatural aid towards understanding its duties, relations and destiny, they adopted the motto, *Sequere Naturam*—"Follow Nature," and it became also the epitaph of all their brilliant but futile efforts to pierce that supernal realm of spiritual and moral truth that lies beyond the reach of natural reason or intellectual discovery. Only belief in the supernatural, faith in the Divine Creator and Ruler of the universe, and a knowledge of His will conveyed by His Word can solve the problems and satisfy the aspirations of the human soul. These no sage or philosopher of antiquity possessed, nor has any of the wisest and boldest of men in all the centuries that roll between been able to do more than did the ancients. Intellectual speculation, scientific research, the profoundest efforts of genius and skill, in every age and nation since the dawn of history, have never penetrated the supersensible regions beyond the veil, or furnished an answer to the eternal question Pontius Pilate asked of Our Saviour: "What is Truth?" Whenever and wherever the so-called *Intelligentsia* of the world have sought for that answer through "following nature," as did the Pagan philosophers of old, the result has been the same, and ever will be—disappointment, disintegration, despair, the decadence of every virtue that may elevate and ennoble mankind.

What, then, is the soul? I do not pretend in this address to deal in exact and technical definitions in metaphysics or theology, but for practical purposes it may be said that in its broadest meaning the soul is that independent, self-existent, internal principle or essence, conferred upon a human being by his Creator, by virtue of which he thinks, feels, and wills, and which animates and controls the body. It includes, therefore, the Reason, the Emotions, Memory, Imagination, the power to Will, that is to

choose and decide, which involves the duty and responsibility of a free moral agent. Sometimes these faculties are classified as the spiritual and the intellectual, and often we speak of soul, mind, and body, thereby recognizing that there is a higher and finer faculty belonging to human nature than is expressed in the exercise of the reasoning and emotional faculties, for it enables man to apprehend the things beyond the reach of pure reason or intellectual capacity. By some philosophers it has been called the *spirit*. It does indeed constitute the spirituality of the soul, and it is the one aspect of the "living soul" that links it to its divine origin, impels it to seek reunion with the divine essence, and enlightens, elevates, strengthens and renders vitally useful all the other faculties of human nature. It is this element that forms the source and basis of religion, and teaches men to realize that, as St. Ignatius declared, "the chief end of man on earth is to love, reverence and serve the Divine Majesty, and thereby to save his soul." Cardinal Newman, in one of his sermons, treats this, not as a separate part of man's immortal nature, but as a "spiritual sense," belonging to the soul as the physical senses of sight, touch and hearing belong to the body, and he describes it as the sense or faculty of *Faith*, with religion as its primary object, but extending in its operation and influence to all other subjects within the scope of human intelligence. Newman's definition of the peculiar function of this spiritual sense accords exactly with St. Paul's: "Faith is the substance of things hoped for, the evidence of things not seen." It is the highest of the God-given attributes of the human soul.

Even as there are sounds not audible to the natural ear but detectable by scientific mechanism, and colors not visible to the naked eye but disclosed by the art of the spectroscope, so there are secrets, inscrutable designs and eternal truths in the domain of the spiritual and the supernatural, in the ways of Providence and the commands of Revelation, not discoverable by natural reason and not intelligible to the carnal mind, without the spiritual sense of faith in God and His Divine plans and promises. This is the religious function of faith, but it has a wider meaning and a more universal application, which give its cultivation a supreme importance in education, since its lies at the foundation

of the personality of every human being, as possessed of an immortal soul. Without faith the human soul is mutilated in its completeness and maimed in its divine functions, as would be the body without sight or hearing. The faith that inspires religious devotion leads to faith in fundamental principles in every other department of thought and emotion. It begets a state of mind, a way of thinking and feeling, that manifest themselves in all the concerns and interests of individual and social life. It creates a love of the true, the beautiful and the good; once aroused by religious belief and devotion, it radiates to every other faculty. It induces the patriot to cherish an abiding loyalty to his country, because he believes in its traditions and its destiny; it impels the statesman to seek the welfare of his people by free institutions and just laws, because he has faith in their capacity for self-government and their desire for liberty and justice; it prompts the philanthropist to succor the weak and to minister to the suffering, because he has faith in their worthiness as his brothers under the fatherhood of God; it guides the artist's brush, the sculptor's chisel and the architect's skill, in the creation and production of their works of genius, because one and all they believe in ideals and images of beauty not discernible to grosser fancies; it inspires the philosopher's profoundest thoughts and the scientist's keenest research, because they have faith in the ultimate benefits of knowledge and wisdom; and, finally, it fills the dull earth and illumines the landscape of life with visions of joy, bathed in "the light that never was on sea or land, the consecration and the poet's dream," because, without its spiritual exaltation the wastes and burdens of human experience would be too dreary and too heavy to contemplate.

These are the fruits of faith, in its best and broadest aspect, and without them history would be barren of interest, for as a wise Englishman has said: "Strike from mankind the principle of faith, and men would have no more history than a flock of sheep."

Now, there are certain singular and significant facts connected with this spiritual sense that have never been sufficiently analyzed and emphasized, but which are of controlling importance in any true system of education. In the first place, the fundamental

function of faith is to apprehend religious truth, and unless it performs that function its operation in any other direction is feeble, futile and doomed to failure. There can be no adequate and efficient exercise of the soul's complete personality unless all of its faculties are cultivated and brought into action. Man is essentially a rational being—that is part of his equipment as a living soul—so that reason is an indispensable factor in his normal conduct, and to reason he must think. Also, he must feel, in order to realize his attitude towards his environment and respond to the wholesome emotions of his nature. Memory and imagination are necessary to his proper relations to the past, the present and the future, and to enable him to create and cherish ideals and aspirations in the "region supersensible." Finally, he must possess and exert the power of decision, of choice and selection, of doing or not doing a given thing, which demands the will and determines his responsibility, temporal and eternal. It is the combination, coordination and harmonious inter-action of all of these parts of man's divinely-bestowed endowment that complete the symmetrical proportions of the human soul, and manifest in its entirety his God-given individuality. Real and useful education should secure this result, in order to produce its object—the formation of character, as I first defined it. Here we are confronted with one of the profound mysteries of human nature, which can only be solved by recurring to the original truth, that "God created man to His own image," and, therefore, man cannot fulfill his personality without first recognizing his divine origin and likeness, and establishing his relationship to the Almighty. This he does by the spiritual sense of faith, and it must be the first step towards the functioning of the "living soul" in its completeness. Hence, religion is the only sure basis of true education. Without it, all the other elements and faculties of man's immortal nature may indeed attain to a considerable degree of perfection, but ultimately they will be paralyzed, perverted, and become potentially evil. Intellectual superiority, imaginative brilliancy, the supremest efforts of determination and energy, all prove fleeting and delusive in the absence of the spiritual initiative.

Again, it is an invariable trait of human nature that if this

supernatural quality of faith is lost or seriously impaired, sooner or later all the other faculties of the soul are dimmed, distorted and generally degraded; and if the supreme spiritual sense is subordinated to any lower faculty, or is made to depend upon the volition or mental apprehension of humanity, it is fatally weakened and eventually extinguished. These are not mere abstractions, or dogmatic assertions, based upon theory and speculation; they are demonstrable in the lives of men and the history of nations, in every age and country since time began. If this occasion permitted the recital, any number of examples of the truth of these statements could be adduced in the annals of both individual and national experience. Indeed, the personal observation and the reading of every educated man and woman will attest the soundness of these conclusions. We all have witnessed the deteriorating effects of the loss or impairment of religious loyalty and spiritual integrity, and it furnishes one of the most tragic spectacles in the lives of able, ambitious and noble-minded men. So universal and striking is this fact, that I do not hesitate to say that it constitutes an unvarying rule of human life. Whenever and wherever the educated and thinking class in any country—those who are taken to represent the standards of intelligence and culture—lose the spiritual sense of faith, and substitute for it the worship of material ideals and the self-sufficiency of human reason, the genius and greatness of that country are irreparably doomed to decay and disaster. There can be no true art, no living literature, no pure, just and noble outlook upon life, past, present or prospective, when this sense is deadened or repudiated. Take away from man, individually or collectively, the recognition and reverence of the supernatural source of truth and authority, and at once his moral faculties are benumbed and his creative and constructive capacity is destroyed or fatally curtailed. He may discover new forces and principles in the physical universe, he may invent new combinations of energy and mechanical skill, he may imitate and vary and find new applications of old ideas and inventions, he may multiply sensual pleasures and amass immense treasures of wealth and power; but he will construct nothing new in those nobler realms of thought and action that are the true sphere of intellectual and moral greatness.

He may dominate the material world and put nature in servitude to his wants and whims, but he will write no great poem, paint no great picture, compose no splendid drama, build no enduring monument of architecture, originate no profound philosophy, and found no wise and beneficent government for the preservation of freedom, equality and justice on earth. Cut off the source of light and life, and darkness, despair and death will sooner or later envelop the soul of mankind.

A remarkable thing connected with this subject is that this proposition holds good even in cases of false or imperfect faith, as is illustrated most forcibly in the history of the Pagan world—the classic nations of antiquity, notably Greece and Rome. The spiritual element entered very largely into the intellectual and emotional life of the Greeks and Romans, at the height of their power and culture, although obscured by allegorical myths and colored by human passions and perversities. Their art, philosophy and literature were permeated with conceptions of something outside the bosom and brain of man, something nobler than the fleeting futilities of daily existence. There were gods and goddesses in Paganland—Jove on Olympus, Apollo with his golden lyre, Athena armed with aegis and spear, Neptune with his wreathed horn, divinities in every wood and stream and mountain, Elysian groves where the wise and blest walked and talked in intellectual communion, and Plutonian shades where the wicked dwelt in darkness and despair. These were anthropomorphic conceptions, personifications of nature's physical forces, but they sprang from the spiritual sense of man's divine origin, albeit unaided by the truth of divine inspiration or the revealed will of the One and Only God, that "Unknown God" whom St. Paul said they worshiped "without knowing it," and Whom he declared unto the men of Athens in his memorable speech on Mars Hill. It was under the influence of this yearning of the natural for the supernatural—the innate spirit of reverence and devotion for supernal ideals—that classic Paganism produced a philosophy profound and instructive in the very futility of its solutions; a literature that outlived its blemishes and remains for all time a monument at once of its brilliancy and its insufficiency; an art whose splendor has been transmitted to after ages and to all



mankind, glorifying the beauties of the material senses and kindling while it disappoints the purer promptings of spiritual being.

But when the religions of that resplendent era lost their mythological charm and their appeal to the subtler sense of the immortal and the divine, when the sophistries and speculations of the later philosophies evolved a cynical scepticism that desecrated the popular altars and rent asunder the ancient traditions, man became the measure of all things, a gross materialism usurped the dominion of the deities that once ruled the unseen universe, and the element of faith disappeared in an atmosphere of doubt and disillusionment. Political and social standards deteriorated, patriotism and public spirit waned, literature lost its vigor and brilliancy, art no longer embodied models of taste and refinement, and the nations hastened to their fall amid a universal decadence of genius and virtue. Greece, "land of lost gods and god-like men," was swallowed up in Macedonian slavery and Roman tyranny, while Rome, imperial mistress of arms and of law, after a period of unexampled debauchery and despotism, was sacked and smitten to ruin by half-naked barbarians who scorned her broken prowess and revelled amid her abandoned temples. So much for the loss of even a false and feeble faith in the supernatural, which signalized the passing of the ancient civilizations.

Then there came from the holy hills of Judea a new and indefectible faith, one and immutable, illumined by the direct Word of God and made vital by the Incarnation of His Son. Its chosen seat became that of Rome's dead supremacy, the capital of Paganism was transformed into the capital of Christendom, the City of the Caesars became the City of the True God, and His Church rose in might and splendor upon the wreckage of antiquity. It required centuries to establish the sway of Christianity over the rude races and heterogeneous nationalities of the modern world, but when at last that consummation was achieved, there ensued an era the most marvelous and beneficial in all the annals of recorded history, covering the period from the 10th to the 16th century, justly named the Age of Faith and Tradition.

It would far transcend the limits of this address to attempt an adequate discussion of the achievements of that remarkable epoch in the world's history. It is enough to say here and now

that they constitute the main features of modern civilization. It was the time of the Church's undisputed and universal sovereignty in the realm of religious, moral, social, political and educational enterprise and development. The results were amazing and are imperishable. In taking an inventory of the things that are most permanent, valuable, wholesome and worthy in the accomplishment of the Christian era, then and now, the vast majority of them were either achieved or promoted in the six hundred years between 900 and 1600 A. D. It was then that Christianity reached the zenith of its organized efficiency as the controlling force in civilization. The perfection of sound philosophy, the advancement of social justice, the formulation of political principles, the first triumphs of true scientific research and discovery, the noblest and most enduring monuments of art and literature, and the foundation of the great colleges and universities that became the centers of intellectual culture and the producers of dominant leadership in learning and progress—these were the accumulated and astounding trophies of Catholic supremacy and guidance over the mind and conscience of humanity. They remain to-day as the vital and influential elements of knowledge, authority, truth and justice among modern nations, notwithstanding they have been mutilated, obscured, and their authority denied by the discordant and disintegrating influences that disrupted Christendom in the 16th century, in the name of religious reform and intellectual freedom. It is a fact easily demonstrable by scholarly investigation, that the very principles and doctrines of moral philosophy, political science, economic justice, social service, enlightened jurisprudence and true scientific methods, nowadays so boastfully proclaimed by self-styled progressive leaders of modern thought, insofar as they are sound and tenable, were first formulated and announced by the great Catholic scholars and teachers of the Age of Faith and Tradition. Since that age, and in our own time, men have quoted, adopted and vaunted as new and original the ideas and arguments of such theologians, philosophers and publicists as St. Thomas Aquinas, Vasquez, Suarez and Bellarmine, without so much as suspecting the sources of this assumed wisdom. Indeed, many a professed scholar of this generation writes and speaks authoritatively upon subjects

that were exhausted by those doctors and defenders of the Church, without ever having read a line of their works, and often without knowing of their existence. The results of the profound study and marvelous expositions of truth by that galaxy of Christian genius have been so insensibly accepted and assimilated by every succeeding age, that they have become an integral part of the world's permanent fund of knowledge, so that no one questions their validity or even inquires as to their origin. What higher proof can be adduced of the inestimable and imperishable value of Catholic culture?

A striking feature in the teaching and achievements of the Church during the period mentioned, was the supreme importance attached to the necessity and value of *Thought*, as a factor in the functioning of the soul. Faith, of course, was the foundation principle of soul culture, but since the intellectual faculties, of which reason is the chief, are also an essential part of man's divine equipment, it was recognized that men must be taught to use their reason in order to live rationally—to think in order to arrive at correct conclusions as to mental and moral values, and form safe decisions when the will is called into action. The wise men of Paganism had sought to live by reason alone, without faith, and they failed miserably, as wise men in every age, including our own, must inevitably do; but the wise men of the Church have always held and taught that man cannot live rationally without faith, nor believe rationally without thought—the two are complements of each other, twin constituents of the complete and symmetrical soul. A great Catholic of the 16th century declared that "Thought is the food of the soul; without thought the soul famishes and man does not lead a rational life." Hence, any system of culture that neglects the cultivation of rational thinking, guided and restrained by spiritual faith, is fatally deficient in the necessary elements of true education; for it fails to inculcate and to develop those ethical traits that constitute character, which, as I have said, is the expression of the personality of the human soul.

This brings us back to the point from which we started—the Catholic conception of the purpose and the nature of real education. It was this conception that controlled the Catholic scholars

of the Age of Faith, when they founded in the principal capitals of Europe, and in England and Ireland, those famous seminaries and universities that illumined that era, whose faculties dispensed to students from every land the treasures of both religious and intellectual learning, and whose light and leading have endured through the centuries to our own day. It was a conception that ignored no source of information and rejected no actual knowledge, ancient or modern, Pagan or Christian, but was as catholic and comprehensive as the Church that gave it birth and sustained its operation. It blended the virtues of monastic life with the incentives and activities of mental ambition, for some of the rarest achievements and most fruitful results of scholarship and science were the product of lives spent in the cold solitudes of the cloister. It especially valued the riches of classic lore, the beauty and versatility of Grecian genius and the virile splendor of Roman literature, so that it coupled the study of the saints and martyrs with the love of the master minds of antiquity; for its

"Heart ran o'er  
With silent worship of the great of old;  
The dead but sceptred sovereigns who still rule  
Our spirits from their urns."

Such was the model of educational effort in the days when Catholicism was the sole and acknowledged arbiter of things spiritual and intellectual, and in the minds of intelligent, loyal Catholics to-day it is the model of Christian education for all time and for every land. There may, indeed, be added to it the practical instruction suited to the necessities of each generation as it faces the duties of daily life; but the additions should be incidental and auxiliary, not radical or revolutionary; they should accord with, not neutralize or mar, the original conception, whose wisdom and beneficence are attested by centuries of observation and experience. The synthesis of this conception of education has been clearly, convincingly and beautifully stated by one who was at once the prince of letters and the protagonist of sound Catholic philosophy. Cardinal Newman, in his *Idea of a University*, said:

"Here, then, I conceive, is the object of the Holy See and the Catholic Church in setting up Universities; it is to reunite things which were in the beginning joined together by God, and have

been put asunder by man. . . . It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labor, and only accidentally brought together. It will not satisfy me, if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening. . . . I wish the intellect to range with the utmost freedom, and religion to enjoy equal freedom, but what I am stipulating is, that they should be found in one and the same place, and exemplified in the same persons."

After this lengthy and rather discursive examination of the subject of education from the Catholic point of view, I might very well conclude these remarks; but I want to consider briefly some of the features of the non-Catholic point of view, by way of contrast, especially as they affect our own country and its system of secular education. I have explained how religious faith, with its spiritual and moral effects, is the first and fundamental principle asserted and maintained by Catholic educators; and that thought, as the source and sustenance of rational life and intellectual growth, is necessary to complete the symmetry of the soul that has been quickened by faith; so that both of these factors are the indispensable elements of true education. An investigation of the history of education in the United States demonstrates conclusively that this Catholic theory and practice, in the matter of the instruction of youth and the conduct of age, is the same as that entertained and advocated by the fathers and framers of American institutions—they are the traditional principles of our inheritance as a people. The little group of men—for it was a small assembly—who conceived and executed the plan of establishing the independence and nationality of the American Republic, were not especially religious as a rule, certainly they were not pietists or pharisees. In their own day, many of them were considered free thinkers; nowadays, they would be called liberals. And yet, they were profoundly reverent and pious in their recognition of the Supernatural—the government of God in the affairs of men. Old Ben Franklin, perhaps the wisest of them all, assuredly cannot be accused of religious bias and cant. In his *Autobiography* he says he had tried all of the churches and liked none of them—it is not known that he ever tried the

Catholic Church. In the Constitutional Convention of 1787, when that body had been in session for months without accomplishing anything, and appeared to be on the point of dissolution, that aged man rose in his place and said :

"I move you, sir, that hereafter this Convention each day shall be opened with prayer, for I believe that the reason we have not succeeded in our deliberations is that we have not invoked the guidance of Almighty God."

Continuing, he declared :

"I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible for an empire to rise without His aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

Franklin's motion was seconded by Roger Sherman, and it is worthy of remark that Franklin, Jefferson and Sherman, with R. R. Livingston, were the Committee that drafted and reported the Declaration of Independence to the Continental Congress, more than ten years before this speech. Jefferson was bitterly attacked by the intolerant bigots of his time as an atheist and abandoned scoffer at things sacred. How false and malicious was that slander, which is repeated by ignorant fanatics even to this day, is clearly shown by the record. He was the acknowledged author of the Declaration of Independence, and notably the champion of the particular doctrine contained in its most significant sentence: "All men are created equal, and endowed by their Creator with certain inalienable rights." The man who wrote that was not an atheist, and no man who believes in it, as the cornerstone of political liberty, can be an atheist. And it is an interesting thing for non-Catholics to note that it is now very well authenticated that Jefferson borrowed those memorable words, perhaps unconsciously and certainly at second-hand, from the writings of the great Jesuit publicist, Cardinal Bellarmine. The deep devotional spirit and reverence of Mr. Jefferson are displayed in all of his private correspondence. At the busiest period of his public service he took time, at night and in secret

study, to read critically the entire New Testament, for the purpose of selecting therefrom every word that fell from the lips of Our Saviour, and these passages he cut out from four copies of the Gospels—in Greek, Latin, French and English—pasted them in four parallel columns upon opposite pages of a bound volume, indexed it carefully in his own hand-writing, and entitled it, *The Life and Morals of Jesus of Nazareth*. That volume is commonly called “Jefferson’s Bible,” and may now be seen in the United States National Museum at Washington, having been purchased by the Government in 1895. Writing to a friend about this work, in 1816, he said: “A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian*, that is to say a disciple of the doctrines of Jesus.” He was nearer being a Unitarian than any other creed, but he was profoundly religious in temperament and tendency. John Adams was more cynical and critical towards orthodox Christianity, but his writings show that he had a sincere belief in the divine government of the world and in religion as its expression.

We all know what Washington thought and taught. In his “Farewell Address” to the people he had served so long and so well, and whose happiness he cherished above every other interest, he made clear his views upon the vital importance of piety as an element to individual and national character. It is a fact not generally known that in the preparation of that Address—perhaps the wisest and noblest expression of pure patriotism and sound philosophy to be found in the English language—Washington conferred with Hamilton, Jefferson and Madison, who offered their suggestions, and revised and helped to perfect it, so that it epitomizes the composite wisdom of the three ablest minds of that heroic age, as well as the three most representative Americans in all the annals of the Republic. With one voice, they declared:

“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined

education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principle."

Was there ever announced in clearer terms or more emphatic tones the cardinal and traditional doctrine of the Catholic Church upon the subject of religious education and schools to teach it? It is one more proof of the truth, which every candid and impartial student of history and government knows, that the essential principles of Catholicism and true Americanism are substantially identical in all that pertains to the liberty, the security, the happiness and the permanent prosperity of the American people. It is also a complete refutation of the extravagant and dangerous propaganda that has become so strident and potent in these latter days, that the constitutional prohibition against the organic union of State and Church means the absolute divorce of government and religion—the exclusion of all contact between the sovereignty of God and the institutions of man. The men who framed the fundamental law of this land, and the courts that have interpreted and applied it, alike recognize that separation of Church and State does not require the banishment of religion from the life of the nation, nor demand that the education of the citizen be sterilized of faith in the Almighty and reverence for His Word. No nation on earth has ever subsisted, or can long endure, that adopts such an unholy and unnatural tenet of political and civil philosophy. When Christ commanded, "Render unto Caesar the things that are Caesar's, and to God the things that are God's," He stated a double and not a diverse proposition — a coupling together and not a divorcement of the two relationships. The intelligent statesman, like the loyal Christian, accepts both terms of the commandment, and endeavors to obey the two without compromising either. There is a spirit politic, as well as a body politic, and they can no more be separated without destroying the integrity of the political organism than can the spirit and body of the natural man without ending his earthly existence. The spirit politic of the American Union, and of the several States that compose it, is distinctly that of an inherited religious sentiment represented by Christian faith and principles. That is what the courts of some States mean, when they declare that "Chris-



tianity is part of the common law of the land"; and that is what the Supreme Court of the United States means, when it decides that "this is a religious nation, a Christian nation."

In the beginning of American civilization and at the foundation of our institutions, there was no doubt or controversy upon these issues, and accordingly we find that the educational system, as far as it was then developed, sought to inculcate religion and morals as a necessary part of school instruction. In spite of false assertions to the contrary it is an historical fact that there were no public schools in that era, in the sense we now understand. The Catholics established parish schools in Maryland, under the control of the Church, in 1641, and the Puritans of New England inaugurated some schools there, but the Puritan commonwealth was a theocracy, in which the religion of Puritanism was required as a qualification for civil and political rights—no one could vote or hold office unless he professed and practiced that faith. The first law in the Massachusetts Colony on the subject of education required parents to teach their children to read and write, and later schools under the management of the politico-religious government were begun; but there, as everywhere else in the original Colonies, all education was instituted and directed strictly from religious motives and under the control of the religious authorities. All of the first colleges and universities were founded by religious enterprise, supported by religious patronage, and devoted to religious instruction as part of their curriculum. Harvard, William and Mary, Yale, Princeton, Dartmouth, Bowdoin, Amherst, Williams—every one of the leading and venerable institutions, whose fame and fruition in the field of higher culture have been the most valuable asset in the nation's intellectual and moral endowment—were all founded and built up by religious groups; and their halls were filled with students trained by private tutors in Christian homes or in private schools maintained by Christian effort. It was not until the early quarter of the 19th century that education under government control, free, compulsory, and supported by public taxation, began to be advocated and accepted; and it was after 1830 that this system became the fixed policy and an established institution of the whole country, with its strongholds in New England, New

York, and the new States of the Middle West. In the Southern States the system was unpopular and slow of adoption, owing to the intense individualism of that section and the dominance of a belief in the sovereignty of parental authority. Not until after the Civil War did public free schools become general in the South.

Why was the older method of private and religious schools largely abandoned? Not, as some superserviceable propagandists would have us believe, because it was a failure; not because that sort of education in any wise fell short of the ends of true and efficient culture. On the contrary, it was eminently successful and beneficent. It produced the greatest men of the nation, the heroes and sages of the golden age of the Republic, who derived their culture and inspiration from religious and moral influences, and perpetuated in their lives and precepts the inherited virtues of Christian scholarship. But, as the population grew and became more scattered and sparse, as the country expanded, and the people were distracted by new interests and increasing burdens, it was discovered that the private system was inadequate and impracticable for the citizenship at large. A great many parents were indifferent in their duties to educate their children, or were financially unable to support private schools; so there was a lack of patronage and a poverty of resources. Then, there arose the doctrine of universal suffrage, whose wisdom may well be doubted. Certainly, judging by their utterances and writings, the founders of our government did not contemplate a direct democracy, acting through an indiscriminate and unlimited exercise of the franchise; but it gradually became the fixed principle of the politicians and the established practice of the Republic. No country can survive the evil consequences of this doctrine without universal intelligence, and it is a difficult problem under the best conditions. It clearly became a civic duty to furnish education to everybody, as a presumptive qualification for the intelligent discharge of the functions of citizenship. Public, compulsory, free education, under State control and support, came into general favor and was finally adopted as a necessary expedient, to meet developing conditions and changing conceptions of social and political order; it was intended to supplement, not to super-

sede, the old system of private schools and colleges. Any other view is absolutely contradicted by the facts of history.

It was nothing less than a national calamity that the movement for the introduction of the system of State education in this country was inaugurated, and has been largely directed, by the most sinister influences and agencies that ever distorted the development of popular intelligence. Viewed from the standpoint of political organization and control, there are two theories of universal education, diametrically opposed in principle and results. The one may be called the Paternalistic Theory, which is really despotic rather than paternal, since by its terms the government asserts the ancient right of *patria potestas*, by which the Roman father had absolute dominion over his child. Under that theory, the citizen exists for the State, and education is enforced to equip him to maintain the power and glory of the State, as a subject in peace and a soldier in war. That has always been the Prussian theory, evidenced in the rule of "kaiserism" and "junkerism." The other may be called the Protective Theory, under which the citizen is educated for his own betterment and protection, to enable him intelligently to perform his duties and secure his rights, as the creator and ruler of the State. That is the true and original American theory, as it is also the Catholic contention. Unfortunately, the first of these theories gained the ascendancy very early in the history of the movement. Horace Mann, of Massachusetts, was the ablest, most active and most resourceful of those who advocated State education and promoted its adoption. He had visited Europe and become enamored of the Prussian ideas and methods of education, besides having imbibed some of the radical theories of French modernism, and he came home obsessed with a fanatical zeal in favor of State monopoly of public instruction, along materialistic and utilitarian lines. He was a capable organizer, an eloquent and plausible speaker, no doubt sincere and patriotic in his motives. Very soon he had propagated his notions among a group of men and women who became his coadjutors in spreading the new educational campaign. Among them was an English woman of great ability and ingratiating qualities, Frances Wright by name, now little remembered.

She was an avowed atheist, an ardent secularist, and thoroughly irreligious and anti-Christian in all of her views and motives. She had been the pupil and friend of Jeremy Bentham in England, the father of the Utilitarian philosophy. After she came to the United States she assumed a controlling part in the organization and direction of Mann's project for promoting public education upon the Prussian and French models, combining paternalism with the pseudo-philosophy of modern socialism.

Among the associates of these two leaders was Orestes Brownson, a remarkably versatile and powerful intellect, that traversed in its quest for truth almost every phase of religious belief and unbelief. At that time he was an infidel, practically an atheist, but later he became a convert to the Catholic Church and was for many years the ablest and most active Catholic layman in the whole country. In 1853, in a notable address at Baltimore, Brownson disclosed for the first time the operations of the group of educationists led by Mann and Frances Wright, in which he himself had participated. He stated that they formed a secret society, with members in all of the Eastern and mid-Western States, who were to organize in their respective localities, for co-operation with the central committee, but were not to be made too closely acquainted with the plans and ultimate objects of the society. The main purposes of the organization were, to abolish private schools entirely, to exclude all religious instruction and religious influences from the education of children, to stamp out the idea of a personal God and the supernatural claims of the churches, to establish an exclusive monopoly of public education in the hands of the Federal government, so as to nationalize and standardize the system, and to teach nothing in the schools and colleges that could not be verified by the physical senses. It was the fundamental doctrine of this society that all belief in a future life and in the unseen mysteries of spiritual faith should be utterly extinguished in the minds of children, in order that they might attain the highest efficiency of a utilitarianism which recognized only material motives and measured values only by material standards. Brownson said that these people worked indefatigably, insidiously and by every method available, to shape public

opinion, secure control of official agencies, and to inculcate in the public mind, and especially in the minds of the teaching fraternity, these conceptions of the proper purposes and approved aims of universal education. He left the society in the '30s, but he declared that in the years since then he had often seen members of that secret order active and prominent in public life, and particularly influential in educational circles, still propagating and fast accomplishing the original objects of Frances Wright and her colleagues. Anybody who will study the history and movements of the National Education Association, with its various affiliated clubs, leagues and federations, and contemplate the recent attempts to destroy private schools in several of the States, to legalize the government ownership of children, and to federalize all the schools by seducing the sovereignty and bribing the independence of local jurisdictions—any one, I say, who investigates these things and understands what they mean, will readily discover that the designs of that secret society, formed a century ago, are alive and active to-day, and that they have made prodigious strides towards accomplishment. All of this has been done so insidiously, so plausibly, and yet with such persistent ingenuity and industry, that the majority of the American people have not perceived the course of the movement or the results of its progress. Insensibly and involuntarily the general public have acquiesced in the views and arguments of the educationists—not educators, for there is a wide distinction between the two—until a de-Christianized, de-cultured, and grossly degrading system has been fastened upon the country, apparently beyond recall or reformation. So arrogant and autocratic have these professional pedagogues become that they assume sole and final decision of all educational problems, resent the attempts of parents to inquire into the training of their children, and treat with contempt and indignity the criticism of the common laity.

The masses of our people nowadays are not given to close and critical analysis of vital questions affecting their own institutions, and their disposition to think long or seriously upon any problem requiring the expenditure of mental effort seems to have grown fatally weak in later years. Hence, comparatively few people

know even the origin and meaning of the movement that has thus dominated and degraded American education. There are two elements entering into the prevalent educational situation. One is the Paternalistic Theory, of which I have already spoken, which assumes that the citizen from the cradle to the grave belongs to the State, to be used or abused as the fortunes of peace or war may require. The other is a much subtler, more plausible, and professedly a philosophical theory of human life and social destiny. It is not exactly new, for its vagaries have haunted humanity since the Tower of Babel, but it is the most pernicious of all the doctrines of *Modernism*, which Pius X declared to be "the synthesis of all the heresies." Its most systematic and scientific exposition was first fully developed by Auguste Comte, the French philosopher who lived and wrote during the first half of the last century. He was the friend and disciple of Saint-Simon, the father of modern Socialism, and he embodied his own and Saint-Simon's teachings in the works called *The Positive Philosophy* and *Positive Polity*, commonly known as "Positivism." It was an elaborate and skillfully executed effort to reason away God, human personality, free will, individual responsibility, and the entire conception of the supernatural origin and destiny of the soul. Few people have had the patience and time to study critically the half mystical and half materialistic scheme of the *Positive Philosophy*, but a great many people, particularly those who assume to control modern education, are thoroughly imbued with its principles and purposes. Comte wrote and published the works containing his ideas between 1830 and 1842, and they were readily adopted and propagated by men and women already predisposed to the heresies of Modernism. His theories—for they are nothing but theories—covered two phases, the mystical or semi-religious view of life, and the practical or material view. He claimed that human knowledge and intellectual activity pass through three stages—the theological, the metaphysical, and the positive. The first two stages have been left behind by those who represent the real thought of the world, and we have come to the scientific or positive stage, which rejects all the old religions and philosophies and founds its system upon

those things that are capable of being apprehended by the senses and expressed in positive terms. He belonged to an ancient and loyal Catholic family, and many of his notions show a decided Catholic influence. For instance, he declared that the highest point of the two first stages of intellectual development was reached by the Catholic theologians and scholastics, in the period from the 10th to the 13th centuries; and that if the Catholic Church would discard her doctrines of faith in the supernatural, Divine Revelation, and the authority vested in the Church by her Founder—whom he considered to be only a very wise and good man—and would modernize her system of belief and worship to suit the scientific tenets and teachings of Positivism, she would become the true exponent of the present and future development of mankind. Huxley very accurately defined this as "Catholicism minus Christianity." But Comte was not so blind as to ignore the value of some sort of religion, something higher and nobler than individual selfishness; so he evolved the idea of what he called the "Great Being," the animate universe as a whole, with man as its chief concern, and he taught that man's proper and most profitable duty was to render obedience and homage to this impersonal organism, representing the general welfare, the greatest good to the greatest number. He actually devised a system of worship for this imaginary, all-inclusive entity—the religion of humanity, which he called Altruism, coining the word as the antithesis of Egoism; and he prepared a ritual for such devotions, with features of sacramental and sacerdotal ceremony something like the Catholic Church. Those who have read Robert Hugh Benson's *Lord of the World* will easily detect the parallel between the utopian dreams and extravagant theories of Felsenburgh, and the Great Being of Comte's philosophic project, with its altruistic conceptions of a perfect natural religion. We are not surprised to hear that at one time in his career, the father of Positivism was a raving maniac and attempted to end his life in the waters of the Seine.

Comte invented another word to designate perhaps the most important part of his philosophy—"Sociologie"—sociology—social science, by which term he sought to describe the study and

formulation of those laws by which the whole life of man is determined. According to his argument all the facts of history, every act and impulse of men, collectively and individually, are positively determined by antecedent causes and influences, such as heredity and environment, so that the science of sciences—Sociology—practically comprehends the solution of every problem that can confront mankind. This is determinism in its most inexorable form, and reduces humanity to a helpless mass of irresponsible beings, hardly better than so much live-stock. It utterly ignores the existence of a personal and autonomous soul, actuated by spiritual aspirations and destined to immortal misery or happiness. It abolishes free moral agency, the essential distinction between vice and virtue as voluntary acts, obliterates the idea of crime and punishment, here or hereafter, and destroys "all religions that relate back to the will of God, as well as all moralities that revolve upon the will of man." Its central principle is that of evolution, automatic and mechanical, in biology, social life, political organization, and every other aspect of human existence. Its paralyzing effects upon the formation of character, as the expression of the ethical traits of human personality, are not diminished or palliated by the utopian vagaries of Altruism.

That, in brief, is modern sociology as originated and named by Auguste Comte, as expounded in the standard text-books used in our State colleges and universities, and I am sorry to say in many private institutions of learning; its chief propagandists are such educationists as Dewey, Giddings, Ward, Baldwin, Morgan, and the lesser satellites of Positivism, all of whom are accepted as leading authorities by the National Education Association and its auxiliaries. Huxley once espoused these doctrines, but his acute intelligence led him to reject most of them, and his intellectual honesty impelled him to coin the word "agnostic," to describe the condition of mental confusion into which they had brought him. Herbert Spencer wrote much as an apostle of sociology, but in his old age he declared that most of his books were worthless, and that he had "spent his life fanning the air." But the experience of two such men of real genius has little weight with the pedagogic wiseacres who dictate the educational policies of this country.



When the teachings of Positivism reached England and America they assumed a frankly materialistic and utilitarian aspect, but still retained their irreligious and atheistical features. In England Jeremy Bentham and James Mill had already founded and developed the school of Utilitarianism, and John Stuart Mill was forwarding their cult of agnostic materialism; so that Comte's new system found ready hearing and many followers. In America we had as yet developed no distinctive school of philosophy—as, indeed, we have not done to this day—but the waning fanaticism of New England was fading into Unitarianism and the Transcendentalism of the Concord coterie of literary idealists, with their fantastic visions of “light and beauty,” without the ardor of real religious faith. In 1840 George Holyoake, a labor agitator of Birmingham, England, formed what he called the party of “Secularism,” which became the popular and practical exponent of Positivism, without the refinements of Comte's mystical theories. Holyoake, like most socialistic reformers, ignored all philosophical and religious controversies, and went directly to the heart of the subject by advocating the doctrines of Secularism, pure and simple. He had been indicted and convicted of blasphemy under English law, and was a rebel generally against the existing order of things. His avowed creed was the exclusion of religion and of religious principles and practices from the scheme of social interests; the securing of human happiness by purely material means; the measuring of all values by utilitarian standards; and the ignoring of a future life in favor of service and action in this world. One of his most ardent and valuable coadjutors was the famous Charles Bradlaugh, the most noted and active atheist in Britain for fifty years, who was excluded from Parliament because he refused to take the oath recognizing a God, and who said that “no man who possessed brains and knew how to use them could fail to be an atheist.” As I have already explained, the English woman, Frances Wright, who was the associate of Horace Mann in the inauguration and development of State education in the United States, had been the pupil of Jeremy Bentham, and she was also the friend and sympathizer of Holy-

oake and Bradlaugh. How influential the ideas of this group of Secularists were in the formative period of public education in this country, and how successfully they have been advanced to the control of our whole system of popular instruction, need no further proofs than the conditions that now prevail in that field. Two full generations of youth have been educated under these influences, and if there be evils in our social life, low standards of public and private virtue, a general disrespect for discipline and authority, an almost insane worship of material wealth and luxury, a breaking down of moral restraints and personal character; if our young men no longer see visions and our old men no longer dream dreams, but a whole people are immersed in mercenary pursuits or sensual pleasures; if we are being rapidly reduced to the state of the children of Israel when Moses went up into the Mountain to receive the Law, and they made unto themselves a golden calf for worship, and, as the Scripture tells us, "they sat down to eat and drink and rose up to play"—if all or any of these things have come to pass in our day, the Godless, soul-less, secularized education of the masses may rightfully be held responsible.

This sketch of the origin and historical background of the secularism that dominates State-owned and controlled education, demonstrates to any candid mind that it is anti-social, anti-religious, anti-Christian, and in the very nature of things must be anti-Catholic. The direct practical effects of it are apparent upon a very slight consideration of existing conditions in every department of the national life. Some of these I have already pointed out. The effect upon the established studies in the universities, and to some extent in the high schools, has been to eliminate substantially all of the cultural subjects. Intellectual culture for its own sake, the pleasures of the mind derived from the study of the great masterpieces of the past, the classics as they are called, the ancient languages and literature, and even the literary achievements of modern peoples, have been almost entirely banished, in favor of those vocational and strictly practical branches that promise quick and remunerative returns in material success. The academic degrees, which formerly assured a definite

scholarship of a broad and liberal nature, nowadays mean little or nothing as indicative of real learning. There is some argument to support this policy as applied to the State universities, for there is really no warrant for higher, professional, or vocational education at the public expense, since the only theory upon which State education can be justified is that it is necessary to qualify men and women for the duties of intelligent citizenship, and that end is attained in the grade schools; so that the universities should furnish only those branches of instruction that promise a return to the State in some productive line of industry or enterprise—in other words, public money thus expended is an investment to be repaid by its beneficiaries in actual production of wealth or its sources. That is view of leading State educators, and they candidly assert that if a student wants intellectual and cultural knowledge he should seek it in private institutions. But the trouble is that one by one nearly all of the old and leading colleges and universities under private management have succumbed to the secularizing spirit, and to-day they are every whit as utilitarian, culture-less, and materialistic in their courses of study as the publicly owned establishments. The Catholic colleges and universities alone adhere to the intellectual standards and cultural methods of former times, and it is a fact that the last refuge of real scholarship and learning for its own sake is to be found in those institutions conducted by the great religious orders of the Catholic Church. It will be a sad day for Christian civilization if they too surrender to the universal domination of Secularism.

One of the most disastrous effects of the secularized ideal of education is that it impairs the faculty of thinking, for if there is no soul, no spiritual sense of faith in a higher life, why think? Thought, as we have seen, is the food of the soul, and in the absence of the soul there is no need for serious and continued thought. Accordingly, we find that a lamentable symptom of this age in this country is that men no longer do any real thinking—they have moving-picture minds, live a mechanical existence, devoted to the present needs of an efficient, utilitarian career. It is a rare thing to see and hear intelligent opinions, based

upon sound thought, for men take their information second-hand and in a grossly perverted form from the current literature of the newspaper, the magazine, or the sensational novel. They were not taught to think in school or college, and they never learn how in after-life. Again, Secularism in education means the standardization of individual instruction upon a stereotyped plan of teaching a fixed and arbitrary schedule of studies, none of which requires independent thought or appeals to the personal tastes and talents of the student. Since the basic principle of the whole system is that the child belongs to the State, that the supreme interest of the citizen is the general welfare, to which his private and personal rights and opinions must be subordinate<sup>1</sup>, and that this is best accomplished by reducing everybody to a common level of intelligence and efficiency, it is necessary to adopt and enforce a uniform and universal unit of acquirements, to which all must conform. The result is a monotonous mediocrity of mental and moral attainments, and the inevitable destruction of all leadership in the real affairs of life. The mountains are pulled down, but the valleys are not lifted up. The essential virtue of true democracy is that it produces the highest form of true aristocracy—the rule of the best. This it does by offering equality of opportunity, not by enforcing equality of qualifications. In any normal and wholesome state of society there should be easily recognized leaders of thought and action in every vital concern of public interest. True education should encourage and produce these commanding, outstanding figures; our present system does not, but rather defeats it. It is obsessed by a false conception of democracy, the idea that the seat and source of social and political power is vested in the mass of the people, modelled after the same pattern of citizenship and enjoying an artificial equality of privileges. Representative democracy, which was the political conception of the fathers of the Republic, has almost vanished from the land, with the consequence that there is to-day no recognized leadership in public service. The mass, no matter how well equipped and trained to mechanical regularity, was never of much account except in war, and even there it is mainly food for powder, unless ruled and directed by military

leadership. Wellington said that Napoleon's personal presence on a field of battle was worth 50,000 troops. There was never any propaganda so false and pernicious as that which proclaims and seeks to impose upon mankind an arbitrary standard of intellectual and social equality. It finds its expression in the "intelligence tests" of modern sociology and in the depraved teaching of modern eugenics. Individualism is the vital principle of spiritual faith, of moral character, of social order, and of political sovereignty; and its field of operation is to be found in the natural inequalities of individual capacity. St. Paul said: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." And it was a Catholic poet who wrote—

"Order is Heaven's first law, and, this confessed,  
Some are and always must be greater than the rest."

My friends, I do not believe that the ultimate evils of this process of *standardization*, which the secular system of education begets and perpetuates, can be exaggerated. They are manifested in a hundred directions. They are gradually weakening the moral fiber of the whole nation by destroying the personality and responsibility of the individual citizen. They attack the citadel of rational liberty and intelligent patriotism by paralyzing the function of free and independent thinking among the people at large, and by dethroning leadership under the compulsion of cowardice or opportunism. Perhaps their most significant and sinister effects are to be seen in the ranks of labor, although capital has not escaped their ravages. A large part of this Union is becoming rapidly and completely industrialized. Industrialism is the ruling motive of the East, it is fast dominating the Middle West, and the South and Far West are beginning to feel its influence. Now, modern industrialism is thoroughly governed by the principle of standardization; its operation in any given enterprise works like a perfectly constructed and regulated machine. The workman at his bench is only a part of the mechanism, with no more freedom of thought and judgment than the material with which he works or the wheels and pulleys around him. He is not allowed to think—that is his employer's

business, not to be interfered with or usurped by a mere workman; and even the man who immediately controls his toil must not think, for he, too, is under the despotic orders of his superior, and so on up this graduated scale of servitude to the "button-pusher" in the main office, who is master of them all. The things made in such a factory are all standardized in their several parts, and the men who make the parts have no knowledge of their ultimate place in the finished article, so that materials and men, muscle and machinery, are all only efficient links in the chain of causation, whose beginning and end are unknown and not to be inquired about by the laborers themselves. This is slavery in its most repellant form, industrial slavery, worse than that which once bowed the backs of four millions of negroes on Southern plantations; for that slavery was a patriarchal system, in which personal affection and loyalty often played a bright and tender part, and, besides, the African slave had never known liberty, while the industrial white slave has been deprived of his—soul, mind and body—by the mechanical tyranny of a standardized utility.

The same process is making slaves of men in every walk of life, in business, in politics, in commerce, and there are those who want to extend it to agriculture, the last pursuit that still retains a semblance of free and independent manhood, thinking for itself and knowing its own purposes. The "button-pushers" are behind us all, and yet we complain of the rule of organized minorities.

In recent years the forces behind the cult of Secularism have become more militant and defiant. Not satisfied with excluding religion from education, as our system of government is interpreted to require and the discordant multiplicity of sectarian groups renders necessary, the Secularists are now endeavoring to introduce into the schools and colleges, under the guise of scientific study, a radical theory of human existence that attacks and ultimately destroys all religion whatsoever. In the most populous and supposedly intelligent State in the Union, an "Association for the Advancement of Atheism" has been legalized, as an institution with the extraordinary powers and privileges of a corporation,

and branches of it have been organized in more than twenty colleges and universities. The notorious Scopes case illustrated the vicious and blasphemous conspiracy that exists throughout the country, supported by a conscienceless newspaper press, to discredit and degrade every belief and sentiment of American Christianity. The State of Tennessee did no more than every sovereign State in the Union has a right to do, protect its children against the taint of atheism and its citizens against having "their pockets picked to poison their minds." It was no credit to Catholicism that a few Catholic periodicals and some unregulated Catholic critics joined in the outcry against the Tennessee statute, and made common cause with the vulgar infidels who sneered at Mr. Bryan and reviled the sacred teachings of Holy Writ.

Secularism and all of its belongings are a distinct and defiant challenge to the Christian inheritance and institutions of this Republic, and it is the duty alike of the patriot and the man of piety to combat its teachings and tendencies. Its most flagrant evils have been wrought in the field of public education, but its ruinous effects are spreading into every channel of the nation's activities. The only formidable and faithful adversary it has is the Catholic Church and her educational system. There are many non-Catholics who share our views upon this subject, but their opposition to secularistic doctrines is so disorganized, desultory and spasmodic that it avails but little to remedy the evil or restrain the tendency of the times. More than one-half of the fund collected by taxation in the United States is expended upon government institutions and agencies of education, and Catholics are paying their part of this immense tribute, and then exhausting their private resources to maintain a system of religious instruction along with the cultural branches of higher education—those studies that contribute to what Newman called "the illumination of the intellect." We invite the cooperation of all groups and influences that have the same end in view, namely, the preservation of the truths of Christian faith and the security of liberty regulated by law. Things cannot go on as they are now without endangering the perpetuity of American institutions of freedom

and safety, and unsettling the foundations of our whole structure of social and political order.

The greatest menace to the integrity and virtue of Catholicism under existing conditions is the gradual attrition that is taking place in our own system of educational enterprise. This is due to two causes—the pressure of unequal competition, and the lure of imitation. Our schools and universities are forced to compete with the secular institutions upon most unfair and oppressive terms. They have the unlimited resources of the public treasury and the combined support of every irreligious and non-religious element in society, while we must depend entirely upon private patronage and the small donations of an impoverished constituency, already burdened with its share of the public exactions. It is the hardest task and the most terrific temptation that ever confronted the Catholics of any age or country—to choose between fidelity to the historic and fundamental ideals and standards of Catholicity, and the seductions of secular conceptions of life, fortified by the tremendous power of public revenue and popular clamor. No wonder some of our people are disposed to conciliate, to compromise, to abandon ancient principles and approved methods, in order to meet the apparent necessities of the situation. There is not much danger to our parish schools for the invincible loyalty and courage of the Catholic Sisterhoods will safeguard the primary courses of instruction. The real and imminent peril is in the colleges and universities, some of which have shown symptoms of defection and disloyalty in certain directions. They are yielding to the inevitable effects of these twin influences, competition and imitation. They have eliminated many of the cultural studies—those intellectual exercises and refining branches that constituted the required foundation of all higher scholarship under former rules of university training. The classical course especially has suffered serious mutilation under the mischievous system of elective study, which has done more to impair true values in the field of education than any other one innovation. There is a constant leaning towards materialistic, utilitarian methods. Some Catholic institutions are coquetting with coeducation of the sexes, under the plea of



necessity and patronage. These evidences of a weakening of Catholic morale are traceable to the process of attrition from without.

There is another and even more dangerous influence at work from within, which may be called *infiltration*. In chemistry and physics there is a process known as Infiltration, which consists in the gradual deterioration of original substances by the introduction of foreign elements. The new and strange substance works a gradual but certain transformation of the original body until its whole structure is altered or destroyed. It is a sort of "boring from within" process, and it is going on to some extent among Catholic educators. There are infiltrated Catholics everywhere, and their loss of the Catholic point of view is a serious menace to the integrity and independence of Catholic colleges and universities. A number of our Catholic teachers have been educated in secular institutions and are enamored of the secularistic ideals and methods. Others are recent converts, who have not as yet become firmly attached to the Catholic way of thinking upon any subject. Still others among the lay faculties are non-Catholics, and do not profess to accept the Catholic conceptions of education. The combined results of attrition and infiltration are being manifested in various ways and with injurious effects. To yield to the demands of expediency and opportunism in this matter, to seek patronage by surrendering principle, to "sell the truth to serve the hour," is fundamentally wrong and ultimately futile. We cannot hope to compete successfully with the secular institutions in their chosen field of work, which is openly and avowedly that of a purely utilitarian efficiency, sterilized of both religion and culture, and when we undertake to do so we are exchanging our birthright for a mess of pottage, emasculating the spirit and substance of Catholic education without securing the material advantages that necessarily belong to State-owned, State-endowed and State-inspired competitors. The venerable universities once controlled by higher motives and ideals under religious and private administration, but which have abdicated their sovereignty to the secular despotism, are beginning to realize the mistake, and some of them are endeavoring to regain their

lost heritage and restore their honorable prestige. Let not our great seats of piety and learning make the same mistake, for they are the last hope and refuge of Christian culture in this land of the world's future destiny. There can be no compromise or concession in so vital and critical a concern as this is. Catholic institutions cannot defend their existence or justify the immense burden and sacrifice they are sustaining, unless they are Catholic in fact as well as in name. There should be no division or dissent among our educational leaders. "A house divided against itself cannot stand." Lincoln said, "The American Union cannot endure, half slave and half free." I tell you, the splendid fabric of Catholic education, whose foundations were laid in the golden age of Faith and Knowledge, cannot endure and achieve its divine purpose, half Christian and half secularistic. It must be either all one or all the other. This is a struggle between two incompatible forces, two irreconcilable elements. "He that is not for Me is against Me, and he that gathereth not with Me, scattereth."

# DEPARTMENT OF COLLEGES AND SECONDARY SCHOOLS

## PROCEEDINGS

### FIRST SESSION

DETROIT, MICH., 2:30 P. M., JUNE 28, 1927

The opening meeting of the Department of Colleges and Secondary Schools was held in Room A, Sacred Heart Seminary, at 2:30 p. m., June 28. Brother Thomas, F. S. C., President, said the usual prayer and made the following announcement of appointments: Committee on Nominations, Rev. Daniel J. McHugh, C. M., Chairman; Rev. James A. Reeves, Ph. D.; Rev. Albert C. Fox, S. J.; Rev. Joseph A. Tetzlaff, S. M.; Brother Jasper, F. S. C. Committee on Resolutions, Rev. Bernard P. O'Reilly, S. M., Chairman; Rev. Thomas E. Stritch, S. J.

The address of the President was followed by the reading of the Report of the Commission on Standardization by the Secretary, Rev. J. W. R. Maguire, C. S. V.

There was then a period of general discussion touching matters of standardization and of administration, during which it was learned that certain State universities refuse to accept for advanced rating the courses in scholastic philosophy given in Catholic colleges and seminaries. The plea for so rejecting these credits is that these courses are in religion rather than in philosophy. This fact, it was suggested, should be brought to the attention of Catholic taxpayers in the States in question. Later a motion was made by Rev. Joseph S. Reiner, S. J., that the Chair be empowered to appoint a committee of three to study the academic evaluation given scholastic philosophy by non-Catholic universities. The motion was seconded and adopted by a vote of thirty-five to fifteen, twenty-four colleges not voting

The Chair later appointed to this committee Rev. Joseph S. Reiner, S. J., Chairman; Rev. James A. Wallace Reeves, Ph. D.; Brother Jasper, F. S. C., Secretary.

The Secretary of the Commission on Standardization, Rev. J. W. R. Maguire, C. S. V., informed the Association that the North Central Association of Colleges and Secondary Schools had made known to him its desire to place on its Board of Reviews a representative from the Catholic Education Association who was at the time a member of the Commission on Standardization. The Secretary stated that when the request reached him during the year he had named Rev. William P. Cunningham, C. S. C., to act in the capacity of representative to the North Central Association. He explained the circumstances which led him so to appoint a delegate without the sanction of the Catholic Education Association.

A motion was made and seconded to accept the report of the Commission on Standardization without at the same time approving thereby the action of the Secretary in naming without official sanction a representative to the North Central Association. The motion carried.

## SECOND SESSION

WEDNESDAY, 9:30 A. M., JUNE 29, 1927

At this session Rev. James A. Wallace Reeves, Ph. D., of Seton Hill College, Greensburg, Pa., discussed "The Survey Course, Its Need, Significance and Limits." Comments on this paper were made by Rev. Joseph S. Reiner, S. J., and several members of the Department.

In the absence of the author, V. Rev. James A. Burns, C. S. C., his paper, entitled "The Catholic College—Its Position and Prospects," was read by Brother Matthew, F. S. C. Discussion was conducted informally.

Thereafter a question was introduced touching the appointment of a representative from the Catholic Education Association to the North Central Association. Rev. Albert C. Fox, S. J.,

urged that a definite policy be chosen, and moved that any representative from this Association to any standardizing agency or association be elected at the annual meeting of the Department of Colleges and Secondary Schools of said Association; that the procedure be the usual one, namely, nomination by the regularly appointed Committee on Nominations, and election by the colleges assembled; and that, furthermore, if said representative be asked for by any association in mid-year, the President of this Department refer the nomination to the General Executive Committee for ratification, or that he postpone action and notify the standardizing agency or association inviting or requesting a representative that the appointment will be made at the next annual meeting of the Catholic Education Association.

Rev. J. W. R. Maguire, C. S. V., moved to amend this motion to the effect that the representative be named from the members of the Commission on Standardization. This was approved.

A motion to postpone voting on the amended motion until after the noon recess was duly seconded and carried.

### THIRD SESSION

WEDNESDAY, 2:30 P. M., JUNE 29, 1927

The vote on the motion to designate officially a representative to the North Central Association was taken at the opening of this session. The motion was lost by two counts, a third of the colleges not voting.

Thereupon Rev. J. W. R. Maguire, C. S. V., moved that this delegate be named by the Commission on Standardization whenever nomination be required. After a short discussion the motion was withdrawn without having been seconded. No action was thereafter taken by the colleges on any phase of this discussion.

"Graduate Study in Catholic Education in the United States" was the subject of a paper by Rev. Alphonse M. Schwitalla, S. J. Edward A. Fitzpatrick, Ph. D., discussed the paper, and was followed by Rev. Paul L. Blakely, S. J., Associate Editor of

*America*, who moved that a committee of three consisting of Rev. Alphonse M. Schwitalla, S. J., Chairman; Rev. Patrick J. McCormick, Ph. D., Vice-President; Edward A. Fitzpatrick, Ph. D., Secretary, be empowered to make a survey of the graduate work in Catholic colleges and universities in the United States and ordered to report in a year, and to recommend whatever action it deemed advisable to be taken by the Catholic Educational Association. "To report in a year" was later amended to read "to report, if possible, in 1928." The amended motion after some discussion was adopted unanimously.

During the discussion of Father Blakely's motion, Rev. William P. Cunningham, C. S. C., urged that the committee be required to call a meeting during the year of such colleges and universities as had indicated their interest in graduate work, and that an organization of institutions giving graduate study be formed.

Rev. Albert C. Fox, S. J., suggested that a vote of confidence be given the committee, if appointed, by omitting any restrictions upon its members. Father Schwitalla stressed the fact that no one was prepared at present to discuss the situation adequately and thereafter to offer suggestions, since more facts were needed as to the actual condition of graduate work in Catholic educational institutions in this country. He thought it wholly advisable, therefore, that this committee be given full liberty to prosecute its study to a satisfactory end, and then to recommend such action as it judged necessary or advisable.

Rev. Paul L. Blakely, S. J., added that the difficulty in making such a survey, which was in a very true sense a pioneering project, would in all likelihood necessitate a longer period of time than one year. He amended his original motion to read "to report, if possible, in 1928," understanding that as much time as might be required for satisfactory results be granted the committee. Rev. J. W. R. Maguire, C. S. V., also spoke for time and latitude for the committee.

-Sister M. Aloysius, St. Teresa College, Winona, Minnesota, discussed the subject "Liberalizing Vocational Training." Certain of her data were commented on by Rev. Albert C. Fox.

S. J., who deprecated the fact that Catholic educators had not informed themselves well as to the needs of the Sisters engaged in hospital work nor made possible greater facilities for the training of nurses.

#### FOURTH SESSION

THURSDAY, 9:30 A. M., JUNE 30, 1927

In this final meeting of the colleges Rev. George J. Marr, C. S. C., presented a practical paper on "Courses of Religion in Our Colleges." He stressed the nature of the special preparation required for effective teaching in this department. Rev. John Gunzelmann, S. M., offered additional topics for discussion and was followed by several other speakers. Religion courses should, it was generally conceded, be required in each of the four college years; religion should be correlated with life, as for example by a rather complete treatment of the subject of matrimony in the senior year. Father Schwitalla, S. J., approved Father Gunzelmann's statement that courses in religion should be made more palatable to students, but added that this must not be stressed, since religion is not always palatable in practice and its attractiveness can never be an argument for accepting and practicing its teachings, many of which are "hard to nature". Catholic dogma is the authoritative teaching of Christ who is God incarnate and is accepted and practiced by His followers for this above all other reasons.

The Committee on Nominations made its report through the Chairman, Rev. Daniel J. McHugh, C. M. On the motion of Rev. Bernard P. O'Reilly, S. M., the nominations were approved. Thus the following officers were elected for the year 1927-28

President, Rev. J. W. R. Maguire, C. S. V., Bourbonnais, Ill.  
Vice President, Rev. Miles J. O'Mailia, S. J., Fordham, N. Y.;  
Secretary, Brother Jasper, F. S. C., New York, N. Y.

Members of the General Executive Board: V. Rev. Bernard P. O'Reilly, S. M., Dayton, Ohio; Brother Thomas, F. S. C., New York, N. Y.

Members of the Department Executive Committee: V. Rev.

William P. McNally, Ph. D., Hollis, L. I., N. Y.; Rev. Paul J. Foik, C. S. C., Ph. D., Austin, Tex.; Rev. Francis M. Connell, S. J., New York, N. Y.; Rev. Henry M. Hald, Ph. D., Hollis, L. I., N. Y.; Rev. Charles F. Carroll, S. J., San Francisco, Calif.; Brother Benjamin, C. F. X., Baltimore, Md.; Brother Albert Hollinger, S. M., Peoria, Ill.; Brother Edward, F. S. C., Providence, R. I.; Rev. Albert C. Fox, S. J., Milwaukee, Wis.; Rev. Felix M. Kirsch, O. M. Cap., Washington, D. C.; Very Rev. M. A. Hehir, C. S. Sp., Pittsburgh, Pa.; Rev. Joseph E. Grady, M. A., Rochester, N. Y.; Rev. Francis V. Corcoran, C. M., Webster Groves, Mo.; Mother M. Ignatius, R. U., New Rochelle, N. Y.; Sister Agnes Clare, St. Mary-of-the-Woods, Ind.; Sister M. Aloysius, Winona, Minn.; Edward A. Fitzpatrick, Ph. D., Milwaukee, Wis.; Rev. James A. Reeves, Ph. D., Greensburg, Pa.

Commission on Standardization: Brother Thomas, F. S. C., New York, N. Y., President; Edward A. Fitzpatrick, Ph. D., Milwaukee, Wis., vice president; Rev. Daniel M. O'Connell, S. J., Cincinnati, Ohio, Secretary.

The following were presented by the Committee on Resolutions and after a brief discussion unanimously approved:

#### RESOLUTIONS

*Resolved*, that the Department of Colleges and Secondary Schools of the National Catholic Educational Association extend to the Right Reverend Bishop, the Very Reverend rector of Sacred Heart Seminary, the clergy and laity of Detroit, sincere and grateful appreciation of the kindness, courtesy, and generous hospitality which they have received on every hand throughout this Convention.

*Resolved*, that whereas it is the primary purpose of a Catholic college to give a thorough training in religion, the colleges of this Association be urged to establish Departments of Religion with a professor of religion specially trained for that purpose at the head of this Department.

Whereas, in the past the general rule that papers read at the annual convention should not exceed twenty minutes in length has frequently been violated, be it resolved, that readers of papers be instructed that while no limit need be placed upon their length for publication in the annual proceedings, they will



be strictly limited to twenty minutes when presenting their papers to the Convention. The purpose of this limitation is to allow ample time for proper discussion. The Chairmen of all future sessions of the Department of Colleges and Secondary Schools are instructed to enforce this rule. Resolved, further that writers of papers be urged to append bibliographies to their papers when needed for the purpose of their publication in the report of the annual proceedings.

*Resolved*, that this Association favors and recommends the work of The Universal Knowledge Foundation as an educational movement which will be of great assistance to the teachers and students in our schools of every grade.

There being no further business the meeting adjourned.

S. H. HORINE, S. J.,  
*Secretary.*

#### REPORT OF THE COMMISSION ON STANDARDIZATION

A meeting of the Commission on Standardization of the Department of Colleges and Secondary Schools of the Catholic Educational Association was held in Room A of the Sacred Heart Seminary, Detroit, on June 28, 1927. Those present were: Rev. John F. McCormick, S. J., Chairman, Rev. J. W. R. Maguire, C. S. V., Secretary, Rev. D. J. McHugh, C. M., Rev. Daniel M. Galliher, O. P., Rev. Joseph A. Tetzlaff, S. M., Brother Thomas, F. S. C., Sister M. Augustina, and Sister M. Aloysius.

Following the transaction of routine business the applications and reports of colleges applying for admission to the accredited list were taken up and considered by the Commission.

The first college to be considered was the College of St. Benedict, St. Joseph, Minnesota. The report of the inspector, Sister M. Aloysius, was read and upon the report and recommendation of the inspector it was moved to place this college upon the permanent list of accredited colleges of the Association. This motion was made by Father Tetzlaff, seconded by Father Galliher and passed unanimously.

The case of Loyola University, New Orleans, then came before the Commission. After the reading of the inspector's report, which proved to be very favorable, Father McHugh moved that this college be admitted to the accredited list. The motion was seconded by Sister M. Aloysius and passed.

The report of Father Rodman on Regis College, Denver, was then read by the Secretary, and after the Commission had learned that this institution had met the requirements of standardization, Father Tetzlaff moved for its admission to the list of permanently accredited colleges. Sister M. Aloysius seconded this motion and it carried.

Brother Thomas, F. S. C., then made an oral report on his inspection of St. Francis College, Brooklyn, and upon the recommendation of the inspector that this institution be placed upon the list for one year, subject to reinspection, with a suggestion that they enlarge and organize their library, Father Tetzlaff made a motion to this effect which was seconded by Sister M. Aloysius and passed without dissent.

The report of Father Fitzgerald of Columbia College, on St. Ambrose College, Davenport, Iowa, was then read by the Secretary and Father McHugh moved that this college be admitted to the accredited list. The motion was seconded by Father Galliher and carried.

The case of St. Joseph's College for Women, Brooklyn, then came up for discussion and after the assurance of the delegate of this institution that it had fulfilled all the requirements which were lacking last year, Sister M. Aloysius moved this college be placed on the permanent list. This motion was seconded by Father McHugh and passed.

The College of Mt. St. Joseph on-the-Ohio then came up for consideration by the Commission. The Secretary read the report of Father O'Connell, and after the Commission had assured itself that they had fulfilled the requirements Father Tetzlaff moved that it be put upon the permanent list. Father Galliher seconded this motion and it passed.

The case of Rosemont College was then brought before the Commission. After the reading of the report of Father Griffin,

the inspector, who also was present to amplify his report by a few remarks, Father Maguire moved that this institution be placed upon the accredited list for one year subject to reinspection within that time in the hope that by the end of that period this college would have over one hundred students enrolled and would have fulfilled some minor points in the requirements. Sister M. Aloysius seconded this motion and it carried.

The case of the College of St. Scholastica, Duluth, Minnesota, then came before the Commission. Sister M. Aloysius made an oral report of her visit of inspection to this institution. Considerable discussion took place over the evident lack of fully accredited departments in this college, but the Dean of the College, Sister M. Katharine, appeared before the Commission and reported that three new departments would be opened in September of the coming year which would enable the students to secure a full major in these departments. It was finally decided to place the College of St. Scholastica upon the accredited list for one year, subject to reinspection, with a recommendation that they take care of all the various recommendations of the Commission in their new building which will be opened in September. This motion was made by Father Tetzlaff, seconded by Sister M. Aloysius, and passed.

The applications of several other colleges were considered by the Commission but action was postponed without prejudice.

The last college to be considered by the Commission for accrediting was the College of the Sacred Heart at Manhattanville. The report of the inspector, Father Deane of Fordham University, was read by the Secretary and the college was admitted to the list upon the motion made by Father Tetzlaff and seconded by Father McHugh. It carried unanimously.

The financial report of the Secretary was then read. This report covered the expenses of printing, secretarial services, and traveling expenses of inspectors. After its reading it was approved by the members of the Commission. The meeting was then adjourned until the following day.

A second meeting of the Commission on Standardization was held in Room A of the Sacred Heart Seminary on June 29.

Those present were: Rev. John F. McCormick, S. J., Chairman; Rev. J. W. R. Maguire, C. S. V., Secretary; Rev. D. J. McHugh, C. M., Rev. Daniel M. Galliher, O. P., Rev. Joseph A. Tetzlaff, S. M., Brother Thomas, F. S. C., Sister M. Aloysius, and Sister M. Augustina.

The case of St. Joseph's College, Princeton, New Jersey, was laid before the Commission for their consideration. This college, which is really a preparatory seminary, had applied for admission to the accredited list during the year and the Secretary took no action upon it since it was an unusual case. Father McFadden, the delegate of St. Joseph's College, appeared before the Commission and assured its members that the authorities of this institution were willing and ready to meet every requirement laid down for the ordinary college. After listening to the report of the delegate and feeling assured that this institution met all standards except that of having around one hundred students, Sister M. Aloysius introduced the following motion: "That we have a starred interpretation of the requirement for the standard, governing student enrollment in institutions devoted exclusively to training for the priesthood or religious communities." Father McHugh seconded this motion and it passed.

Father Maguire then recommended that this college be allowed to have a regular inspection, and if the inspector's report was favorable the Commission would take action at once to place this institution upon the accredited list.

Brother Thomas then moved that the minutes of the meeting on June 28 be adopted as written. This motion was seconded by Father Tetzlaff and passed without dissent. The meeting then adjourned.

A meeting of the Commission on Standardization was held in Room A of the Sacred Heart Seminary June 30. Those present were: Brother Thomas, F. S. C., Chairman; Rev. Daniel M. O'Connell, S. J., Secretary; Rev. Joseph A. Tetzlaff, S. M., Rev. Daniel M. Galliher, O. P., Rev. D. J. McHugh, C. M., Rev. William F. Cunningham, C. S. C., Ph. D., Rev. J. W. R. Maguire, C. S. V., Sister M. Augustina, and Sister Mary Aloysius.

In accordance with the action taken by the North Central Association in voting to place a member of the Commission on Standardization of the Catholic Educational Association upon its Board of Review, it was voted that Rev. William F. Cunningham, C. S. C., Ph. D., should be the delegate from this Commission.

It was voted that hereafter each college that is inspected shall be required to pay a fee of \$25 towards the expenses of inspection.

The meeting then adjourned.

REV. J. W. R. MAGUIRE, C. S. V.,  
*Secretary.*

#### REPORT OF REV. J. W. R. MAGUIRE, C. S. V.

As Secretary of the Commission on Standardization of the Department of Colleges and Secondary Schools of the Catholic Educational Association, I beg to submit the following report:

Since the last annual meeting of the Catholic Educational Association the work of the Commission on Standardization has been continued through the Secretary's office. No meeting of the Commission was held since the last session on June 29, 1926, in Louisville, Kentucky, as no business of a pressing nature developed.

In accordance with the regulations governing the Commission on Standardization the following colleges were inspected during the year:

<i>College—</i>	<i>Location—</i>	<i>Inspector—</i>
St. Ambrose College.	Davenport, Ia.....	Rev. Edward A. Fitzgerald, Columbia College, Dubuque, Ia.
College of St. Benedict.....	St. Joseph, Minn.....	Sister M. Aloysius, St. Teresa College, Winona, Minn.
St. Francis College..	Brooklyn, N. Y.	Brother Thomas, F.S.C., Manhattan College, New York.
College of Mt. St. Joseph .....	Mt. St. Joseph, Ohio..	Rev. Daniel O'Connell, S. J., St. Xavier College, Cincinnati.

Loyola University....	New Orleans, La.....	Rev. Christopher Marzano, C. S.V., Ph. D., St. Viator College, Bourbonnais, Ill.
Regis College.....	Denver, Col.....	Rev. Benedict J. Rodman, S.J., St. Mary's College, St. Mary's, Kan.
Rosemont College....	Rosemont, Pa.....	Rev. James H. Griffin, O.S.A., Villanova College, Villanova, Pa.
College of the Sacred Heart.....	Cincinnati, Ohio.....	Rev. Bernard P. O'Reilly, S.M., University of Dayton, Dayton, Ohio.
College of the Sacred Heart.....	Manhattanville, N. Y.	Rev. Charles J. Deane, S.J., Fordham University, New York.
St. Scholastica College.....	Duluth, Minn.....	Sister M. Aloysius, St. Teresa College, Winona, Minn.

The inspectors' reports are at hand and will be considered at the first meeting of the Commission on Standardization. New reports were received this year from:

College of Mt. St. Joseph .....	Mt. St. Joseph, O.
St. Mary's College.....	Prairie du Chien, Wis.
College of Notre Dame of Mary- land.....	Baltimore, Md.
Regis College.....	Denver, Colo.
Rosemont College.....	Rosemont, Pa.
College of the Sacred Heart .....	Cincinnati, O.

Regulations require that every standard college must make a report to the Secretary of the Commission on Standardization once every three years. During the coming year most of the colleges on the accredited list will have to make such a report. Considerable progress can be reported in the amount of cooperation that has been received from the members of the faculty of the colleges upon the accredited list in the work of inspection. It has been far less difficult to secure competent inspectors than in former years, and it is earnestly hoped that every college on the accredited list will in the future be always willing to lend competent members of its faculty for this important work. Only in this way can the work of the Commission on Standardization be adequately and properly performed.

During the year four new applications to be placed upon the accredited list were received from the following institutions: Duchesne College, Omaha, Neb.; St. Joseph's College, Princeton, N. J.; College of the Sacred Heart, Manhattanville, N. Y.; St. Scholastica College, Duluth, Minn.

The necessary blanks were forwarded to them and inspectors visited the College of the Sacred Heart at Manhattanville, New York, and St. Scholastica College at Duluth, Minnesota. The inspection of the other colleges that sent in new applications was postponed for reasons that were explained to them. There are now upon the accredited list 74 colleges.

Perhaps the most important progress that the Secretary has to report for this year is taking the initial steps towards the establishment of closer relations with the Committee on Review of the North Central Association. Mr. R. M. Hughes, Secretary of the Commission on Institutions of Higher Learning, in his report to the North Central Association in 1926, spoke as follows:

"At the present time there are some eighteen institutions of the Catholic Church accredited by this Association, and at this meeting six other institutions supported by this Church have applied for accrediting. As the Secretary has been brought in contact with this problem he has met with a number of facts which I think might advantageously be given consideration. The colleges maintained by the Catholic Brotherhoods and Sisterhoods have traditions which are often much older than and very different from the traditions of the other colleges accredited by the Association. These colleges very evidently desire to meet fully the standards of the Association but at the same time in some cases there are such different educational backgrounds that it is somewhat difficult for the inspectors and the colleges to come to a clear understanding of each other.

"During the last few years the Catholic Educational Association embracing the institutions of all the different orders of the Church has established a Committee for standardizing and accrediting Catholic colleges. The Association at its meeting in December, 1925, voted to place upon the accredited list as a start the institutions of their Church which have already been accredited by the various standardizing agencies of the country. They are proceeding to examine and accredit other institutions as fast as possible.

"The Catholic Educational Association adopted in June, 1923, the standards for a college which had just been adopted by the American Council on Education. These standards are practically identical with the present standards of the North Central Association. It would seem desirable that these two accrediting agencies be linked together in some effective way. I would therefore recommend that a member of the accrediting committee of the Catholic Educational Association be appointed to membership on the standing Committee on Review of the North Central Association. I am convinced that both standardizing agencies are working toward exactly the same standards and it is possible that at a later date the standardization of the Catholic institutions should be turned over to the Catholic standardizing agency. At the present time I am convinced that such a tying together of these accrediting committees would be mutually advantageous.

"For various reasons within some of the religious orders of the Catholic Church it is advantageous that part and sometimes all of the graduate work of the teachers should be done at a graduate school conducted by the order. At the present time the Catholic University of America at Washington, and St. Louis University of St. Louis, seem to be the leading graduate schools of this Church. Notre Dame University and Marquette University are also doing some graduate work. It would seem to the secretary that the best interests of the educational work in the country would be conserved by a larger number of the teachers in the Catholic institutions doing at least a part of their graduate work in the non-sectarian graduate schools of the country. It would also seem highly desirable for the institutions of the Catholic Church which are proposing to do graduate work to confer with the American University Association and meet the standards of this Association and secure admittance to their Association."—*Vide* North Central Association Quarterly, June, 1926, pages 30 and 31.

In accordance with the recommendation made by the Secretary the following resolution was passed by the North Central Association:

"Voted, to add one member of the Committee of the American Association of Teachers' Colleges on accrediting teachers' colleges and one member of the accrediting committee of the Catholic Educational Association on accrediting the colleges of this Association to the Committee on Review, the members to be added to be connected with colleges accredited by the Association."

The Secretary of the Commission on Standardization of the



Catholic Educational Association immediately wrote to Secretary Hughes partly as follows:

"I have studied with a great deal of interest your report as Secretary of the Commission on Institutions of Higher Learning to the North Central Association and I wish to congratulate you upon the fair appreciation you seem to possess of the difficulties of the Catholic college.

"I am really delighted with the suggestion you make that the accrediting agencies of the North Central Association and the Catholic Educational Association should in some way be linked and I shall be glad to present to the Commission on Standardization of the Catholic Educational Association any suggestions you may have to make regarding this. This might lead ultimately to the consummation that these two Associations might accept one another's list of accredited colleges. I realize that this cannot be done immediately but possibly in the future some plan of this kind might be devised.

"I assure you that the Commission on Standardization of the Catholic Educational Association has been making a serious and honest effort to bring the Catholic college up to standard. There may possibly be one or two colleges upon our accredited list which your Commission might reject but I am of the opinion that this would be not because these institutions fail to meet the standards in all essentials but because of the difficulty a non-Catholic frequently has in understanding our peculiar educational problems and traditions. I agree partly with you in what you have to say about the graduate work of our teachers, and I admit the theoretical desirability of a certain number of our teachers doing their graduate work in non-sectarian universities. In many religious communities, however, this is not possible for reasons that would take too long to explain here, and hence the necessity of giving them their training under Catholic auspices.

"It is the desire of the Catholic Educational Association to maintain as far as possible the very highest standards of scholarship and efficiency in education and to this end we are ready to cooperate to the fullest extent with the North Central Association. The better understanding that can be had between various educational agencies in the country, the more will the cause of real education be advanced."

Secretary Hughes replied very courteously to this letter and suggested that in accordance with the action taken by the North Central Association Dr. Burns of the University of Notre Dame should be appointed to the Committee on Review to represent the

Catholic institutions. I replied that Dr. Burns had resigned from the Commission on Standardization and that Rev. William F. Cunningham, C. S. C., Ph. D., of the University of Notre Dame had been elected in his place. Father Cunningham was therefore appointed to the Committee on Review and will doubtless have a further report on this matter to make to the Convention. This recognition of the work of the Commission on Standardization is most gratifying, and every effort should be made to secure closer cooperation with the North Central Association.

I have now served six years as Secretary of the Commission on Standardization, and eight years as a member of the Commission, and I feel that the time has come to reign from the office of secretary and hand over its duties and responsibilities to whomever this Convention may see fit to elect to this important office. I regret that I have not been able to accomplish more and I shoulder the blame and responsibility for any failures or shortcomings that may be charged against the Commission on Standardization. With but few exceptions I received the fullest and most valuable cooperation from all the members who served upon the Commission during the last six years, and in a particular way my thanks are due to the two Chairmen of the Commission, Rev. Albert C. Fox, S. J., and Rev. John F. McCormick, S. J., who were always helpful, kindly, and sympathetic. These have been years of pioneer work during which little has been done but lay the foundations for the constructive work which the Commission on Standardization can do in the future. I assure my successor, whoever he may be, that I shall always be glad to give him my fullest cooperation, and in turning over to him the records and files of the Commission on Standardization, I shall give him also every aid that lies in my power to give.

In conclusion I desire to express my thanks to Rev. Edward A. Fitzgerald, Sister M. Aloysius, Brother Thomas, F. S. C., Rev. Daniel O'Connell, S. J., Rev. Benedict J. Rodman, S. J., Rev.

James H. Griffin, O. S. A., Rev. Bernard P. O'Reilly, S. M.,  
Rev. Charles J. Deane, S. J., and Rev. Christopher A. Marzano,  
C. S. V., who inspected colleges during this year.

Respectfully submitted,

REV. J. W. R. MAGUIRE, C. S. V.,  
*Secretary.*

**THE FOLLOWING IS A COMPLETE LIST OF STANDARD  
COLLEGES OF THE DEPARTMENT OF COLLEGES  
AND SECONDARY SCHOOLS OF THE CATHOLIC  
EDUCATIONAL ASSOCIATION TO JUNE 28, 1927**

1. St. Ambrose College, Davenport, Ia.
2. St. Benedict's College, Atchison, Kan.
3. College of St. Benedict, St. Joseph, Minn.
4. St. Bonaventure College, Allegany, N. Y.
5. Boston College, Boston, Mass.
6. Canisius College, Buffalo, N. Y.
7. College of St. Catherine, St. Paul, Minn.
8. Catholic University of America, Washington, D. C.
9. Columbia College, Dubuque, Ia.
10. Creighton University, Omaha, Neb.
11. University of Dayton, Dayton, Ohio.
12. De Paul University, Chicago, Ill.
13. University of Detroit, Detroit, Mich.
14. Dominican College, San Rafael, Cal.
15. Duquesne University, Pittsburgh, Pa.
16. St. Edward's University, Austin, Tex.
17. St. Elizabeth's College, Convent Station, N. J.
18. Emmanuel College, Boston, Mass.
19. Fordham University, New York, N. Y.
20. St. Francis College, Loretto, Pa.
21. Georgetown University, Washington, D. C.
22. Georgian Court College, Lakewood, N. J.
23. Gonzaga University, Spokane, Wash.
24. Holy Cross College, Worcester, Mass.
25. Incarnate Word College, San Antonio, Tex.
26. St. John's College, Brooklyn, N. Y.
27. St. John's University, Collegeville, Minn.
28. St. John's College, Toledo, Ohio.
29. John Carroll University, Cleveland, Ohio.
30. St. Joseph's College, Brooklyn, N. Y.
31. St. Joseph's College, Emmitsburg, Md.
32. St. Joseph's College, Philadelphia, Pa.
33. Our Lady of the Lake College, San Antonio, Tex.
34. Loretto Heights College, Denver, Colo.
35. St. Louis University, St. Louis, Mo.
36. Loyola College, Baltimore, Md.
37. Loyola University, Chicago, Ill.
38. Loyola University, New Orleans, La.
39. Manhattan College, New York, N. Y.
40. Marquette University, Milwaukee, Wis.
41. St. Mary's College, St. Mary's, Kan.
42. St. Mary's College, Notre Dame, Ind.
43. St. Mary's College, Oakland, Cal.
44. St. Mary's College, Prairie du Chien, Wis.
45. St. Mary's College, Winona, Minn.
46. St. Mary of the Woods College, St. Mary of the Woods, Ind.
47. Marygrove College, Detroit, Mich.
48. Marywood College, Scranton, Pa.
49. Mt. St. Joseph College, Dubuque, Ia.
50. Mt. St. Joseph on the Ohio College, Cincinnati, Ohio.

51. Mt. St. Mary's College, Emmitsburg, Md.
52. Nazareth College, Louisville, Ky.
53. College of New Rochelle, New Rochelle, N. Y.
54. Niagara University, Niagara Falls, N. Y.
55. University of Notre Dame, Notre Dame, Ind.
56. College of Notre Dame of Maryland, Baltimore, Md.
57. Providence College, Providence, R. I.
58. Regis College, Denver, Colo.
59. Rosary College, River Forest, Ill.
60. University of Santa Clara, Santa Clara, Cal.
61. Seton Hall College, South Orange, N. J.
62. Seton Hill College, Greensburg, Pa.
63. Spring Hill College, Spring Hill, Ala.
64. St. Teresa College, Winona, Minn.
65. St. Thomas College, St. Paul, Minn.
66. Trinity College, Washington, D. C.
67. St. Viator College, Bourbonnais, Ill.
68. Villanova College, Villanova, Pa.
69. St. Vincent College, Beatty, Pa.
70. Mt. St. Vincent College, Mt. St. Vincent on the Hudson, N. Y.
71. Webster College, Webster Groves, Mo.
72. St. Xavier College, Chicago, Ill.
73. St. Xavier College, Cincinnati, Ohio.
74. D'Youville College, Buffalo, N. Y.

## **PAPERS AND DISCUSSIONS**

### **NEW PROBLEMS IN EDUCATIONAL WORK**

**BROTHER THOMAS, F. S. C., M. A., LL. D., MANHATTAN COLLEGE,  
NEW YORK CITY**

Our Association, I take it, is really helpful in so far as it tries to accomplish something in the solution of our problems through bringing to bear upon them the enlightenment of eminent students and scholars, and the vast experience that springs from a group widely distributed territorially who have been compelled to deal with them under various accidental determinations. We ought here and now to propose our various problems, calmly deliberate thereon; later, we can peruse them with more careful attention as they are printed in the Annual Report, and throughout the year we may determine if we wish to test the practical value of the suggestions offered in the various classrooms or administrative offices in which we exercise our zeal. The experience of the past is our warrant that this Association has been really valuable. We have attacked some of the problems through general discussion and committee study, and have arrived at conclusions which, while not absolutely perfect, nevertheless furnish us with data for effective experimentation yielding good results. Other problems demand a solution, and it is my purpose to propose some of these with the hope that they may be studied and discussed with similar practical results.

Within the past few years this Association has studied the problem of standardization. We have viewed this problem from the points of entrance units, collegiate departments, professorial personnel-number, academic qualifications, etc., and material equipment minimum for efficiency under given conditions. The solution has given us a workable definition of the standard col-

lege; it has yielded a classification of colleges enjoying or seeking membership in our Association. The Standardization Committee has rendered a service of which we are justly proud. We have discussed the problem of the college man's religion. For those colleges that enjoy membership in our Association this problem is not so serious as it seems to be in secular colleges and universities, because our end and aim have already been determined by our specific nature as institutions dedicated to the affair of the development of the whole man—the attainment of the supreme good as manifested by faith and reason. We have shown that for efficiency in this department of our activities we need complete courses conducted in a religious atmosphere with opportunities for practical application, while admitting that entrance qualifications in religion courses are variable, making for lost motion in the attainment of our ideals. As a college course, this problem needs further discussion and an attempt at solution. We have considered, too, the general trend of educational activities about us, knowing that we are influenced by our environment in the adoption of methods, the outlining of the curriculum, and the determination of what can and should be expected of the college graduate. Extrinsic forces, such as professional societies, great foundations, sectional and civic influences and State university dictation, have modified our traditions. Intrinsic forces, such as specific religious community traditions, the desire of being serviceable in our respective municipal communities, a zeal for efficiency so that the clientèle that has patronized us on religious grounds may have no reason for regret, the trustee and alumni forces, have been duly deliberated.

But there are other problems ever present, the solution of which is becoming more and more insistent owing to the circumstances of time and place. Our entrance classes are becoming more and more numerous with each succeeding year as the reports show. We may explain it on the basis that the compulsory education age is gradually being extended with the result that many who otherwise would give themselves to the following of the whims of youth have now a desire to go forward:

that a more general interest in education is being manifested owing to the fact that leadership is obtained through liberal education; that the professions now demand an increase of qualifications and have exerted their influence upon their respective preparatory schools; that within and without our institutions there is an appeal to the masses through the multiplication of courses owing to the War and the immediate post-war conditions. Whatever explanations we may offer we shall note that new problems are involved and that an early solution becomes insistent if we would exert the influence for good for which our institutions were intended.

A problem that commands attention throughout the educational world may be nominated the freshman problem. A freshman, according to President Hibben's observation, is an immature youth having a vague idea of why he is in college or what he expects to get out of it, an adolescent restive under compulsion and authority and uncritical of his own experiences, a young man meagre in intellectual interests and lacking a purpose around which to integrate his college experiences. Naturally that description does not apply to all freshmen, nevertheless our experience shows that it applies to a large group of those in our entrance classes. The youth in this situation needs orientation.

The need of this orientation is emphasized when we consider the educational, the social and the psychological background of the incoming freshman. The educational preparation may have been received either in the public high schools or in private preparatory schools. Experience and experimentation show that there is great variability in actual achievement. If the preparatory school which the youth has attended is immediately affiliated with a given college or university, the educational background presents no real difficulty under ordinary conditions, because affiliation means a sort of directive control. If, however, the entrant comes from a public high school, we note that his educational preparation may vary in hundreds of ways with a variation that springs from electivism, environment, and other factors, such as the professional training of his teachers, the mental or prac-



tical attitude of the boards of education in various communities, and the demands of the municipality which supported his school. The problem involved in this case is one of adjustment—a very difficult problem where the course is so prescribed as to demand a special preparation. If, under other conditions, the student comes from a school whose end-all and be-all is preparation for college entrance examination, we note other complications that require another adjustment.

Educational variability manifested by standard achievement tests is not the only source of difficulty. The social background of the entrant issues in other adjustments. A time there was when the majority of the college entrants were proteges or sons of professional men. In those days many of our Catholic colleges mapped their courses to meet the demands of the leading professions—the priesthood, the law, and medicine. At present many of the major occupational interests are represented through their sons and proteges. Rich and poor send their children to college. Each has his own standard of effectiveness, with the result that each enforces to a greater or less degree the preeminence of his determinant upon the youth. Furthermore, we may note the effect of the present manner of life upon our youths. Urbanization of the population has produced fundamental changes in the home life. The cases are not innumerable in which the collegian dominates at the expense of parental influence and guidance, as for instance in the choice of college, or of course. Social contacts, at one time limited, are no longer so confined, and the end and aim of a collegiate career have accordingly effected modifications in the ambitions of youth. Moreover, leisure time activities manifest a relaxation of domestic control, a problem of no mean importance when real service to the individual and the community is sought.

The individual presents a new problem if we consider his psychological background. In the personality test of the students who present themselves for matriculation, we observe that the mental and emotional attitudes present a very wide diversification. In the preparatory school anyone may notice that students are inclined to seek the college which has gained prestige

through the press notices of athletic encounters, or ambitious athletes are won to this or that institution by promises that border if they do not actually trespass upon athletic professionalism, and in this respect some of our Catholic colleges are certainly not sinless. An attitude of this type effectually inhibits a proper attitude toward intellectual achievement or the development of character for which our colleges are chartered and sustained. There is too a lack of stability and poise due to the stimulation of modern life. The resultant is a lack of concentration. This latter condition may likewise be explained upon the basis of too much recompense coming without any earnest effort. Where the ideals that make for character-formation are lacking one may readily see how counter interests work against the influence of treasures of master minds contained in books or the thoughtful industry of teachers. Many students removed from parental influence for the first time in their lives manifest a veritable lack of self control, which complicates the work of student advisers and deans. It implies a problem of discipline—a situation which may account for much of the mortality of freshmen independent of scholarship.

The freshman, apart from his antecedents, presents another problem when we consider him for the first time in his collegiate atmosphere. Personally he is undecided in the presence of curriculum and extra-curriculum activities. What is the faculty going to do with him in a position like this? Should he be left to his own resources? Should there be a Freshman Week in which he will be properly inducted into his college course under the guidance of the dean or some one acting under such authority? Should there be a dean of freshmen who is empowered to look after the interests of those who are starting upon their collegiate activities? In the larger colleges there are those who exercise such functions. Ought we adopt policies of this kind? Or shall we remain content with the traditions of the past? Not all of us are aware of the policies of the colleges of our own Association in these matters, but we are anxious to hear from their representatives at this meeting and others that shall follow.

Again, there are the policy and problem that attend the in-

duction of the freshman when he is confronted with the college catalogue. We do not and should not blame the registrar for failure to make everything specific. Many entrants are not prepared to read this volume with the precision of those who have participated in its making. Freshmen ordinarily are content with having satisfied the entrance conditions. After that they rely upon guidance. We may add that the immature youth is not fully acquainted with the complexity of the problem that he is called upon to solve. For him the problem of four years immediately following his being thrown upon his own resources is one of momentous importance. The solution may mean success or blight of a career that is promising. Who is responsible therefor? Is it the immature youth or the college authorities? No doubt it is a problem with which the college has to deal in order that the collegian may start upon his preliminary career with at least a promise of success. The freshman courses are usually prescribed, but in spite of that fact the freshmen are not prepared to read anything but the schedule of prescribed recitations and laboratory periods. Does he understand whither they lead and what their result? Does the freshman understand the complexity of the problem of life that has already been solved by one whose vocation is altogether different? In accordance therewith is he prepared to grapple with conditions on any more than a catch-as-catch-can aptitude? Freshman Week has not yet been generally adopted; the rush of registration week precludes an intimate talk; the deans are frequently engaged at that time with problems other than those immediately relative to the newcomers. Should we have a dean of freshmen or should we tell them off to different professors to act as their guides during the lower terms of college life?

Apart from the problems that immediately concern the individual there are problems that affect the administration. One of these arises from the fact that in many colleges there is an increased enrollment. The intimate contact of teacher and student is not the same to-day as it was in the past. The situation wherein every professor knew every student by name no longer obtains. The result may be there is a certain hardness border-

ing upon injustice in dealing with some who are compelled to enter the lecture halls in a formal manner, answer *adsum* at roll-call, and depart without entertaining an exchange of friendly words with one who by his erudition and experience is in a position to offer guidance.

What shall be the nature of our institutions is another problem. The lines of cleavage are becoming so precise that we may readily distinguish different types of schools. There is the full university with all schools affiliated. We find, too, the liberal college with the full four years of cultural courses making no pretense to do vocational or professional work. They may add, however, graduate courses to the work which they have already offered. There is the college devoted primarily to general training for two years but culminating in specialization preparatory to further training in selected professions. We have with us now the junior college of two years devoted to rounding out the general education imparted in the high school. Then again we find the junior college specializing in the two years pre-professional curriculums, at the same time offering the two years of liberal culture. The problem before the Association is to classify the colleges enjoying membership according to their actual or expressed status. At present our approved list of membership includes only the first three types.

Another problem that really and vitally concerns the administration is that of the selection of prospective candidates. We are called upon to determine their scholastic fitness. The methods now employed indicate a variety of practices. Some advocate examinations in all subjects; others applaud examinations of a comprehensive type; others determine ability through standardized achievement and intelligence tests; in many admission is made through high school certification—graduation from any high school, graduation from approved or accredited high schools, high school graduation with most grades above the passing mark, high school graduation with the applicant ranking above a specified point on the graduating list. Lack of uniformity shows that it is a problem worthy of serious consideration.

A problem that has arisen in our Catholic colleges owing to

increased attendance is the problem relative to the lay professor. In many standardizing agencies Catholic colleges were approved because they offered the endowment of men in preference to endowment of money. It was expected that the various communities of teaching congregations would guarantee a perpetuity and scholarship in the professional ranks. In many institutions we may find lay professors doing valuable work. Are we under these conditions getting the type of professors that college efficiency demands? Are we not, as pointed out by President Angell of Yale, impoverishing college education by selecting only the mediocre through low salaries or uncertain tenure of office? There are well endowed institutions that deplore this situation, and it may be well for us to take the matter under consideration. We cannot expect the lay professor to live upon college prestige alone, earning a living through the by-product of laboratory work and poorly paid literary endeavors.

Members of the Department of Colleges and Secondary Schools, I deem it proper to propose these problems for your thoughtful consideration. I know that you have met them in your own particular spheres of action; I know, also, that your personal experience in solving them will be of vast benefit to the whole organization if properly set forth in general deliberation or through committee reports at a future date.

## THE SURVEY COURSE, ITS NEEDS, SIGNIFICANCE AND LIMITS

REVEREND JAMES A. WALLACE REEVES, A. M., S. T. D., SETON HILL  
COLLEGE, GREENSBURG, PA.

There is no field of academic endeavor more intensively worked in the past five years than that of college administration. College people everywhere are looking for guidance in the maze of thought and practice in which they find themselves. It would be fitting if direction were to come from discussion in this Association. One of the Association's unprinted aims, I believe, is unbiased evaluation; to be conservative though not too conservative; to be radical though not too radical; always to be reflective. Our colleges are so many organic units in a developing system. They need re-study to determine the character of their growth. One fact is clear. Were we certain that we had developed here or abroad the best method for realizing our aims in college education, that review would not be necessary. The Harvard Plan of general examinations at the end of four years is still an experiment. The Honor Courses at several institutions have produced results. There is the Princeton Four Course Plan, the Rollins Plan, the tutorial and preceptorial methods, comprehensive examinations, orientation courses and survey courses. These are evidences of newer mechanism and newer drive.

The original American college of liberal arts was European. It patterned the two upper forms of the English Public Schools and the first two years of the university abroad. But the American college faced a unique situation. It had the fear of God. It had little experience, no background, and less money. The college population was typical of the hinterland. College standards were low, so were standards of living. Such as it was a college opportunity was indicative of membership in the leisure class. They were pioneers. Their colleges were the attempts of pio-

neers. During that period the college curriculum represented an organization of subject-matter based largely on the humanities. Then a classical education was a liberal education. That was equally true of our best Catholic traditions. With the founding of Johns Hopkins in 1876 we had our first university of the European kind. That fact and the influence of Charles W. Eliot beginning in 1869, recognizing "no real antagonism between literature and science" and consenting "to no such narrow alternatives as mathematics or classics, science or metaphysics", (Inaugural address of Oct. 19, 1869) forced a reorganization of the college curriculum. Unfortunately the pedagogical pendulum swung to the other extreme, away from prescriptions, classics, philosophy, toward unlimited electivism, bread-and-butter subjects and science. The effects of the Eliot influence were unforeseen.

Meanwhile science had pushed forward the limits of human knowledge. That revolutionary occurrence, the Industrial Revolution, had its roots in applied chemistry and physics. As a revolution in the technology of manufacture and transportation it had an American phase that reached flood stage in the '70s. Paralleling that movement was a movement in the intellectual order. Auguste Comte in his *Cours de Philosophie Positive*, (published in 1842), sketched the basic conceptions of a new science, sociology. His ideas, though vague, pointed to a theory that would galvanize if not vitalize experience. Sociology began as a physical science. Spencer developed it in that form. Lester F. Ward, August Schaffle, Giddings, transformed it into a psychological science which Ellwood has perfected. In the '70s Darwin, Huxley, Wallace, were active in biology and anthropology. Psychology emerged as an experimental science first at Leipsig, later at Louvain, ultimately at Harvard. At this time, too, theoretical and organic chemistry made new gains in England. The Germans enlarged and applied those findings so as to change standards of living. Astronomy and mathematics took an upward trend. Recent developments in physics, the electron theory, relativity, and the quantum theory, have set aside older notions. These advances in point of view and practice brought change

into our social life and philosophy, into art, letters, political philosophy, and criticism. At this critical pass new problems arose for American educators. They called for solution. But thinkers had lost perspective and lacked sympathy. They could not pool resources in an effort toward solution. They lacked a common background of experience. They had unity of outlook only within their specialties. Specialization leads to discovery. It does not lead to synthesis.

Then at the beginning of the twentieth century certain creative workers laid hold of two concepts for thought-organization, one the idea of development, the genetic viewpoint, the other the idea of associational process. Out of these came the newer sociology and the newer social sciences. They developed their own methods and technique. Their field of study was as broad as the social environment. Their positive teaching rested on one or the other theory of historical progress. From the beginning the social sciences took a leading rôle in education, literature, and art. They shifted attention from the individual to the needs of society in the large. They inspired historians to attempt universal and social history. They directed the artist to themes and motives expressive of development and social amelioration. But in education their influence is greatest.

Just thirteen years ago President Meiklejohn initiated a movement that has affected the liberal college. The social sciences supply the energy for that movement. Their methods and technique for making a rapid general review of a situation open up opportunities for teaching and learning. In 1914 Amherst first offered a course in Social and Economic Institutions. The purpose of the Amherst adventure was

"To serve as an introduction to the humanistic sciences . . . if possible to make students at the very beginning of their college course aware of the moral, social, and economic scheme—the society—of which they are members . . . Its functions are rather (1) a sane, searching, revealing of the facts of the human situation, and (2) a showing of the intellectual method by which these situations may be understood." (Meiklejohn, *The Liberal College*, page 135.)

Colleges on the Atlantic seaboard, fewer in the West, such as



Antioch, Missouri, Stanford, followed the lead of Amherst. The years 1919, 1920, 1921 saw the rise and spread of the initiatory courses for freshmen. In the main they helped the student toward a life-view and a world-view, to see life steadily and to see it whole. To effect that it was necessary to teach him, if possible, how to think and to think straight. That job the preparatory school left untouched or broke down in doing. To give the student a method of thought some colleges frankly put him to a study of evolution, others to a study of problems of current interest; still others selected a study of nature, of the world and of man. Some introduced the student directly to critical habits of thought, in reality a course in logic and applied psychology. Other institutions conceived quite differently of freshman needs. They explained to "the new students the organization and administrative system of the university" or the aims of the college, or provided general acquaintance with college work. Others departing even more from philosophical outlook reached back to strengthen weaknesses in the use of tools and in methods of sustained and systematic work.

Now, allow us to make a distinction here. Those courses that help the student to form a life-view or a world-view and stress training in thinking, logical responsiveness and pursuit, should be called "survey courses." Their gaze is directed to the past; they review human achievements and human failures. Courses that aim to adjust to the college environment or emphasize college aims, how to study, how to read, how to budget time, use of library, care of health, the purpose of courses in art, science, fine arts, or that reveal the nature, demands, and satisfactions of post-collegiate occupations, are properly "orientation courses." Such courses as strengthen weaknesses or remove deficiencies in English, mathematics, or foreign language, should be termed definitely "special courses," special Latin, special English, special mathematics. Now, what of the value of these courses? Is there a need for them, and particularly, is there a need for the survey course?

You will agree, I think, that so far as candidates for entrance differ in amount and kind of preparation, "special courses" may

serve to level them up to college grade. They appear indispensable in colleges admitting on certificate only and allowing conditions in sequences and in units of specific work. They do not concern schools giving their own examinations or accepting those of the College Entrance Examination Board. Such courses suggest a departmental not a curricular problem.

“Orientation courses” have a purpose and often realize it. Few freshmen sense the significance of this newer stage of their development. Experience tends to show that high school and family life do not give preparation for the college adventure. Entering students need definite initiation into the meaning of collegiate life. They require knowledge of the methods and technique the college employs and acquaintance with its offerings, social organization, and environmental opportunities. In larger institutions students often profit by an introduction to the physical plant. All may benefit by instruction in methods of economy in study, health, use of time, financial resources. Orientation courses appear to meet those needs. But the chief emphasis in freshman orientation should fall upon educational guidance. Colleges stressing social and democratic ideals and training for future economic and public usefulness have discovered values in these courses. The large State universities and a few of the large Catholic institutions have introduced them in their schools of liberal arts, pre-professional and technical schools. But the smaller liberal colleges have not accepted orientation courses. The reason is obvious. With them personnel administration is less difficult. In those schools individual attention (a selling argument) is at least possible, if not a reality. There social osmosis achieves some results unaided by orientation. Naturally deans and advisers, though all-wise and everywhere present, cannot substitute for such courses. But small classes, intimate association, and vigorous personality in teachers, guide effectively and orient the freshman. Often the classes in English and logic hasten the maturing of such habits and attitudes as orientation courses develop.

Much can be said for orientation courses. They take nothing for granted. Those who advocate them are realists, not idealists.

For them the external world and truth are not solely the product of the striving inner-self. They regard concrete suggestion, vicarious experience, and the results of scientific research as short cuts to adjustment. The orientation course makes available an amount of information and methods of work and study that a freshman unaided may achieve only after months and years. The chief objection to freshman orientation charges coddling, paternalism, and arresting student self-development. Persons who bring that charge conceive of the college as a complex of obstacles in the student's path. The student must remove those obstacles if he is to get to truth. Striving means exercise and exercise as a law means fatigue, pain, strength. We would refer that to the Lessing philosophy. Lessing averred that were God to offer him truth he would refuse it; he preferred to strive for it.

Critics have attacked the orientation course. Some say it attempts too much. Freshmen are like children. God gave them intelligence and expects them to use it; such courses deal with the universe of college, university, and later life, but we learn by taking ideas at intervals, turning them over and building up a system of relations between them and our abilities and interests. Such courses, they say, try to condense the universe into a differential equation. Much of that criticism is unfair. Orientation courses are incidental and primarily informational; only secondarily do they develop critical habits and attitudes. They give matter not methods for thought organization. One must first have ideas before one can reduce them to system. Should I board every train stopping at the station and disdain a schedule or the service of the information desk? Random and vagarious behavior, trial and error learning, are not the typical human activities.

Experience with the orientation course has varied. Each college has its own freshman problems. That is emphatically true of the larger institutions. In some instances the course has failed because specialized and technical teaching and cooperation were not available; because the college did not make required curricular changes. In general the larger colleges with democratic aims

could profit by it. The small colleges with cultural and artistic outlook will not find in it the same values. In these it might be wise to select certain ingredients of the orientation course, for example, the technical study of those psychological principles that make learning effective. That would apply to the pre-professional and technical schools.

Now, the "survey course" I have limited to such efforts as tend to give the student a life-view and a world-view and an adequate scale of values. Those efforts furnish a selection of experience. Sweeping broadly the results of past individual and social living they review the contributions and failures of mankind. Elsewhere I have dealt with several types of survey courses, their content, and methods. (The C. E. A. Annual Report, 1926.)

About twenty-five years ago the practice of a few Catholic colleges veered in the direction of presenting a survey course. Notable were the efforts of E. L. Rivard, C. S. V., and G. M. Legris, C. S. V., of St. Viator's College. These leaders heired us a tradition of Balmes, Devas, Dante, and Brownson. But before the advent of the social sciences this sort of liberal effort was scarcely possible. Those sciences now supply the method the survey course employs. The method has one feature we should note—the trend toward synthesis. It brings together such features, facts, and factors in the lives of men and communities as describe experience at a given stage or through a definite period. To that extent it follows the logic of science. But a survey course does not merely describe. It attempts to understand and explain. That is philosophy. In this course there are at once the purposes of science and those of philosophy. Both are applied to the matter of the course. It shows the difference between logic as training and logic as perspective and insight. Logic as training often has been overstressed and the values of logic as insight have been underestimated. In the survey course historical and philosophical elements are prominent. Back of institutions and manners are ideas. Even as manners, so institutions are subject to development and retrogression. Acquaintance with those institutions involves history. It taps the preparation in history the student brings to his task and calls for larger

accumulations. The instructor supplies required philosophical insight. The student then faces the facts in a spirit of inquiry and interpretation. He must learn to couple up his problem with reality and not to rest his solution on a vacuum of doubt, opinion, or personal metaphysics. Naturally the interpretations here given lack the richness that characterizes a senior student's work. But in treating of men, ideas, and institutions, the notions of causality, temporal sequence, the fallacies incidental to inductive thinking, ethical schools, religious forces, differentiation between the major philosophical positions, could come up for general treatment. The student will then see that processes from the past have meaning and how they came to take the direction they have taken. Thought and institutions as embodying thought, become intelligible and appreciated.

That, I take it, is the chief function and aim of the survey course as defined. It is a tall order. Probably one will urge the charge of looseness in content and method. One may urge too that the attitude of instruction is chronological, not functional. The charge of looseness will be true or not true, depending on the character of the selected topics embodied in the work. The selections will be adequate if centering upon what sociology regards as the primary, intermediate, and secondary groups, and upon ideas of justice, freedom, property, and production. As to looseness in method, there are differences between a general and superficial survey. That the attitude of instruction is chronological, not functional, could be turned against the college as a whole. Whatever looseness marks the methods and content of the survey course, marks the humanistic sciences in their present stage of development. Though philosophy and history have had century-old careers in rendering experience meaningful, neither of them has had the record of the humanistic sciences in arousing the enthusiasm, baiting the interest of the student, and of supplying him early in his career with a method of thought and evaluation. Perhaps that is owing to limitations of intelligence quotients. All men are not called to be creative thinkers. But most college graduates could have an intelligent appreciation of the past, how it moulded the present, and interest in whither we are

going. They may not add to the world's knowledge but surely they could add to their own. Defects in content and method afford the instructor his chance to instill respect for the body of existing knowledge. He could make students conscious of their limitations. You will admit it is an adventure; that it serves its purpose with those students who will never come by the diagnostic weapons and capacity for mental pursuit with which scholastic thought equips the individual. Undoubtedly the survey course teaches them to look for what was an advance or retrogression in thought and institutions; it emphasizes origins, and develops respect for human solidarity and continuity of the social process. (C. E. A. Report, 1925, "Developing the Social Sense," by Rev. Joseph Reiner, S. J.) That with the method of thought it gives, is the significance of the survey course.

To avoid irrelevant and disorganized discussion a definite syllabus is necessary. We should train instructors for their task. To lack a syllabus and trained instructors means failure. Before a survey course can be offered the college must be prepared to effect changes in curriculum and outlook. For example, we might eliminate some of the high school teaching now found in the freshman year. We might abate our analytical attack. Catholic students have a life-view. They need a world-view. Their education up to the time they enter college has aimed to impart a life-view. At present we are giving a world-view based on a synthesis made centuries ago. That synthesis is fundamentally intact. It needs elaboration. In liberal arts college we mainly employ the analytical attack. Aside from some phases in philosophical studies that analysis prevails. The survey course appears to offer an opportunity to our colleges. The old-line liberal arts college may not accept it. The modern college of liberal arts with major offerings in history, science, language, and philosophy, would be fair field for an experiment. The same is true of the pre-professional school. In any Catholic college the survey could aim to present an integration of Christian culture with the philosophy of history and that of the physical and social sciences.

## ADDENDA

Discussion brought out the fact that the writer of the paper prefers to locate the survey course in the senior year of the Catholic college of liberal arts; that at least three or four instructors would cooperate in that effort, preferably members of the departments of history, sociology, philosophy, and comparative literature; that the course should run through the year with three meetings a week, two hours given to lectures, and for one hour the students should meet in small groups for discussion and seminar work.

The following is an outline and a reading list for a survey course. There is nothing final about either the outline or the list. It is not a syllabus. A syllabus will be available about June, 1928. What is offered is offered for what it is worth.

- I. An analysis of western civilization and the genesis of its constituent elements.
- II. Its structure at the opening of the modern period.
- III. The profound changes both in form and direction that then occurred.
- IV. A constructive criticism of the present social organization, and of the various solutions proposed for its problems.

I. *An analysis of western civilization and the genesis of its constituent elements.*

(a) That embodies a study of the outstanding features of classic and Hebrew civilization: the Greek element—method of thought, and art; the Roman element—capacity for organization, and law; the Hebrew element—monotheism and ethics contrasted with the superior material civilizations of the orient; all compared with Christianity; the Teutonic element—Guizot and Ellwood vs. Catholic interpretation.

(b) Interaction of these with Christianity; results; the individual with a new sense of value and of dignity; emancipation of women; integration of family life; reforming the public mind; social and ethical attitudes; control and refinement of emotion; respect for individual life, property, and constitutional authority;

enthusiasm for progress — its spirit; philanthropic tendencies; their expression; consciousness of human solidarity extending from classes to the masses.

(c) Christianity and the world situation when Christianity appeared. Society hopeless; no principle of permanence or reorganization; deflated ancestral mores; status of family life; politico-social structures; pagan cults; moral values; status of science; relation of science to social institutions; philosophers and scientists never founded a State; Christianity and the mystery religious; ultimate results; the bloodless revolution; effect.

(d) Synthesis of mediæval Christianity. Classical heritage of the Middle Ages; the theologico-patristic heritage; the philosophical heritage; political heritage, the memories of Imperial Rome; the scientific synthesis of Thomas Aquinas; the poetic synthesis of Dante; Christendom as a super-national State.

II. *Its structure at the opening of the modern period.* Mediæval society, its socio-political and economic institutions; their stability and weakness; expanding world-view; phsyic elements distinguishing western civilization at that period; attitude toward the individual and family; passion for achievement; development and flowering of altruistic sentiments; the mediæval mind, conscience, and religious practice.

Thus far the action of all forces operative in mediæval civilization were centripetal. With the opening of the modern period, the period of revolution, the action of those forces is centrifugal, tending to the dissolution of the family, the Church, the State, and socio-political institutions.

III. *The profound changes both in form and direction that then occurred.*

(a) Challenging of principles underlying mediæval institutions; vanishing prestige of empire and papacy; growth of self-consciousness among geographically differing peoples; their hostility to the Church as pivot of the super-nation. Psychic elements involved; rise of individualism; sense of importance, and dissatisfaction with a life-view stressing other-wordliness; crystallized in the selfish systems of human nature; these sytems as conditioning the "critical spirit," the "spirit that denies"; culminating



(1) in a movement among the masses, reformation, and later in the democratic movement; (2) in a movement among the classes aided by the scientific movement, renaissance; the critical movement vs. philosophy, theology, law; growth of empiricism; liberalism. (b) Commercial expansion; increased urbanization; the agrarian revolution; industrial revolution; the capitalistic State; the machine age; results; the social problem, modern capacity for organization out-distanced control.

IV. *Results of industrialism in the United States. Nature of the social problem here.*

American religion as a social force; the Catholic synthesis; the Calvinistic intellectual thesis; the Methodist emotional antithesis; indifferentism and infidelity; humanitarianism as substitute for Christianity; the problem of the American family; the problem of American labor. Social reforms vs. social revolution; superficial programs, their weakness in psychology and ethics; analytical or one-sided theories, biological, political, religious, economic; these do not square with all phases of the problem. Synthetic theories; several types. Catholic social reform, a normal program of reconstruction; control of physical forces; control of social environment; control of human nature; theories of distribution and of education.

#### READING LIST

Topic I. (a) Balmes, *European Civilization*; Guizot, *History of Civilization in Europe*; Guggenberger, Vol. I; Rawlinson, *The Five Great Monarchies of the Ancient Eastern World*; Turner, *History of Philosophy*; Doellinger, *The Gentile and the Jew*; Tixeront, *History of Dogmas*, Vol. I; Lagrange, *Historical Criticism and the Old Testament*; Rodgers, *History of Philosophy*; More, *The Greek Tradition*, Vol. II; Smith, G. A., *The Historical Geography of the Holy Land*; Simkhovitch, *Hay and History and Rome's Fall Reconsidered*; Pater, *Marius the Epicurean*; Fox, *Morality and Religion*; Messmer, *Outlines of Bible Knowledge*; Baikie, *The Life of Ancient East*; Thorndike, *A Short History of Civilization*; Hadzsits-Robinson, *Our Debt to Greece and Rome*, Nos. 10, 20, 21, and 24; Smith, J. M. P., *The Moral Life of the Hebrews*; Gigot, *Outlines of Jewish History*; Rendu, *The Jewish Race in Ancient Roman History*. (b) Balmes, *European Civilization*, Chap. XIV; XX to XXXIII; Alzog, *Manual of Universal Church History*; Cortes, *Catholicism, Liberalism, and Socialism*; Bossuet, *Universal History*; St. Augustine, *City of God*; Fouard, *St. Peter*; Ramsay, *The Church and the Roman Empire Before A. D. 170*; Garriguet, *First Age of Christianity*. (c) Balmes, *European Civilization*, 15; Fouard, *St. Peter*

and the Early Years of Christianity; Angus, *The Mystery Religions*; Thorndike, *A Short History of Civilization*; Simkhovitch, *Hay and History and Rome's Fall Reconsidered*; Cumont, *Oriental Religions in Roman Paganism*; Allies, *The Formation of Christendom*, Vol. II; Newman, *Historical Sketches*; Hadley, *Introduction to Roman Law*; Randall, *The Making of the Modern Mind*. (d) Turner, *History of Philosophy*, Part II, esp. chap. 74; De Wulf, *Philosophy and Civilization in the Middle Ages*, *History of Mediaeval Philosophy*; St. Augustine, *Enchiridion*; Adams, *Civilization During the Middle Ages*; Balmes, *European Civilization*, chaps. 65 and 72; Cram, *The Substance of Gothic*, *The Gothic Quest*; Randall, *The Making of the Modern Mind*; Guerard, *French Civilization*; Walsh, *The Thirteenth Century*. (e) Henry Adams, *Mont-Saint-Michel-and-Chartres*; Taylor, *Classical Heritage of the Middle Ages*; Gilson, *Les Moralistes Chrétiens*, *S. Thomas d'Aquin*; Dante (Temple edition); McCabe, *Augustine*; Chesterton, *St. Francis of Assisi*; Baker, *Unity in the Middle Ages*; Montalembert, *Monks of the West*.

Topic II. Cambridge, *Mediaeval History*; Bryce, *Holy Roman Empire*; Knight, *Economic History of Europe*; Balmes, *European Civilization*, Chap. 38 to 44, 61, 62, 63, and 71; Dante, *De Monarchia*; De Wulf, *History of Mediaeval Philosophy*; Chaucer, *Prologue to Canterbury Tales*; Chaucer, *Readings from Aristo*, *Song of Roland*, *Nibelungenlied*, *Beowulf*; Dewe, *History of Economics*; Hearnshaw, *Mediaeval Contributions to Modern Civilization*; Robinson, *History of Modern Europe*, Vol. I.

Topic III. (a) Guggenberger, *General History of the Christian Era*, Vol. I and II; Hayes, *A Political and Social History of Modern Europe*; Moore, *An Historical Introduction to Ethics*; Rodgers, *History of Philosophy*; Balmes, *European Civilization*, chaps. 56 to 60, and 64; Preserved Smith, Erasmus, *The Age of Reformation*; Cambridge, *Modern History*, Vol I; Ogg, *Economic Development of Europe*; O'Toole, *Liberalism Tr. of Billot*; Hergenrother, *Church History*; Lecky, *History of European Morals*, *Rise and Influence of the Spirit of Rationalism in Europe*; Balmes, Chap. 63, 71; Turner, *History of Philosophy*. (b) Hayes, *Political and Social History*, Vol. I-II; Dewe, *History of Economics*; Balmes, Chap. 63, 71; Turner, *History of Philosophy*. (b) Hayes, *Political and Social History*, Vol. I-II; Dewe, *History of Economics*; Balmes, chap. 63, 67, 68; Tugwell, Munroe and Stryker, *American Economic Development*; Tawney, *Religion and the Rise of Capitalism*; Beard, *Rise of American Civilization*; Ely, *Rise of Industrial Society*; Usher, *An Industrial History of England*; Ryan, *Distributive Justice*; Wallace, *Our Social Heritage*, *The Great Society*; Ellwood, *The Social Problem*; Semple, *American History and its Geographic Conditions*; Calhoun, *Social History of the American Family*, 3 vols.; Commons et al, *History of Labor in the United States*. Topic IV. Leo XIII *On the Condition of Labor*, *On Christian Democracy*; Bishops' Program of Social Reconstruction; Lilly, *First Principles in Politics*; Laski, *Authority in the Modern State*; Brownson, *American Republic*; Moon, *the Labor Problem and the Social Catholic Movement in France*; Tawney, *The Acquisitive Society*; Ryan, *A Living Wage*, *Distributive Justice*; Garriguet, *The Gospel and Our Social Problem*; Kerby, *The Social Mission of Charity*; Ely, *Socialism and Social Reform*; Ryan and Husslein, *The Church and Labor*; Veblen, *Theory of the Leisure Class*; Weyl, *The New Democracy*; Holmes, *The Revolutionary Function of the Modern Church*; Webb, *The Decay of Capitalistic Society*; Federal Council of Churches of Christ in America, *Social Ideals of the Churches*; Canadian Methodist Church, *Evangelism and Social Service*; Tannebaum, *The Labor Movement*; Brailsford, *The Russian Workers' Republic*.

## DISCUSSION

REV. JOSEPH REINER, S. J.: In his paper on the survey course Dr. Reeves indicates its genesis. He points out how the sciences developing during the past few decades gave rise to the departmental system in our schools. The various branches became separated from one another in air-tight compartments with little or no relation to one another. The need of unification was keenly felt and one means adopted to meet the need is the survey course. The purpose of the survey course, then, is mainly one of synthesis. Two other purposes are urged: to acquaint the student with the high spots of the entire body of human knowledge and to enable him through this knowledge to select the field for which his abilities seem best to adapt him.

Too much stress cannot be placed upon the point mentioned by Dr. Reeves that the survey course gives the student a life-view. In many non-Catholic institutions the survey course becomes a concentration of the features of secularist education that are particularly offensive to us Catholics. The student is given a survey of all the sciences with a view to helping him understand the world about him and his relation to it. The name of God and every reference to a spiritual and immortal soul are studiously omitted. The fundamental force explaining all is evolution. The inevitable result must be a confirmed materialist. The survey course is all the more dangerous because it is usually given to freshmen. How an unsuspecting freshman can take such a course and not find his religious convictions seriously weakened, if not completely destroyed, I cannot understand.

But even in the supposition that the survey courses were based upon the Catholic world-view I would seriously question the wisdom of introducing it in the freshman year. At the Institute for Administrative Officers held at Chicago University last summer I raised the question whether studying a little about all the sciences would not jeopardize one of the primary purposes of the freshman year, that is, training the student to do thorough, painstaking work. Dr. Judd, who presided at the meeting and who is a protagonist of the survey course, admitted that there was value in the objection raised and urged that experimentation would probably reveal that the compensations outweigh the deficiencies.

The need of synthesis in education cannot be questioned. In our traditional Catholic system the class teacher pointed out the relationships between the various subjects studied by the student. The final synthesis was made in the course of philosophy. Logic, epistemology and æsthetics, synthesized literature; cosmology, psychology, collected the loose strands of the natural sciences while ethics rendered a similar service to the social sciences.

In the Catholic system of education, then, it would appear that as far as it is possible, the teachers of the various branches should cooperate in unifying educational processes during the first two or three years and that a complete and final synthesis be achieved through our course of phi-

losophy. As for acquainting the student with the sciences not explicitly taken by him in class, some reliance should be placed upon the intellectual curiosity that is presumably developed in him during his college career and the hope entertained that he will continue his education by reading, attending lectures, etc.

## **POSITION AND PROSPECTS OF THE CATHOLIC COLLEGE**

VERY REVEREND JAMES A. BURNS, C. S. C., PH. D., HOLY CROSS COLLEGE, BROOKLAND, WASHINGTON, D. C.

A keen observer said recently in speaking of higher education in the United States :

"At no time since the thirteenth century has the desire for knowledge so nearly approached a mass movement. We are in the midst of a twentieth century revival of learning. The evidence lies on every hand. Books on history, psychology, philosophy, to the amazement of their publishers, suddenly become 'best sellers.' The colleges are forced to build stiffened dykes of requirements to keep the rising flood of students from swamping their facilities."

Approximately one in every eight young men and young women between the ages of eighteen and twenty-one goes on to college. Four times as many young men and young women, relatively, are in attendance upon colleges and universities as in France or the British Islands; and we are still some distance off from the saturation point. It can be safely stated that if any young man or young woman of proved mental ability really wishes a higher education the way is likely to be found to get one.

It is a bright, fascinating picture; but it represents mainly a quantitative view. The purpose of vast numbers of these young men and young women in going to college being purely utilitarian they achieve little or nothing during their stay there of that widening of vision and expansion of sympathies which marks the truly educated. The supreme problem of our colleges is, as President Lowell of Harvard points out, "to induce undergraduates to regard education as their primary object. The American college youth," he continues, "as a class, has customs, immature modes of thought, an attitude towards its diversions, and lack of a sense of responsibility for its own education, that belongs

to schoolboys." Are not the colleges themselves partly responsible for this? "Mechanized and split and subdivided, as they are, under the hands of departmental experts," the incoming student is apt to be bewildered. Orientation courses for freshmen have become a sheer necessity. With the abandonment of philosophy for psychology and the social sciences the college has no great comprehensive science the study of which is capable of giving a unified view of the entire educational process and its relation to fullest human life. Such is a qualitative view of the picture. It is plain that, to put it optimistically, American college education is still far from having reached its full development.

In all this I am of course considering the cultural college or cultural educational scheme apart from scientific training which belongs rightfully to the university or the technological school. What share have Catholic colleges had in the immense quantitative development of American higher education? In general it may be said, I think, that they have shared quite fully in the movement, although in some features of it more fully than in others. In the matter of enrollment investigations made by the Department of Education of the N. C. W. C. show that our colleges and universities increased their enrollment twenty per cent in the last two years while the increase in non-Catholic colleges and universities during the same period was only four per cent. We now enroll over sixty per cent of the Catholic college population. A consequence of the rapid increase of our collegiate enrollment has been that the preparatory department has been either dropped by the college or relegated to a more separate and subordinate position.

On the material side there has been continual expansion. Larger and more beautiful buildings have arisen almost everywhere. Our smallest colleges, no less than the considerable number which now count their enrollment by thousands, have had to keep on constantly enlarging their accommodations. A most significant and promising feature of this expansion has been that the money for much of it has come as a gift. It would seem that the Catholic public has at last been awakened to an interest

in Catholic higher education. There have been gifts for endowment as well as buildings; and in fact it has been made clear that Catholics, whether men of wealth or the habitually ready-minded small givers who form the bulk of a parish, are about as willing to contribute for the permanent endowment of colleges as for the erection of new buildings. This attitude represents a distinctly new development.

On the academic side too there has been corresponding expansion. We have yielded to the general tendency to enlarge and diversify the curriculum. I am not now discussing the wisdom of this. It is quite possible that we have gone too far in this direction and conceded too much to the utilitarian and commercial spirit of the age. The success of Holy Cross College, Massachusetts, which has with such steadfast courage clung to the old cultural curriculum while endeavoring to correlate the study of the ancient classics with the study of later literature and the dramatic art, raises a serious question as to the wisdom of our general academic policy. The fact is, however, that most of our colleges have adopted the academic fashions of the time, allowing Greek to become an optional study, cutting down the class hours in Latin and introducing a curriculum in general science parallel to the classics; while many, including even smaller colleges, have added a two-year pre-medical department and full four-year curricula in commerce and in engineering. Such changes have often undoubtedly helped to swell the attendance.

What has impressed me most of all, however, is the spiritual forwardness of our colleges. In spite of the materialistic and agnostic atmosphere about us, in spite of the very considerable concessions we have made to the spirit of the age or the spirit of America—call it what you will—in the matter of student discipline, student recreations, student contacts with the outer world, Catholic colleges have experienced a notable religious development during these last two decades. This has appeared in increased devotion to the Blessed Sacrament, increased religious earnestness, a growing interest in the missionary activities of the Church,—in a word, there has been an evident strengthening and deepening of the hold of the faith upon the minds and hearts of

our college youth. The change from the conditions of a quarter of a century ago seems to me most striking. This change is not altogether due to the colleges. The bettering of the religious training of boys and girls in parish and preparatory schools would account for much of it. But the college, too, has been learning to do its religious work better. This question of the present and future development of the religious life of our students is too large a subject for me to attempt to deal with here even in outline, and I must content myself with merely calling attention to the fact. The situation evidently calls for the earnest study of our most capable religious specialists.

We come now to the intellectual side of their work, which is after all as Cardinal Newman has pointed out, the *raison d'être* of the university and, I would add, of the American college; and here the question may well be asked if our colleges have not in general been drifting with the current and if their progress like that of the non-Catholic colleges is not to be expressed mainly in terms of quantity. What special contribution are we credited with having made to the advancement of higher education? What preeminence can we point to in literature or philosophy or art or science? It is of course a great thing if we have not fallen behind; but will any one of us venture to assert that we are in advance? There are undoubtedly reservations to be made in favor of certain institutions and in respect to particular things. I have already called attention to one such instance. There are other instances. But taken as a body can it be said that our schools of higher learning are regarded as standing for anything definite or distinctive in the way of intellectual achievement?

Have we reason to be content in a feeling that even though we may not be able to show the fruits of intellectual leadership we have at least kept up with the others? The question involves the entire future of Catholic higher education. It must be remembered that our colleges have an apologetic purpose. It is a familiar experience that religious or philosophic truth to have appeal to educated minds must be presented in attractive literary form or with superior argumentative force. We know only too well how little it avails us to draw upon the mighty Catholic



geniuses of the past, a Saint Augustine, a Saint Thomas, a Bellarmine, a Bossuet, unless we are able to clothe their thought or reasoning in language and explanation befitting the subjective difficulties to be overcome. It must be remembered, too, that we have educational traditions. When we speak of our traditions these arise naturally the thought of two epochs, each of which stands out in the history of education by reason of the unrivalled greatness of its Catholic schools. Both of these epochs have contributed imperishable elements to our Catholic heritage. Both were rich in experience of academic life and thought, embodied in written records as well as a living tradition. It is to these sources, it seems to me, that we must look for the principles that are to guide us if we would plan wisely and with large vision for the development of our colleges, without forgetting either our own apologetic purpose or the special intellectual needs of our time.

The first of these epochs is that of the universities of the Middle Ages. The background, it is true, was very different from our own. Europe was staunchly Catholic; still there were strong tendencies towards scepticism and infidelity. The leaders of Catholic thought turned to philosophy to find effective weapons for the defense of the faith in the new intellectual warfare that was impending. The result was scholastic philosophy. Another result was to make philosophy the dominant subject in the curriculum of the universities as long as Europe remained Catholic. Are these familiar facts without significance for us? Are the foundations of the faith in less danger to-day from the attacks of unbelieving thinkers? We know only too well that the philosophy and psychology being taught to the great majority of the college youth of the land is utterly hostile to the Church and to revealed truth. There is a singular conspiracy of silence as to the very existence of scholastic philosophy. It is not considered worth the trouble of even a reference-reading acquaintance. Within a twelvemonth we have seen with astonishment issuing from the pen of a teacher of one of the greater universities a history of philosophy which has taken the reading public by storm—a book that contains scarcely a line about that system

of philosophy which dominated the thought of the world for so many centuries and which, as we proudly claim, has persisted unshaken in its fundamentals down to our own day. Dr. John S. Zyburg, in his recently published work, relates how he questioned sixty-five outstanding philosophers throughout the English-speaking world about this amazing indifference to the claims of scholasticism. Those who replied—about one-half of the number—are classified thus: First, those who, very few in number, know scholastic philosophy and are bitterly hostile to it; second, those who, somewhat more numerous, make an honest effort through secondary sources to understand it but never succeed in doing so; and third, the largest number, those who completely ignore it, regarding it as as much out of date and without consequence for the modern world as mediæval astrology or alchemy.

An even more serious thing than the general ignoring or flouting of Catholic philosophy is that the philosophical systems replacing scholasticism have produced theories of education that are gravely at variance with Catholic principles of life and morality. Such theories start in the region of speculation; but little by little they take on a practical character as they penetrate the popular mind. Hence arise from time to time legislative measures involving sweeping changes in education which threaten to hamper or even endanger our own educational work. We hastily set to work to combat the proposed changes; but we are likely to forget the underlying theories from which they spring and from which other propositions of similar tenor are bound to spring up later on.

As an example take the Smith-Towner Bill. It would have meant in the long run complete Federal control of public education although I do not believe its authors aimed at anything of the kind. In the vastness and complexity of Federal administrative machinery, parental rights in education would be inevitably swallowed up. But what concern was shown for parental rights by the active proponents of the measure? Those who fought the Bill must have often been surprised and puzzled at the failure of their arguments on this point to make any impression. Why was this? Was it not because to a very large proportion of our

fellow citizens parental rights, is no longer regarded as a thing that is inherent in human nature and inalienable, but like right in general has come to be regarded merely as an expression of the needs of the social organism? According to this view much of what we call parental rights may in the course of the evolution of society be reasonably replaced by more perfect social adjustments. The State may absorb parental rights in education because under the changed social conditions the State is more capable than the parent of discharging functions which have hitherto been ascribed to the parent. It is not difficult to discern back of the agitation for legislative measures such as the Smith-Towner Bill and the Oregon School Law the philosophy of Rousseau in the *Social Contract*, attributing the origin of rights to the free combination of individual wills, or Herbert Spencer's conception of society as an evolving organism, "right" being nothing more than a biological expression of this organism's needs.

The lesson which all this suggests for us is perfectly clear. Philosophy with all its branches is the most important study in the college and deserves first consideration in the arranging of the curriculum, the practical control of the various educative factors at work, and above all, the selection of teachers. I am not now considering the place of religious instruction, which belongs to a different sphere. The soundness of the principle which I have just laid down is doubtless recognized at every Catholic college, at least in a theoretical way. But the important question is how this principle is carried out in practice. Of what use is it to the student to go through the courses of philosophy if he does not thereby become interested in its problems—if he leaves the college with a feeling like that of a Catholic college graduate who declared recently: "We were taught St. Thomas as we were taught Vergil as a grind without life and without joy, the consequence being that we go back to St. Thomas with about as much zest as we go back to the dictionary." We cannot make philosophy really supreme in the work of the college unless the teaching of philosophy is illuminated by superior mental ability and teaching power.

Nor is even this kind of teaching enough. Students must be taught or encouraged to write, to discuss, to debate. Philosophical academies, or debating societies, or study clubs—whatever may be the wisest form to adopt—are almost as essential as classroom work. Why should there not be interscholastic philosophical debates? It is the custom nowadays to confine the subject-matter of debates to the social and political sciences. Student interest has become centered in these newer sciences, which along with psychology, have taken the place of pure philosophy in so many American colleges. Philosophical debates have died out, even among ourselves. Here again there is involved the question of leadership, of fidelity to or abandonment of our traditional ideals. It may be well for students to give special study to social and political questions in preparation for debates or other purposes; but it is all-important that means should be adopted to prevent our brightest young men from losing interest in the study of genuine philosophy in this way.

Vital teaching in the classroom naturally tends to produce writing and literature. Great teachers of philosophy will be apt to devote some of their time to writing on philosophic themes. The recent organization of the American Catholic Philosophical Association, with its quarterly journal, is a most hopeful sign in this connection. Whether it be true that, as some one has said, "Most of our handbooks of philosophy might have been written by a machine," it is unquestionable that here in America we have done comparatively little thus far to offset the flood of philosophic literature coming from sources both within and without the schools which is visibly exerting so untoward an influence upon the popular mind. This topic leads me to a consideration of the second great epoch of Catholic educational history.

The background of the Catholic college movement of the sixteenth and seventeenth centuries had many points of resemblance to the age in which we live. The spirit of that age was in the main hostile to the Church. The underlying purpose of the schools with which the Jesuits covered the face of Europe was apologetic, like our purpose to-day. The hostile world was to be won back to the Church and to Christ; and education, college

education, was the means relied on to achieve this almost hopelessly difficult end. History shows how the success of the newly established schools carried with it everywhere victories for the faith. The question of immediate interest is, what made these schools so successful? It was because, says Professor Van Dyke, the Jesuit Fathers were so well trained "in polite learning and the elegancies of literature"; because, says another authority, "the fluent and elegant command of the Latin language gave at once a mastery over the vehicle of intercourse in which all learning was conveyed," thus placing the Jesuits on a vantage-ground with regard to all the learning and the learned men of Europe. The thorough training of the young Jesuits in literature was itself based upon most painstaking and thorough teaching in all the classes of Latin, from the very beginning of the grammar. All along the line there was insistence upon the best possible teaching; but there was special concern in this respect about the earlier years of the course. These earlier years, of course, corresponded to our high school grades. "It was an essential maxim of Lainez," says Von Ranke, "that good teachers should be supplied to the lower grammatical classes. He was convinced that first impressions are of the utmost importance to the whole future life of the man and sought with discriminating judgment for men who having once accepted this subordinate office in teaching would consent to devote themselves to it for their whole lives," the consequence being that, "it was found that young people gained more with them in six months than with other teachers in two years; even Protestants removed their children from distant schools to place them under the care of the Jesuits."

Science was not neglected; and the science taught was fully abreast of the times. In many instances, in fact, and in many fields of knowledge, Jesuits were pioneers in the scientific achievements of those days. But in the colleges science was never allowed to usurp the place of literature as an educative instrument either in matter or in method. The chief aim was always the power of literary expression. By this was meant no mere study of words, but "the art of thinking, of reasoning, of imagining,

of idealizing, of clarifying ideas and persuading their acceptance; the art of embodying truth, beauty, and the good in language."

We would not, even if we could, bring back to our colleges the scheme of studies of those sixteenth and seventeenth century schools. Our world is too different from theirs. The sciences of to-day to a fairly representative degree have a rightful place in the curriculum, as have the modern languages and other subjects. Still the question remains—the same to-day as a quarter of a century ago, or a century ago, for that matter—as to whether "the power of literary expression," as just explained, should not be made the principal aim of the college curriculum so far as regards purely secular studies, rather than the mixed ideal of to-day, resulting from the intermingling of several distinct mental disciplines placed side by side as of equal educative value. I need scarcely remind you that the English language and literature is for us what Latin was for the mediæval and early Jesuit schools—the main vehicle of intercourse with the learning and the learned men of the world in which we live and have to do our work. Latin and Greek are important, in a sense as important as ever, but only as contributory disciplines.

Whatever may be the answer this question deserves there can be little doubt that our colleges would gain a great deal by re-adopting certain features of the older ideals and perhaps even of the older methods. In the first place the dropping of Greek or the making it an optional study where it may seem advisable to do either should be made an opportunity for strengthening the work in English by adding additional courses in literature, such as specific courses in the history and the art of the drama. The replacement of Greek or of some of the years of Latin merely by courses in science of whatsoever kind, can result only in a relative disadvantage to literature. This is scarcely less true when the substitute is the elementary teaching of a modern language. The first two years of a modern language are a study in grammar with little besides; and whatever excuse there may be for bringing this into the college curriculum, such elementary work surely cannot be regarded as the equivalent of collegiate work in one of the great classical literatures.

Secondly, just as creative composition was always the end kept in view in the teaching of the classics in the older schools, so likewise the teaching of literature to-day should be consistently from the viewpoint of art rather than of science. It might seem superfluous to call attention to this. The fact is, however, that even in the teaching of literature it is the spirit and methods of science that prevail as the work is generally carried on. Catholic colleges have not gone so far in this direction as the others, but the general tendency is perceptibly having its effect upon us. In many of our colleges composition does not make up nearly so much of the work of the ordinary classes in English as it formerly did. Literary societies are gone out of fashion; in some Catholic colleges they either do not exist at all or their existence is more or less spasmodic and precarious. It has been observed that the college literary magazine is rapidly disappearing. "We are in danger," says a voice from Yale, "of losing the force for literary production by the undergraduate, if we have not already lost it." It might well be asked if our own college magazines are not showing the effect of the same tendency. A special study of this matter would probably furnish material for a worth while paper for the Association. At any rate our traditional ideal in this respect is clear and it should be steadily maintained—the ideal of teaching literature as an art and by methods proper to art.

Finally, there is a most significant contrast between our ways of educating and those of the great Catholic schools of the sixteenth and seventeenth centuries in the lessened emphasis that is now placed upon the necessity of able and effective teachers in the lower classes. This may perhaps be accounted for partly because so many of our freshmen get their high school instruction in schools that are not under our control. Many of them come ill-prepared for the work of the lower years of the Arts course. Yet it may fairly be asked should not this very condition such as we find it argue for strenuous maintenance of the ancient policy rather than for its abandonment? Young college graduates without having made any further study of the subjects in English which they are to teach would prove poor or

mediocre teachers even with a class of capable freshmen, at least during their earlier years of teaching; how hopeless their task becomes, when but ill-prepared themselves, they have to deal with classes such as usually come to us from the lower schools!

A writer in a Catholic periodical told recently of an investigation he made in a city containing a Catholic population of 400,000 of the extent to which Catholic books are bought or taken from libraries. A Catholic bookseller assured him that only priests and nuns as a rule buy Catholic books. The librarian of a Catholic free library attached to the public library had the same story: Catholic children were the best patrons but by the time they reached the third year of high school they had largely lost their interest in books. "There must be a systematic campaign waged by teachers and priests," she said, "to popularize Catholic books." The writer made no reference to Catholic patronage of literature in general. But we know that in spite of the efforts of our ablest teachers the greater number of our college youth carry away with them from the campus no living interest in literature in any proper sense of the word.

It is here, then, most of all that we may profit by a study of the ideals of the past. It is in the freshman and sophomore classes that we must lay the foundations of our intellectual future. A living interest in literature must be created among these younger students from the very beginning of their college work. The most capable teachers are needed for the task. Others will be powerless to accomplish it. The aim must be to arouse and stimulate all to an appreciation and love of books and reading. Most of our young men are easily capable of this, especially if able teaching is coordinated with judicious employment of the traditional extra-curricular means for fostering literary ambition. A concerted effort by all our colleges along this line might easily lead within a generation or two to their acquirement of a real preeminence in the art of teaching literature among American institutions of higher learning, a preeminence which could not fail to give birth to what we now so sadly lack—an American Catholic literature that is truly literary.

I am afraid that I have kept you too long in going over mat-



ters that you are quite familiar with, in touching upon problems that you may have already dealt with in your own faculty meetings and perhaps brought to some satisfactory conclusion. My purpose has been to afford a more general view, not merely of the things I have touched upon, but of these things viewed from the standpoint of common, fundamental interests. Our colleges, I think it may be said, have about reached the stage of maturity. They stand strong and confident, grounded upon elements which many of the greater colleges and universities, with all their wealth of endowment, can never hope to possess. They have really little to fear from rivalry. The multiplication of Newman Halls cannot threaten their position. There is but one element in their makeup which still awaits full development, and that is intellectuality. The development of this to a superior degree in any important respect will, when added to the elements of superiority which they already enjoy, place them out of the reach of rivalry, so far as regards serious-minded Catholics. There can be no surer or more fruitful way of achieving such intellectual superiority, it seems to me, than by assimilating more completely in some such ways as have been suggested the spirit and the ideals of our own noble educational traditions.

## GRADUATE STUDY AND CATHOLIC EDUCATION IN THE UNITED STATES

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President Ray Lyman Wilbur of Stanford has recently pointed out the danger to education and particularly to higher education in viewing "standards, quality and progress as synonymous terms." That there has been a development in the United States of standards in higher education there can be no doubt, but it has been seriously questioned whether that development has made for a better quality in education and hence whether it really implies progress. It is not my purpose here to enter into this discussion. If I introduce my subject by calling attention to an admittedly existing confusion, I do so only to make it emphatically clear that in pleading as I intend to do for a fuller development of graduate study in organized graduate schools in our Catholic institutions of higher learning, this is not being done because of any dissatisfaction with the status of Catholic scholarship in our country nor with the tacit or expressed admission of educational inadequacy in our institutions, but only because in my opinion, whatever that might be worth, we are failing to seize to the fullest extent opportunities of immeasurable import for the prestige of Catholic higher education.

STATUS OF HIGHER EDUCATION.—There are various ways of measuring the development of graduate study and of estimating the present status of higher education in this country. No measure, however, seem more readily applicable than the number of doctorates conferred in our American universities. Since accurate figures for humanistic studies are less readily accessible we may take as such a measure the number of degrees conferred in the sciences. This number has been increased sixfold since 1900. Quoting figures by decades, in 1900 one hundred and two

doctorates were conferred in the sciences by forty-two institutions; in 1910 one hundred and eighty were conferred; in 1920 three hundred and twenty-five and in 1925 six hundred and twenty-one. If the present rate of increase is continued by 1930 approximately seven hundred and fifty doctorates should be conferred. What is true of the total number of doctorates in the sciences is true with equal emphasis of the doctorate degrees in the various sciences taken individually. When the figures for 1916 are compared with those for 1925 the various sciences show increases in this respect ranging between 200 and 40 per cent.

Unfortunately comparable figures are not readily accessible for the Master's degree. It is clear, however, that the recent insistence of the standardizing agencies upon this degree as a qualification for teachers of high school and college subjects, is giving enormous impetus to the formulation of accepted policies regarding it. It can be confidently predicted that despite the opposing tendency which seemingly is already initiated since it has been shown that dispensing with the Master's degree tends to diminish the A. B.-Ph. D. span by several years, and therefore ambitious students are more and more encouraged to ambition the highest formal academic honors, the needs of collegiate and other institutions for qualified and recognized teachers will be met by a rapidly increasing supply of Masters to fill the positions clamoring for occupants. These developments imply a momentous change in American higher education. While definite figures are not available, it still seems true that the increase in the number of graduate students is proportionately paralleling the increase in the college population. In fact, there seems to be definite indications that the velocity of increase in the number of higher degrees is greater than that in the number of undergraduate degrees. It is obvious that a constantly increasing number of men and women are entering into the higher classes of our educated citizenship.

What these quantitative developments will effect in the quality of our education as a whole no one can foresee, but this much is a matter of present interest to my auditors, that these developments have undoubtedly thrown the highest responsibility upon

our colleges and universities. The latter are now confronted with problems more serious than any that they have ever faced. With the increasing number of graduate students the universities must first of all solve the problem of preserving standards of graduate study. The old-time graduate student who was a companion, helper and friend of a man of outstanding achievement in his chosen field, is rapidly being metamorphosed into a standardized student moulded into an elaborate system of credits and prerequisites. The Ph. D. degree, which at one time meant solid academic achievement, is to-day in some places being evaluated in terms of semester hours with decreasing emphasis upon the content of the course through which such credits were earned.

Large numbers demand administrative machinery. The universities have not been slow to understand the problem. Voices have been raised in protest against the systematization of achievement which by its very nature cannot be systematized. As long as the public demands the highest kind of education which the universities can give, the universities are forced to try to supply the need, and in what other way can they supply it except by the admittedly crude methods that have been devised. Perhaps a better day is coming when scholarship will be placed upon a more secure basis.

COMPARABLE CONDITIONS IN CATHOLIC EDUCATION.—And what rôle in this development are our Catholic institutions playing? It is difficult to apply the same criterion which has been used above. In the period between 1916 and 1925 the Catholic University conferred only sixteen doctorates in the sciences and Notre Dame one, to mention only the two Catholic schools which are gen-

\* Since the above was written the National Research Council has published its brochure "Doctorates Conferred in the Sciences by the American Universities, 1925-1926." Statistics given include those for three Catholic universities, the Catholic University of America, Fordham University and Notre Dame University. During 1926 the first named conferred six doctorates in the sciences, the second two, and Notre Dame none, so that a total of eight doctorates were conferred by Catholic institutions included in this list. The total number of doctorates conferred by forty-nine institutions included in the list amounted to seven hundred and forty. In this year, therefore, the Catholic institutions conferred one per cent of the total number of doctorates. Obviously the new statistics will not change the conclusions drawn from the figures above.

erally included in the educational statistics compiled by the weekly periodical, *Science*. This means that out of six hundred and twenty-one doctorates in the sciences conferred during that decade these two Catholic institutions conferred only seventeen, which is approximately three per cent.\*

Even granting that twice the number we have stated for the sciences were conferred by Catholic institutions in philosophy and the humanities, and that other Catholic institutions besides the two we have mentioned conferred doctorates, it is hardly conceivable that the numbers thus added would bring the total number of doctorates conferred by Catholic institutions beyond ten per cent of the number conferred by all institutions. Accepting the estimate that we Catholics form somewhat more than 17 per cent of the population of the United States and the further estimate, admittedly rough, that the number of Catholics in our Catholic colleges and universities form about 12 per cent of the general college population, it is obvious that the percentage of doctorates of philosophy granted to Catholics by Catholic institutions is commensurate neither with the Catholic population in respect to the general population of the country nor with the Catholic college population in respect to the general college population.

Other statistical methods readily available of estimating the influence of the Catholic institutions upon higher education seem just as unsatisfactory in assisting us in arriving at a true estimate of the situation. In the Directory of Catholic Colleges and Schools compiled by the National Catholic Welfare Council for 1926 thirty-four institutions are listed either as having fully organized graduate schools or as having conferred the Master's and Doctor's degrees during 1925 or as having specified and published requirements for such degrees. Manifestly it is not helpful to group such diversities for the purpose of statistical study. But taking the figures for what they are worth these thirty-four institutions in 1926 conferred three hundred and seventy-one Master's degrees and in the volume quoted fourteen of them are cited as having conferred five hundred and two Doctor's degrees. In these totals, however, the Doctorate in Medicine and

probably also in Dentistry are included, at least in the figures quoted for St. Louis, Georgetown, Marquette and Creighton Universities. It probably would be fair to estimate that not more than forty doctorates of Philosophy at most were conferred by the Catholic universities in the year under consideration. The situation obviously is not without its threats and dangers on the one hand nor without its hopes and promises on the other. We do not care in this particular place to enter upon the vexed question of the educational position of our Catholic institutions, particularly our universities, in comparison with non-Catholic institutions of similar rank, but this much I believe can be said without fear of question or contradiction, that we surely have not sufficiently stressed the importance of the development of our graduate schools, organized or unorganized. As a consequence our Catholic institutions are not keeping step with others in the achievement of that educational influence which by virtue of their history, their numbers and the soundness of their educational policy they have a conceded right to attain.

FURTHER DEVELOPMENT OF GRADUATE SCHOOLS.—In other respects, too, it is necessary for us seriously to consider the situation of our graduate schools. In at least one of our States to-day high school teachers must have attained a Master's degree and the trend of legislation is decidedly upward so that it may well be expected that in a comparatively few number of years these higher requirements will be generally enforced. At the present time also in some cities and States it is demanded that superintendents of instruction and principals as well as other administrative officials should have the Doctor's degree, and in those localities in which this requirement is not definitely formulated it is still noticed that persons having such higher degrees are in a better position for attainment of prominence than those not so educationally distinguished. We note, too, that in many of these places the teaching personnel in the public school system is made up largely of Catholic teachers. If therefore these young men and women are desirous of educational preeminence they are confronted with the dilemma either of getting their higher

degrees from non-Catholic institutions or of contenting themselves with minor positions in the educational system. We Catholics feel that neither of these alternatives is desirable and yet with our theoretical opposition to education in non-religious institutions we are still not active enough to assist those who are qualified by their gifts and their undergraduate attainments to ambition the highest position within the power of the educational world to confer.

In addition to this problem another presents itself which is even more urgent. The secular standardizing agencies are paying an increasing amount of attention to the degrees of the teachers in our colleges and universities. In general the situation is being viewed by such organizations as the North Central Association with the greatest sympathy, but there still is definite and pronounced recognition of the fact that many of the degrees now held by teachers in accredited schools, if measured by present standards of educational development, may be found to be questionable. There is considerable diffidence, moreover, in investigating the various graduate degrees previously conferred for fear of opening a question that has so long been a matter of dispute in these standardizing agencies concerning the relative standing of the denominational and non-sectarian colleges and universities.

In the North Central Association at the present time the standards for the accrediting of a college demand that all teachers should have at least a Master's degree, and that too in the subject which they are teaching, before the courses taught can receive full recognition. All directors of departments, moreover, are required to have Ph. D. degrees. This association, moreover, demands that a standard college should have eight departments. It can readily be seen that comparatively few of the institutions at present non-accredited can qualify for full educational recognition by the North Central Association. The Southern Educational Association makes similar demands and while the eastern schools are at the present time not confronted by the same demands as the institutions in the south and in the middle west, there seems every likelihood that at least indirect external pres-

sure will be brought sooner or later to minimize the comparative academic freedom which they have heretofore enjoyed.

I would not be understood that all this is in any sense a special problem to Catholic institutions. It is rather the problem of the smaller college whatever its character or religious affiliation. In fact the special position of Catholic institutions in this respect is sympathetically viewed by the North Central Association. The Secretary's report for 1926 (N. C. A. Quarterly, I, p. 31) contains this paragraph: "For various reasons within some of the religious orders of the Catholic Church it is advantageous that part and sometimes all of the graduate work of the teachers should be done at a graduate school conducted by the order." It is obvious from this statement that the Secretary of the North Central Association, President Hughes of Miami University, has grasped to some extent at least the complexities of the present Catholic educational situation. This is but another evidence of the insight manifested by him on a previous occasion when he openly expressed the opinion that sooner or later the accrediting of Catholic institutions should be done by the Catholic Educational Association as a generally accepted standardizing agency. We may adopt one of several attitudes towards such a "concession". We may smile or grow wroth at its implications, depending entirely upon the particular implication which comes first to our mind. But this much seems certain, we are at present very far from such a consummation. If we would hasten the day of its advent, perhaps no other single undertaking of ours could more fully substantiate our claim to such autonomy than the energetic and effective development of the graduate schools under Catholic auspices. The American University Association, too, takes as the criterion of continued eligibility for membership the number of students who progress to advanced studies.

**THE NEED OF CATHOLIC TEACHERS.**—If these statements of mine mean anything they are all directed pointedly towards this conclusion. It is most desirable that there should be a well-defined, a well-organized and a well-executed policy in our Catholic schools for the prosecution of graduate studies. Moreover, a consideration of the wider aspects of the question leads to a sub-



stantiation of this conclusion. I shall touch upon them only briefly since in some of their phases they form the truisms of Catholic educational policy. We are all of us ambitious for the prestige of the Catholic teacher and scholar. With the development of the professional schools of medicine and law, of education, of dentistry, of engineering, and so forth, in our Catholic institutions of learning, the need for Catholic men and women to fill chairs in those schools has become increasingly emphatic. Considering the difficulties of the situation we have met the problems of Catholic higher professional education with remarkable success. In principle, too, we are probably all in agreement that as far as possible all the chairs in a Catholic college or university should be occupied by Catholics. Personally I would not care to commit myself to any smaller ambition. It must be our hope as a consequence that our institutions of higher learning may produce men of such acknowledged leadership in their various departments that their appointment to positions of educational influence and distinction will depend not upon their Catholicity alone but also upon generally recognized scholarly achievements. Those of us who have had to face the problem of securing duly qualified Catholic teachers not only for positions of professorial rank to which men only of outstanding merit can be appointed, but sometimes even for subordinate instructorships, will sympathize heartily with any concerted and well-considered plan for the furtherance of an adequate supply of such much-needed men. It is not bias and bigotry, I need hardly remark, that inspires us with the hope of one day filling the chairs of our Catholic institutions with men and women of our own faith. If it is necessary for an educational institution that its entire faculty should be unanimous in support of the fundamental educational policies of the administration; if, generally speaking, the best results in education can be secured by unity of instructional aim and consistency of interpretation in the training of the pupil, and finally if this unanimity cannot be secured except through fundamental oneness in the philosophy of life, there can be little room for discussion concerning the advisability, whatever we may think of the feasi-

bility, of having entirely Catholic staffs for our Catholic institutions. If in the past we have not succeeded in achieving this ideal, the evidence does not point to an impossibility but rather to the need of a sharper clarification of aim and an intensified striving in effort.

CATHOLIC SCHOLARSHIP.—As a final consideration I would put before you the words of Cardinal Mercier. In 1891 he said:

“We Catholics resign ourselves too easily to the rôle of being mere retailers of science; too few . . . have any ambition to work at what might be called science in the making; too few . . . aim at gathering the materials which must serve in the future to form the new synthesis of science and Christian philosophy . . . . To form in greater numbers men who will devote themselves to science for itself . . . . men who will work at first hand in fashioning the materials of the edifice of science and who will contribute to its gradual construction . . . . who will create the resources which this work demands; such at the present time should be the twofold aim of the efforts of all who are solicitous for the prestige of the Church in the world and for the efficacy of its action on the souls of men.”

And surely our colleges and universities are solicitous for the prestige of the Church and its efficacy on the souls of men.

A quarter of a century has passed since those words were spoken. To-day even they may serve as a rallying cry for our Catholic schools. Much has been accomplished since the days of 1891 particularly in this country. The responsibilities for the furtherance of the task discussed by the great Cardinal educator, however, rest just as weightily to-day as they did then upon our institutions of higher learning. The research ideal, combining as it does broad culture with intensified scholarship, is most sympathetic to a Catholic heart that understands. Every field of humanistic, historical and scientific research is the legitimate place of unrestricted labor for the Catholic graduate school. And if we must listen, though why we must I cannot understand, to the criticism that we are thus but duplicating the efforts of other institutions, I cannot see any force in the argument unless it be that there should be but one institution of research in each particular field in the world. Only thus would

we avoid duplication. If then we must avoid over-lapping, and if there must be a division of labor between the Catholic and the non-Catholic institution, how wide are the fields into which only one with Catholic backgrounds and Catholic training can penetrate. One's heart burns with enthusiastic ardor when reviewing the recondite recesses in the mysteries of nature into which none are so well qualified to peer for the first time as are the eyes of the Catholic research worker. Modern history perennially interpenetrated by a spirit specifically Catholic; philosophy vitalized by revelation; literature glorified by our faith; science itself but an externalization of recondite metaphysics; the fine arts, harmonizing in their way the finite with the infinite; all these and the major fields of human study offer problems which the Catholic college and university alone are competent to investigate sympathetically, critically and thoroughly. \ Surely we cannot rest satisfied with the things that have been done. We must still continue our striving so that the mental and social emoluments of our endeavor may gladden ourselves and the Church to which we owe our treasures, and may in their time affect for indescribable good the world which must eventually profit by every newly-discovered insight into the preambles and sequelae of our faith. The fostering of such scholarship with its results would be a work most characteristically worthy of our Catholic institutions.

Now all that I have pleaded for, it must be confessed, could be achieved through individual effort, but institutional effort, organized in graduate schools, should attain the results hoped for with greater efficiency. I am not pleading for more graduate schools in our Catholic institutions, but I do plead for the development, extensively as well as internally, of those already existing; I plead for a fuller recognition of the importance of the graduate school in our Catholic system; I plead for the most cordial educational support of the colleges; and finally, I plead for the most exact, if need be, the most self-sacrificing adherence to standards in the development which is to come. And since the tasks already undertaken, or still to be undertaken are so numerous; since the standards are not as yet fully established;

since, therefore, there is reason for abundant caution and for that mutual support that cannot but come from mutual understanding; may I ask that under the inspiration and with the authority of this Association a committee be formed to study the present status of graduate studies in the colleges and universities of the Catholic Educational Association and to report its findings at the next annual meeting. With a survey of the situation in hand we may hope more effectively and successfully to formulate such policies as the actual situation may demand.

### DISCUSSION

DR. EDWARD A. FITZPATRICK: I find myself in substantial accord with Father Schwitalla on his four main points, (1) the changes in character and extent of graduate study, (2) the rôle of Catholic colleges, (3) the arguments for a well-defined, well organized and well executed policy, and may I add, a substantially sound policy, and (4) the need for some kind of study and organization to clarify aim and purposes and to give direction to graduate study. There are some details I may note briefly.

Father Schwitalla's point is correct regarding the increasing span between the A. B. and Ph. D. when the M. A. is granted. It should be remembered in this connection that Master's degrees are a convenient excuse for telling graduate students they may not go on for a Ph. D. But the increased span does not mean longer study but interrupted study. I am not sure I know what Father Schwitalla means by "voices have been raised in protest against the systematization of achievement which in its nature cannot be systematized." I raise the question merely because the sentence might be used to compromise us on the very point implied in the paper itself.

I hope we shall never lump into a single figure such disparate things as are included in the thirty-four institutions: namely, fully organized graduate schools, schools which have conferred the master's and doctor's degrees, and schools that have specified and published requirements for higher degrees. Do let our statistics for Catholic schools show that we know the elements of statistics. There cannot very well be any division of labor between Catholic and non-Catholic schools on that basis. If, however, Columbia and California have excellent Chinese departments for graduate study the Catholic institution need not provide one for completeness. But as between Catholic institutions themselves some concentration of effort will in all probability prove desirable and some consideration of our problem on a national or regional basis with some division of labor cooperatively entered into ourselves.

The work of the graduate school and of the professional schools raised the entire question of university education, too large a topic for the

present discussion. But perhaps we must here make a distinction, which President Butler makes in his introduction to Paulsen's *German Universities* :

"A university is not to be confounded with a college, however large or however ancient, or with a college and a surrounding group of technical or professional faculties or schools. A university is any institution where students, adequately trained by previous study of the liberal arts and sciences, are led into special fields of learning and research by teachers of high excellence and originality; and where, by the agency of libraries, museums, laboratories, and publications, knowledge is conserved, advanced, and disseminated."

Perhaps if we keep this distinction in mind and accept this point of view, we should instantly discard the husks of university education which we give and the shell of university organization which we have and confine ourselves to jobs more nearly within the range of our available personnel and educational equipment, and within the costs which our endowments and income could maintain and improve. I refer in this statement to institutions under all forms of management, for I want to consider to-day the general problem.

One of the most insidious and demoralizing ideas in colleges is the notion or ideal, as you please, of institutional completeness. Perhaps there is no greater waste or misuse of educational resources than the attempt of institutions to undertake work for which they are not prepared with trained personnel, adequate equipment, and sufficient funds. It constitutes what President Pritchett refers to euphemistically as a lack of educational patriotism. A term which he defines not euphemistically but bluntly and directly as: "A university (any educational institution) has a mission greater than the formation of a large student body or the attainment of institutional completeness, namely, the duty of loyalty to the standards of common honesty, of intellectual sincerity, of scientific accuracy."

The situation does not call for a multiplication of graduate schools. This can only do harm, unless such schools as are established in accordance with such standards as will be suggested. In fact, if anything, the actual situation probably calls for a reduction of graduate schools where the present achievement is low and the probabilities of improvement slight. The severest criticisms of Catholic graduate schools should come from within the group. No motto of "getting by" but eminent service should be the guiding spirit. And no other ideal will serve. A graduate school based on mediocrity, routine instruction, academic book-keeping merely, is only a name. Intellectual distinction, eminent achievement, the highest standards, these must characterize every aspect of the graduate school.

There is a sense, coming closer to our subject, in which the work in the graduate school may be called professional and vocational. The work in the graduate school is largely a preparation for the profession of scholarship, or research, of university teaching, or even high school teaching. But there may seem to be this common element, the spirit of the two disciplines are essentially different. One is largely a training in skill and

technique with informational backgrounds and the other still retains largely that spirit of liberal training, of enlargement of mind and heart which we have thought was the purpose of general undergraduate training. So it will be necessary to differentiate the two trainings, even though, as I believe, the possibilities of liberalizing the professional training is great and pedagogically feasible. But I see that subject is to be discussed in some form on another part of the program.

This first point prompts a second one. In the study of the professions there is being clearly marked two definite kinds of study of the field—a professional study aimed to train the practitioner and the graduate study for the educational purpose of developing the curriculum, and for the professional purpose of pointing out wider relations of the professions to civilization, of improving practice and of learning the history, of formulating the philosophy and the organizing sciences underlying the practice.

Professor Pound of Harvard, in the Harvard University Report 1924-25, points out this need for graduate study as follows:

"Here, as elsewhere, we must turn to investigation and research carried on by competent scholars under conditions of permanence of tenure, independence, scientific spirit, library facilities, continuity of study and possibility of studying subjects as a whole rather than in detached fragments, which alone can give confidence in the results. For the law schools have more to do than to turn out skillful craftsmen, well trained in the art of the lawyer's craft. There have been times when no more was needed. But in a time when the apparatus of justice and the means of legally maintaining the social order are inadequate to the new tasks imposed upon them by social and economic changes and mechanical developments, lawyers must be able to do their part in creative adaptation of legal materials and legal institutions to these tasks, and they may do so effectively only in case legal education, in part at least, is turned in the direction of such problems. No revolution in legal education is called for. But a development in the new direction is imperative. Indeed, such a development has been going on for some time through the rise of graduate instruction and research in connection therewith.

"As things are, graduate instruction and research suffer in all American law schools from having to be, as it were, parasitic on the ordinary professional instructions. There must be adequate endowment of these activities if law schools are to do the work demanded of them by the conditions of administration of justice to-day."

But this tendency or fact stands out that the graduate instruction in the fields of the various professions should be under the administration of the graduate faculty and be controlled by the ideals of graduate study. It should not be the function of the professional school, just as the more general study is not a function of the college of liberal arts. And perhaps it would be well to clarify this in our terminology by referring to the organization of graduate work, not as the graduate school, but as the University of California does the graduate division.

Perhaps the question of graduate instruction can be brought most sharply to an issue by formulating a set of standards for a graduate school. The following standards are therefore proposed:

1. A college of liberal arts meeting the usual standards with reference to personnel, teaching load, endowment, educational equipment, and library. The most important requirement being the requirement with reference to personnel, the existence of light organized departments with Doctors of Philosophy or equivalent training in charge of departments.

2. An adequate trained personnel. This will require a close cooperation between the deans of the college of liberal arts and the dean of the graduate school.

3. Graduate instruction should not be begun until the university is equipped according to these standards to give at least a master's degree in three fields of study. (One-department graduate schools should be discontinued unless there is a highly exceptional man available for the particular department.)

4. Adequate specialized library facilities or convenient access to them, and, where necessary, specialized laboratory facilities in each field in which graduate work is offered.

5. An organized administrative agency either as the dean and faculty of a graduate school or division, or a graduate committee in less formal organizations.

6. Specialized courses in which at least the majority of students are graduate—or directed study of individuals in exceptional cases under proper safeguarding of a program of work filed with and approved by the Dean or Committee in advance.

7. Limitation of courses for graduate credit to fields of study in which there is trained personnel, adequate library facilities, and specialized courses.

8. Students adequately prepared by a general curriculum with definite continuous study in at least the major field proposed for graduate study and holding a baccalaureate degree of recognized standing.

9. It would be desirable, but not necessary, to have endowment of an instrumentality for the publication of research, or a university press in a genuine sense. (Or perhaps a cooperative enterprise could be developed for all the Catholic graduate schools—a cooperative university press.) This should provide competent editorial supervision, both literary and scientific.

10. And the preceding standard would imply that the university was producing or stimulating work either in the field of research, (or new applications of knowledge) worthy of publication.

Whatever I have to say at this time will be confined to the second standard—the supreme need of organized instruction, an adequate trained personnel. It will be worth while ultimately to work out standards under each heading. For the present it may be well to state in summary form some observations, cautions and suggestions on this important problem.

1. The workman is worthy of his hire. He did not take the vow of poverty.

2. In every field in which graduate study is offered there should be at least one man with a Ph. D. training in the *particular subject*, and it would be desirable to add with a record of work published (or *real* constructive service done) since he received his Doctor's degree.

3. A careful examination should be made of the record of every man engaged and at least before putting him on the graduate faculty. There are too many persons loose who have "completed everything but the thesis." There are too many Ph. D's. that are not worth anything. At Marquette we have developed the habit of asking for a transcript of the record of the men on the faculty.

4. Graduate schools cannot be "maintained" out of the fag-ends of the time and energy of teachers who are already carrying heavy schedules of undergraduate instruction.

5. The engagement of a few professors for exclusively graduate instruction may be a desirable thing as a stimulus to others.

6. For the most part instructors should teach in both graduate and undergraduate schools.

7. It is important that heads of departments of undergraduate departments should be sympathetic toward graduate instruction and should know what it is. This is true in departments not giving graduate instruction as well as the others.

8. On the basis of personnel (and sometimes on library facilities) distinctions should be made between fields of study as follows: (1) Major for Doctor's degree. (2) Major for Master's degree—or Minor for Doctor's. (3) Minor for Master's degree. (4) No graduate study.

I have attempted to indicate the definite way we must think about the question of graduate instruction in Catholic colleges. And this leads me to the final question: The nature of an organization for the promotion of Catholic scholarship and educational influence through graduate instruction. I think very decidedly that such an organization should exist. I think it should be animated by "those standards of common honesty, intellectual sincerity, and scientific accuracy" to which I have referred. I think it should aim primarily not so much as a classifying agency but as an educational agency. This perhaps it will be desirable to indicate in a little more detail. And in what I say I am applying to this field the fruitful experience of the American College of Surgeons with reference to the standardization of hospitals. They set up a standard which could be printed in a single sheet. They set out and made surveys of hospitals. They approved hospitals that met the standard. As they went along they gave the hospitals aid in working out their problems. They proceeded to develop the standards with developing experience. They built up an information service. Dr. MacEachern was available for aid in helping solve problems or provide demonstrations.

If the organization were to be actually effective now the proposed standards could be worked over, a survey of the field made—and a beginning of what I regard as an absolute essential—an information and service agency capable of furnishing promptly information on any question or



problem of university organization, and with personnel capable of going into a situation, surveying and not merely reporting on but outlining the necessary changes to improve or correct a situation—and this within the family. Such a service organization would not be difficult in effect. In fact for college administration we have had to create the essentials of it at Marquette in connection with the course on university administration we are giving this summer,—and for the university itself Father Fox has organized a similar agency, a Central Bureau of Information and Statistics, which helps him to bring to bear on our individual problems our own cumulative experience and the available experience of all other universities.

## A COLLEGE COURSE IN RELIGION

REVEREND GEORGE MARR, C. S. C., NOTRE DAME UNIVERSITY,  
NOTRE DAME, INDIANA

There is no chance for discussion of the fundamental "what" in a religion course. Necessarily the subject-matter is our divine faith, truths, principles, practice and defense, that is, dogma, moral, apologetics with scriptural and traditional sources and historical settings and rational grounds of credibility. Whether the student be Thomas Aquinas or Willie Saphead Doolittle, Teresa of Avila or Hazel Nutt, the study of religion is a compendium of theology and resolves itself into a more or less judicious hitting of the high spots according to capacity of student and professor and the time limit of the course. The penny catechism in the grades and the *Summa Theologica* in the seminary have the same "what." The difference is in the how and the how much. A college program in religion ought to be a *via media* between the instructions for confirmation and the theological studies for ordination with the latter studies as the ideal for those who wish to become specialists in religion teaching. The aim of such a course should be a flexible program of required and elective subjects guaranteeing on the one hand a fairly comprehensive knowledge of religion, theoretical and practical, as an irreducible minimum for every graduate, and on the other hand allowing a cultural ideal for more ambitious souls. Those who take the whole program could be given the degree of Bachelor of Philosophy in religion and should be able to teach religion in the high school. If they want to teach in college they could specialize for a year and take an M. A. in religion.

I submit the following outline of a college course in religion and all my remarks will be limited to comment on that outline:

### RELIGION I. CATHOLIC BELIEF AND PRACTICE

1. Moral Theology—Morality in general, law, conscience, sin; 1st, 2nd, 3rd, 4th, 5th Commandments of God.

2. Moral Theology—6th to 10th Commandments of God; The Commandments of the Church; A glimpse at Canon Law to see what it is.
3. Liturgical Theology—Worship, Mass, Ceremonies, Sacramentals, with emphasis on how to assist at Mass.
- Ascetical Theology—Aids, hindrances to holiness, virtues, vices, Grace, Prayer, Meditation, Spiritual Reading and Direction, Imitation of Our Lord, Devotion to Blessed Virgin, The Saints or Patterns, with emphasis on Supernatural Motive and merit in our daily life.
4. Sacramental Theology—Original sin, Incarnation, Redemption, Sacraments in General and in Particular with emphasis on Confession and Communion.

#### RELIGION II. PHILOSOPHY OF RELIGION

5. Natural Theology—Existence, Nature and Attributes of God proved from reason.
6. Necessity of Religion—Natural and Revealed Religion in general; Divinity of Christ and Christianity in particular; The living Church.
7. Biblical Exegesis—Genesis and Gospel of St. Matthew as first sources of Revealed Religion.
8. Practical Apologetics—Present-day topics bearing on Catholic belief and practice as suggested by "The Question Box," "The Catholic's Ready Answer," "The Faith of Our Fathers," "The Truth Society Pamphlets," "Our Sunday Visitor," and "The Daily Press."

#### RELIGION III. GENERAL CHURCH HISTORY. GREAT EVENTS

9. Beginnings of Christianity; conversion of Roman World; the Papacy.
10. Conversion of German Peoples; Holy Roman Empire Investitures.
11. Church and State, Universities, Religious Orders, Crusades, Avignon, Schism, 16th Century.
12. Protestantism, Royal Absolutism, State Religions, French Revolution, Reaction, Oxford Movement, Kulturkampf.

#### RELIGION IV. SPECIAL CHURCH HISTORY. INSPIRATIONAL TALKS ON GREAT MEN AND WOMEN

- 13, 14. Popes, Statesmen, Saints, Creative Genuises, Catholic Heroes and Heroines, etc.

#### RELIGION V. SCRIPTURAL READING

- 15, 16, 17, 18. Old and New Testament. Aim: A minimum of mere learned talk about the Bible with a maximum of the Sacred Writings themselves. Subject-matter varies so that the whole Bible is read once in four years.

#### RELIGION VI. LIFE OF CHRIST

19. Birth, Private Life, and first two years of Public Ministry.
20. Final Year, Passion, Death and Post-Resurrection Period.

#### RELIGION VII. THE TRAINING OF THE RELIGION TEACHER

- 21, 22. Aims and Methods in Religion Courses; Religious Survey work; Planning of Elementary, Academic, and College Courses in Religion; Discussion of Text-Books; and actual practice in teaching.

#### *Question on the Outline:*

How much of this program should be required; how much elective?

**NOTE:** (Arabic numbers represent  $\frac{1}{4}$  year or half-term courses, 3 periods a week. Courses count as religion credits, or as electives in English, Philosophy, History, and Education.)

## I. THE OUTLINE

## II. COMMENT ON THE OUTLINE

(1) **DEFINITE LITTLE UNIT COURSES.**—By these definite, complete little unit courses of three periods a week for half a term—two of them making a half year and four of them a whole year's work—the teacher and students are held to a very exact amount of work to be covered nicely and thoroughly in a given time. Thus the relative importance of topics and a proper sense of proportion is maintained against the possible lazy, happy-go-lucky, time-filling teacher, the individual who when the year course is the unit might loaf along for nearly three-fourths of a year and then go like a steam engine to complete the work in the last quarter. The advantages too are felt by the director of studies whose catalogue write-ups in religion replace platitude by concrete reality and whose facility to fit students into Christian doctrine classes or change about students and professors is greatly increased; he has four courses beginning in every year as opposed to one course or two. Again students may have greater change and variety in teachers and teachers may have in turn the same thrill from new classes of students. Moreover this outline allows an arrangement of classes so that a student can take two or more religion subjects at the same time; thus juniors or seniors from State colleges may more easily get the required religion credits.

(2) **THE THREE PERIODS A WEEK.**—At Notre Dame mostly all classes are taught three periods a week. The dignity and importance of Christian doctrine might be better maintained and emphasized by having the religion classes taught as frequently as any other important class. The Lord knows there is material enough to be covered without any stalling or padding. However if classes are held two periods or say five a week judicious selection or time proportionment is very easy in this kind of definite outline.

(3) **REQUIRED COURSES AND ELECTIVE COURSES.**—Students at times are weary of Christian doctrine. They feel they have had it for years and years without end. Well, granted that there

must be a required minimum of it in college why not get all of that into the first two years of college? I should like to have Religion I and Religion II of the outline be the irreducible minimum for the college graduate. Number I gives him in advanced form the positive, the necessary doctrines of his faith for his own everyday life. Number II is the philosophy of religious conduct and what, I ask, is a college for but to give the students a philosophy of life and particularly the Catholic college which has one to give? In the comment on teachers in a moment or so I hope to show that there is no reason under the sun—except an unwilling and lazy teacher—why religion should not be made so interesting that freshmen and sophomores would take two years of it willingly and that a fair number of them would elect to take one or two more years of it, especially since the courses in the outline may count as elective credits in English, philosophy, history and education as the case may be.

(4) THE SCRIPTURE COURSES.—The aim is to get the real meaning without any vain parading of erudition, to enjoy the literary charm of the sacred writings and to see in a practical way their doctrinal, moral, devotional, apologetical and historical values. The exegesis class illustrates primitive revealed religion and the nature and aims of Christianity. The Scripture reading class might choose each year different books from the Old and New Testaments so that once in every four years the entire Bible could be substantially read and enjoyed in class. These Scripture courses, it seems to me, are a necessary background for everyone who wishes to teach religion. Nothing can replace a firsthand working knowledge of the Bible, particularly the New Testament, for religion teachers. Our first source about Christ is the Gospels and Epistles.

(5) CHURCH HISTORY COURSES.—The idea is to treat the important epochs and great personages and big events that illustrate the origin and development of Christianity and the influence of the Church on world civilization. If I had my way Religion III, that is, a year in general Church history with specially selected topics, would be required of every Catholic candidate for a college degree, and if possible of every non-Catholic as well. If

you are prejudiced against the term religion call it History I or II because it is out and out history as well as Christian apologetics. The monumental ignorance and bad will everywhere in evidence in our land whenever the Church is concerned are abetted by the equally monumental ignorance and carelessness of those who ought to be the minute men of religion and defenders of the faith, I mean the graduates of our own Catholic colleges.

(6) THE STUDY OF THE SAINTS.—Twice in the Outline I mention the saints. I have in mind first a series of models for the working of grace and good will, a representative group to illustrate the fundamental humanness of the saints. This first study of the saints is in Religion I, course 4, under what I have called ascetical theology. If it does but rid freshmen of the subconscious delusion common to many, many Catholics that a saint is a pious, impractical being who needs an extra guardian angel to tell him when to come in out of the rain, if it shows that a saint is a real human man or human woman, living the self-same life as we ourselves, the little study is not only entertaining but worth while. Secondly, I have the saints in an elective history course where a score or so of them might be chosen as world characters in the kingdom of God, influencing the thought and progress of mankind for twenty centuries. What does the ordinary college graduate know about the dynamic St. Paul, about the most fascinating Latin stylist, letter writer and biblical scholar, the volcanic St. Jerome and his coterie of beautiful, brilliant, sainted women friends from the high society in Rome? What about St. Bernard, St. Francis of Assisi, St. Thomas Aquinas, St. Ignatius, St. Francis de Sales, St. Teresa, St. Catherine of Sienna? Religion, literature, history, all are crowded into a course like this given by an inspirational teacher, by one who takes the time to saturate himself with the lives of the saints and takes the trouble to prepare his lectures for the classroom as he would his sermons for a Lenten course or his talks before the Rotary Club.

This special course in Church history dealing with great men and women includes apostles and missionaries, Fathers, doctors and defenders of the faith, founders of religious orders, illus-

trious schoolmen, most famous heroes and heroines, dynamic popes, Cardinals, priests, eminent laymen and laywomen, monks, nuns, best-known saints—young, old, ordinary, extraordinary, clerical and lay, men and women, artists, scientists, men of letters, social workers, liberty lovers, pulpit orators, kings, rulers, empire builders, military geniuses, explorers, discoverers. Out of this list we might choose a score or so of the most representative characters and have the history, the English and the Christian doctrine faculties prepare a series of real live lectures. The larger colleges can do this readily enough and the summer schools might feature such a series of lectures as required background for religion teachers. As a help to the cause of religion in smaller colleges I make the humble suggestion that the great Catholic University of America, or the famous schools of the equally famous sons of Ignatius, or even my own Notre Dame, separately or in conjunction, prepare not one but several series of such inspirational lectures to be had with or without the loud speaker for a nominal sum in any college or high school that would care to have them. I cannot resist the temptation here to invite the Newman clubs of the country and the pastors of State University towns to get such a course of lectures before these institutions every few years. It seems to me that if every laureated sectarian minister, be he only a religious horse doctor, can lecture before the State universities, we Catholics who support these institutions ought in self-defense break into them for a few lectures once in a while.

Let me now in the concrete offer as a sample series twelve names eminently worthy of a lecture or two apiece before the youth of our land. I limit myself to the last one hundred years: Bishop Spalding, Windthorst, Pius IX, O'Connell, Pasteur, Mother Seton, Father Damien, Cardinal Newman, Joyce Kilmer, The Little Flower, Brownson, Father Hecker.

(7) Look at Course 8 or Practical Apologetics for a moment. As a tentative list of present-day topics to choose from I suggest the following: Science and faith; evolution; religious celibacy; marriage and divorce; Church and State; birth control; Catholic schools; spiritism; Catholics and patriotism; Anglican

Orders; modesty in dress; vocation and choice of career; temporal power of the Pope; the Existence of a personal God; frequent Communion; omnipresent bigotry; Holy Name societies; laymen's retreats; Catholic boyology movement; Catholic press; Spirituality and immortality of the soul; papal infallibility; power of lay apostolate; the Knights of Columbus; Catholics and social service; effects of original sin. Practical devotion to the Blessed Virgin; the Bible: its make-up and its inspiration; the Church on labor and capital; one religion not as good as another; supernatural motive and merit in our daily life; the theory, history and practice of indulgences; Divine Revelation, a necessity and a fact; no conflict between liberty and law; home and foreign missions; the Church and the prohibition question.

(8) THE TEACHER OF RELIGION.—The teacher is the soul of a class and no outline of studies will work unless the teacher puts living power into it. Unfortunately there is a tendency to add a religion class as an extra or side issue to any or every teacher who is not already worked to death. I don't want to argue before this assembly the importance of Christian doctrine classes in a Catholic college. That is theoretically self-evident as our very *raison d' être*. But I do want to say we overlook at times or neglect or do not know how to teach religion classes properly. Let us have a department of religion just as we have a department of English or philosophy. Let us have as teachers only those who are willing to become specialists in religion courses and if possible let them be *altogether* in the department of religion. Nearly all the problems of getting students to warm up to Christian doctrine will vanish or find easy solution when we get real live teachers who with a reasonable schedule of classes as their assignment bestir themselves to learn the subject-matter without any bluffing, and further bestir themselves to present it in an interesting and most practical way. There is no reason, for example, why any priest or nun or Brother or layman or laywoman with ability to teach college subjects at all, could not in two or three years be a specialist or near-specialist in four or eight of the twenty-two definite courses in this Outline. Take Course 4, Sacramental Theology, as an illustration. Let me



from theology books, sermon books, Catholic papers and magazines, pamphlets and text-books on religion and from the Catholic Encyclopedia, make up my own lectures for my class. I can give my class an outline as I go along—and have them fill in with their own notes as they follow the lessons; and I can make out my study questions and review questions and suggested topics for review plus definite assignments. A little study and a little pep plus good will, plus, if possible, a decent typewriter and mimeograph, and I have solved the vexed problem of text-books. I will be making my own text-books. Thus I can get away from the old, old, eternal question-and-answer, penny-catechism method in college classes. I can avoid also a thousand and one fine, useless distinctions and definitions. I can by studying my own heart and experience and by consulting with my superiors and fellow teachers, see what is and what is not important, and feature things in my own natural, earnest, live and hence interesting, albeit far from perfect way.

In what I have just said I must not be put down as an enemy of formal text-books. I am dealing with college professors and college religion classes. I think the professor who can and who does make his own text-book even when a fairly good one is available, in the making develops an expertness in his subject-matter and a freshness of presentation not so liable to come to one who cannot or will not function unless his subject-matter is all thought out and set down for him, commas and all, in a book. Then too the man who can make his own text is best fitted to interpret another's text. He will never be a mere slave to a text-book and he will even make a poor text seem a good one.

I suggest that some such clear-cut, definite, little courses as in the Outline be taken in the summer school. It would be a good beginning in the training of specialists for Christian doctrine; at least it would show what can be done by a capable and enthusiastic professor to make religion classes as tolerable as any other classes in colleges.

(9) I was asked to include in this paper a word about the special grouping of religion students. It has been suggested that fairly stiff entrance examinations in Christian doctrine be re-

quired of all freshmen. As a result we might group into special classes those who pass creditably, those who barely pass or barely fail, those who fail miserably. Finally come those who have never had any high school religion course at all. Perhaps such groupings might aid the teachers to do better work than would promiscuous grouping of good, bad and indifferent.

(10) There remain a few odds and ends of comment. I have put Canon Law in the course in moral theology. All I want is that in a few talks or lectures the professor give his class an idea of what it is. It is most interesting and even a glimpse at it shows what a vast thing morality is when an attempt is made to systematize it.

I intend in the Outline to have theory and practice, dogma and moral go together as much as possible. For example, the Mass comes under liturgical theology. What the Mass is and how to assist at it need not be incompatible topics at all. In a word, whenever in a dogmatic subject I get a chance to drive home a practical devotional little lesson I ought to do so. Necessarily there must be at times some straight dogma, but that can be balanced shortly by some straight practice.

In conclusion, I ask those who bravely try my Outline in full or in part to let me know how it works. It goes without saying that I am grateful to my fellow professors at Notre Dame and to educators in other colleges for their helpful criticism of the Outline while it was in the making.

## **SECONDARY EDUCATION SECTION**

### **PROCEEDINGS**

#### **FIRST SESSION**

DETROIT, MICH., JUNE 28, 1927

The first session of the Secondary Education Section was held Tuesday, June 28 at 3:00 p. m. in Room B of the Sacred Heart Seminary.

The delegates were cordially welcomed by Brother Albert L. Hollinger, S. M., of Peoria, Ill., in the absence of Rev. William P. McNally, who was unable to attend the Convention.

After the address, the Chairman appointed the following committee on Nomination: Rev. Felix M. Kirsch, O. M. Cap., Brother Albert Kaiser, S. M., and Brother Benjamin, C. F. X.

The first paper, "Reconstruction of Secondary Education," was read by Rev. William F. Cunningham, C. S. C., Ph. D., Director School of Education, University of Notre Dame, Notre Dame, Ind. The paper was discussed by Rev. Felix M. Kirsch, O. P. Cap., Capuchin College, Brookland, Washington, D. C. On account of the length of the paper there was no time left for general discussion.

#### **SECOND SESSION**

WEDNESDAY, JUNE 29, 9:30 A. M.

The first paper "The Junior High School" was read by Mr. John A. Lemmer, Principal, Escanaba High School, Escanaba, Mich. The discussion was led by Rev. Joseph E. Grady, M. A., Aquinas Institute, Rochester, N. Y., followed by Rev. Miles J. O'Mailia, S. J., Dean Fordham University, New York City.

On account of the heat a seventh-inning stretch was suggested

and the chairs were moved forward so as to admit the large number standing outside.

The second paper, "More Insistence on Fundamentals in High School," was read by Sister M. Lilirosa, Holy Family Academy, Chicago, Ill. The paper was discussed by Sister M. Theresa, I. H. M., St. Mary's College, Monroe, Mich., and by Brother Calixtus, F. S. C., La Salle Provincialate, New York City. General discussion followed in which Rev. John M. Jacobs, S. J., Brother Gerald, and Brother Ignatius, C. F. X. enlivened matters quite a little by their remarks and suggestions.

The third paper, "Beginning the Study of Latin," was read by Rev. Edmund Corby, M. A., Headmaster Lexington Latin School, Lexington, Ky. Brother Frederick, S. M., Maryhurst Normal, Kirkwood, Mo., opened the discussion, followed by Brother Adalbert, C. F. X., A. M., Principal Central Catholic High School, Wheeling, W. Va. Rev. Francis P. Donnelly, S. J., St. Andrew-on-Hudson, Poughkeepsie, N. Y., closed the discussion.

The fourth paper, "High School Athletics," was read by Brother Francis Meyer, S. M., St. Mary's Commercial High School, Dubuque, Ia. The discussion was opened by Brother Ambrose, Principal Leonardtown High School, Leonardtown, Md., followed by Rev. John J. Bonner, D. D., Diocesan Superintendent of Schools, Philadelphia, Pa. The latter discussion was read by Father Burns. Rev. John Troy, Bay City, Mich., spoke from the floor but as the fourth paper was so long there was no further time left for open discussion.

### THIRD SESSION

THURSDAY, JUNE 30, 9:30 A. M.

The first paper, "The Department of Religion in the High School," was read by Sister M. Baptista, Bishop McDonnell Memorial High School, Brooklyn, N. Y. Sister M. Ermeline, O. S. F., St. Elizabeth's Convent, Philadelphia, Pa., and Brother Joseph

Matthew, F. S. C., A. M., Director, De La Salle Academy, Kansas City, Mo., discussed the paper. Rev. M. V. Kelly, C. S. B., Sandwich, Ont., furnished a few interesting statistics relative to the number of Catholic students attending public schools.

As the second paper was not read the Chairman took the occasion to call the regular business meeting. The Committee on Nominations presented the names of Rev. Joseph E. Grady, M. A., Aquinas Institute, Rochester, N. Y., as the new Chairman and Brother Albert L. Hollinger, S. M., Peoria, Ill., as the new Secretary. The vote was unanimous and the Chairman pronounced them duly elected.

The question of autonomy was then discussed. The Chairman quoted from the minutes of the Washington meeting of the Executive Committee of February 24, 1926, from the Resolutions on page nine and ten of the 1927 Report and from a letter received by him from the Secretary General. From these various quotations he concluded that the consensus of opinion favors the separation of secondary education from the College Department. He further stated that since the Secondary Education Section has grown to such proportions in the past few years and since these two divisions require separate staffs, curriculums, laboratories, libraries, etc., they should be accorded distinct departments.

The subject of credit in religion was then discussed. Several teachers complained that Catholic colleges refused credit in religion to the high school graduates sent to them, but on the other hand non-sectarian colleges in many cases allow credit in religion to Catholic students. It was decided to bring this fact to the attention of the College Department.

Father Grady, the new President, was then asked to address the meeting. Father Grady said in part: "I thank you for the distinguished honor conferred on me by electing me chairman and I will make every endeavor to fulfill my duties with exactitude. With regard to making the high school section a department I will say we are in a perilous position and we must proceed with discretion. This is one of the mysteries that may be revealed. Furthermore the government of the Catholic Church is not a democracy." He then paid a tribute to Dr. McNally, his predecessor, and sug-

gested a rising vote of thanks for the good work done by Dr. McNally. He also complimented the acting Chairman on the masterly way in which he conducted the different sessions. Father Grady then went on: "Although it is physically and metaphysically hot still I would like to make a few suggestions for next year's convention. First of all the location of the convention has a great deal to do with the persons who are called upon to read papers. Second, the time given to the reading of a paper should be limited to twenty minutes and the time for discussion limited to ten minutes. There should be but two regular discussions. That would leave twenty minutes for general discussion. Third, it is only just that the one who is to discuss a paper should have plenty of time to look over the paper. Fourth, I would like to have your cooperation so as to complete the program by the end of January, 1928."

As there was no further business motion was made to adjourn.

BROTHER A. CASSIAN, F. S. C.,  
*Secretary.*

## PAPERS AND DISCUSSIONS

### THE RECONSTRUCTION OF SECONDARY EDUCATION

REVEREND WILLIAM F. CUNNINGHAM, C. S. C., PH. D., SCHOOL OF  
EDUCATION, UNIVERSITY OF NOTRE DAME, NOTRE DAME, INDIANA

All of us, I believe, are fundamentally in agreement with the principle expressed in the following words by Dr. Eliot, President Emeritus of Harvard University:

"All our divisions of the total school period into years and into primary, grammar, and high schools, are artificial and in most cases hurtful or hindering to the individual. The whole school life should be one unbroken flow from one fresh interest and one new delight to another and the rate of that flow ought to be different for each individual child. Economical school administration inevitably interferes somewhat with the desirable continuity and variety of motion; but the most skillful and wisest administration is that which interferes least."

Nevertheless though we subscribe to this principle, as practical school people we are faced with the necessity of making division in the school system. The mere fact of numbers compels this. Since divisions must be made to keep our schools within reasonable size with some hope of preserving the personal relation between teacher and pupil, it behooves us as students of education to plan and effect those divisions which will contribute most effectively to the task in hand. It would be absurd, for example, to section the children and youth of a community in alphabetical order according to family names. Rather we seek to work out divisional units which have both a logical and psychological basis founded for the most part on maturity on the one hand, and equal capacity and common interest on the other.

Working on this basis practically every country in the civilized world has made a threefold division in its educational system. These three units are commonly spoken of as primary or elementary education, secondary education and higher education.

Yet strange to say as our educational system has taken form in this country there has evolved a four-step educational ladder leading from the kindergarten to the graduate schools of the university; the elementary school, the high school, the college and the university. Such a system has no counterpart in any other country in the world. It is most illogical, having no basis in the life periods of the youth who are subject to it, neither from the point of view of their developing natures nor their probable future needs. It is merely a historical accident. The various divisions were not in their origin planned as units in a single system. We are all familiar with how the American high school replaced the Latin grammar school of colonial times and the academy of the post-revolution period; came to be sandwiched in between the elementary school and college, giving a period of general education sixteen years in length, the like of which has never been attempted in any civilized country on the globe. This is worse than wasteful, since youth held in the bonds of general education and denied the opportunity of beginning vocational preparation for a life career when the urge is upon him towards the end of adolescence, that is, in the later teens, develops attitudes of listlessness or of rebellion and habits of idleness or an over-emphasized interest in out-of-school activities that bode ill for an enthusiastic pursuit of professional training when that period finally begins.

In view of these facts it is not surprising that the movement in American education called "reorganization" or "reconstruction" received its impetus from the "economy of time" principle. But it is surprising that as the movement progressed the economy of time idea fell further and further into the background until within the past few years it has hardly been mentioned at all as one of the basic reasons for reconstructing our school system. However, it seems to be coming to the fore again. Within the year a new book by Dr. Horn of Mills College planned as a text for courses in introduction to education under the title *The American Public School* (Century Co.) lays strong emphasis on the economy of time idea as an essential principle in reconstructing our educational system to meet the needs of the youth of this



country and of the nation at large, and the 1926 Report of the Carnegie Foundation tells of two high schools in the public system that are beginning to effect a saving of a year or more.

Whatever may eventuate in this field there is no doubt that there is a growing recognition among us: first, that education as a system naturally divides itself into three distinct levels, elementary, secondary and higher education; second, that the middle period, secondary education, is a unitary whole and no divisions must be made within it that will destroy continuity; and third, that the problem of reconstruction lies primarily within this middle field. With regard to this third conviction it is now so general that it would be a waste of time to discuss the question whether we will or will not reorganize the middle division between elementary and higher education. The movement is upon us. It is already in act. Twice in our brief history we have rebuilt our middle schools (I refer to the disappearance of the Latin grammar school and the academy as originally planned.) Now we are doing this for the third time and in this instance, in one point at least, it is very much in the nature of a return to the practice of Catholic education still in vogue in the countries of Europe, characterized by a threefold division of primary, secondary and higher education all of about equal duration or a six-year basis.

In attacking the problem of reconstructing our middle schools it will be worth while to make the attempt to state rather definitely what we mean by secondary education as distinguished from primary or elementary below and higher education above. The difficulty here is that there are at least three points of view from which we may approach this problem of definition. The simplest definition (but I believe the least satisfactory) is from the point of view of life periods. It is stated quite succinctly: secondary education is the education of the adolescent. If you press for an answer to the question: What do you mean by adolescence? you will probably receive something like the following: it is the "teen age," that is, the life period beginning about the age of

twelve when childhood ceases and ending about twenty when maturity is at hand.

The second definition is based upon the content of the curriculum. Elementary education it is said is concerned primarily with developing skills in handling the tools of education, the so-called "Three R's." When these skills have been achieved in a fairly adequate way the pupil is ready for the second stage, namely, an education whereby he learns to know his world and enters upon the task of discovering his own place therein. Having laid a foundation of general education and having discovered his place in the world's work the student begins the third phase of his education, vocational preparation either in some form of apprenticeship in the great school of experience, or in a vocational school or, (for those preparing for the higher professions) in the graduate or professional schools of the university proper.

The third definition of secondary education is based not upon life periods or curriculum content but rather upon the quality of the learning activities characteristic of this level. Elementary education in this definition is that period during which the pupil is incapable of study for the simple reason that he has not yet developed sufficient automatic control of the reading and writing arts to think while he uses them. All his energy is expended trying to control the muscular coordinations demanded. When, however, these skills have been mastered, that is, have become automatic, then the pupil becomes capable of study and his period of secondary education begins. This certainly should not be later than the completion of the sixth school year. Though capable of study the secondary school pupil in the words of Professor Morrison of Chicago University, "is incapable of systematic intellectual growth, except under the constant tutorial presence of the teacher." (*The Practice of Teaching in the Secondary School*, p. 7). Speaking of the third phase, higher education, the same author continues: "There is a period beyond the secondary school during which the student has become capable of pursuing *self-dependent study* and in which he uses the library, the laboratory, the occasional public lecture, the office consultant. This region is the university." (*ibid.*)

If we attempt now a summation of those three definitions we will have something like the following: By secondary education we mean the education of the adolescent pupil during which period he learns to know his world and enters upon and carries to completion the task of discovering his own place therein; a period during which, though still incapable of self-dependent study, having mastered the tools he is capable of systematic intellectual growth and makes progress therein under the guiding hand of the teacher.

#### THE FOUR PIVOTAL PROBLEMS

In approaching now the task of reconstructing this middle period that it may be carried on to the best advantage of all concerned, we see that it naturally divides itself into four major problems. Reserving to the definition of a university, as Garfield on one end of a log and Mark Hopkins on the other, if we place a book in the hand of Garfield we have all four problems portrayed: first, Garfield, the pupil; second, Hopkins, the teacher; third, the book, that is, the curriculum; and finally the log, that is, the institution as a whole. Each one of these problems suggests many minor problems but these four are basic. I propose to discuss each one briefly, indicating the lines along which reconstruction should take place, endeavoring at the same time to lay down certain principles which will be directive of the process if the great American secondary school of the future which we all hope for and are all working for is ever to eventuate. As introductory to doing this it will be stimulating to present briefly the criticism of secondary education in the United States as given by President Pritchett of the Carnegie Foundation for the Advancement of Teaching in his report for 1925. He attacks all four problems and in no uncertain terms:

"A capable and ambitious youth seeking education in American secondary schools is the victim of at least three and often four conditions that react to his disadvantage, in some respects almost neutralizing the intellectual effort which he actually makes:

"1. The schools are enormous, especially in cities where the best trained teachers are available. . . They operate on a strictly standardized factory plan even to the punching of a teacher's time clock. . . the mechanics of the whole operation fill the eye

and mind and what a pupil or a teacher really is—the essential initial discovery in genuine education—is as completely masked as the personality of a guest in a mammoth hotel. In the small schools the teachers are correspondingly younger, not well trained, and less experienced, so that here also, though for different reasons, the opportunities for educative contacts are slight.

“2. The schools are non-selective and undifferentiated with respect to the quality of the pupil. . . . Intellectual prince and intellectual pauper make their selection and are grouped promiscuously side by side. They keep step together from four to six years, one doing his poor maximum and the other his fair minimum on material suited to neither but determined by the weaker pupil.

“3. The curriculum is a rope of sand without texture or organization. Effective education through related ideas is there but sacrificed to the mere registering of information. . . . Convinced that knowledge is power we have assumed that presenting information is identical with conferring knowledge, and have hastened to make broad this easy and royal road to educated democracy.

“4. The teaching staff while usually composed of admirable men and women is not a staff of scholars. . . .

“These four aspects of secondary school life in America require, we believe, fundamental revision before we shall be fitted to seriously undertake the task which the logic of circumstances presses upon us more and more.” (pp. 34-36)

We will now take up these four phases of secondary education, each in turn, beginning with the problem of the pupil.

#### PROBLEM I: THE PUPIL

Criticism: “The schools are non-selective and undifferentiated with respect to the quality of the pupil.” In regard to the first period of education there is no dispute over the fact that the elementary school is the school for all and, generally speaking, *for all alike*. Further, I am convinced that one phase of the junior high school movement is an endeavor to put into effect also universal secondary education. But though it be for all, secondary education cannot be *for all alike*. Adolescence is peculiarly the time of alternatives. Individual differences in capacity have become so prominent at this period of life that they must be provided for in any school system worthy of the name.

Our Lord's words: "In my Father's House there are many mansions," (John xiv.2) apply as truly to the kingdom of the mind as they do in the Kingdom of Heaven. With pupils differing greatly in capacity it is evident they will differ in their rate of progress through school. Our obligation is to avoid the stereotype in the form of grades and school years. We must think and act rather in terms of pupil achievement. The solution of the problem of economy of time, it seems to me, lies in this direction rather than in saying simply that secondary schooling must be a period of so many years. What the superior pupil will accomplish in three years may easily demand four of the average. Our obligation then is to provide some form of homogeneous grouping where possible and make provision for easy transit from one group to another as occasion demands, along with a system of flexible promotion, so that each individual may progress at his own rate always working up to capacity. The psychology of individual differences must be our guide in this matter and it behooves every teacher and particularly every administrator to be thoroughly familiar with it.

But though adolescent pupils differ radically from one another in innate capacities they have one definite common characteristic. Human nature is very much the same all over. This is particularly true of the nature of mind. How do pupils learn? There is no difficulty in answering this question in general terms. They learn through their own *activities*. Here we can well afford to take a leaf from the book of Behavioristic Psychology and give attention to what is there called "the learning cycle." Biology distinguishes three phases in the living cycle under the terms: stimulation, adjustment and response. It is through these that life goes on. Similarly in the life of the mind we have three phases: motivation, assimilation and reaction; the latter taking various forms in the different types of expression. Pupils learn by what they do, not by what is done to them. This is just as true in the development of right attitudes, and the acquisition of knowledge, as it is in the development of habits. No pouring-in process results in education. Rather there must be a *leading out*. We teachers are prone to forget this principle and give way to un-

interrupted teacher talk ; whereas pupil power comes only through pupil activity.

But we must beware of being led by this principle of pupil activity into what is commonly called "soft pedagogy." The only method of developing pupil power is the direct contrary of this. We are here confronted with the controversy between interest and effort as primary principles in the teaching procedure. For the most part in this country interest seems to have won the day. But already on the horizon of educational thought and writing light is breaking, heralding the dawn of a new day for the doctrine of discipline. The following quotation from President Butler of Columbia University states the situation clearly :

"Until about 1890 the ruling notion in American education was that there existed such a thing as general discipline, general knowledge and general capacity, all of which should be developed and made the most of by cooperation between home and schools. As a result of a few hopeless superficial and irrelevant experiments it was one day announced from various psychological laboratories that there was no such thing as general discipline and general capacity but that all disciplines were particular and that all capacities were specific. The arrant nonsense of this and the flat contradiction given to it by human observation and human experience went for nothing, and this new notion spread abroad among the homes and the schools of the United States to the undoing of the effectiveness of our American education." (*Tracts for To-day*, Law and Lawlessness, pp. 6-7).

It is astonishing that William James with his remarkably clear mind could be so scholastic in the field of will in that wonderful chapter of his on Habit, and so anti-Aristotelian when treating of the intellect, particularly in regard to those rather superficial experiments of his in regard to memory. True enough it is a faulty analogy to argue without qualification from muscles to mind. Nevertheless common sense tells us that this doctrine applies in both fields. In the field of body building we call it training ; in the field of will, that is, the moral sphere, we call it asceticism, and James uses this very word in advocating the doing of disagreeable and difficult things ; in the field of intellect, that is, mind making, we call it mental discipline. The true doctrine of interest, then, may be stated somewhat as follows : Our

aim is not to make all work easy but rather to make hard work attractive. The key to this latter situation is to provide activities for the pupil of which he sees the meaning. We must beware, for example, of teaching a language in a dry formalistic way with some vague value as "mind training" as our objective. Language is an art. The proper learning procedure, therefore, is *practice* and the proper teaching technique is *use* in the classroom. The study of the mechanics of the language, that is, grammar, cannot be avoided of course if we are going to develop skill in correct usage, but this part of the course should never be presented for its own sake. Mental discipline is a means not an end. The end is pupil power and this is achieved through participation in activities of which they can see the purpose. This is the true doctrine of discipline.

#### PROBLEM II

Criticism: "The teaching staff is not a staff of scholars." Turning now to the problem of the teacher, the essential consideration here, after that of personality traits, is his education and training. This problem naturally divides itself under two heads: academic preparation and professional training. If it is true that teachers in American secondary schools are not scholars, the deficiency is chiefly in the first phase; they do not know the subject they essay to teach. The same mistake has been made in the secondary school as that characteristic of the elementary school below. Instead of directing our efforts to enrich the curriculum, adding subject after subject, we should rather have strained every effort to *enrich the teacher*. This done the curriculum will largely take care of itself. The teacher, then, must first of all know his subject.

In the second place, with regard to his professional training, the teacher ought to *know his object*: that is, the pupil mind. This is provided for by courses in psychology and its applications to education. In the third place the teacher ought to know *how* to bring his subject and object together. Preliminary training in this field is provided for by courses in methods; general methods first, followed by a special methods course, or more properly, a

teacher's course in the subject the student teacher is preparing for, covering the aims, materials and special methods of that particular subject. Following this the student should at least spend a brief period in apprenticeship, carrying on directed observation and later supervised teaching. In the fourth place the teacher ought to know *where* he is trying to bring his object, that is, the pupil, through the presentation of his subject. This is provided for by courses in "principles" in which the aims and objectives of secondary education form the major part of the subject-matter.

It is now recognized that a teacher in a secondary school, even in the junior high level, should have a Bachelor's degree. Fifteen hours in education as professional training is the minimum commonly demanded by the standardizing agencies included within the hours offered for the bachelor degree. My own suggestion for an ideal distribution of the fifteen hours is four hours in psychology and its applications, three hours in the general methods course, two hours in the teacher's course, three hours in apprenticeship, that is, supervised teaching, and three hours in the course in principles. In regard to academic preparation, with a hundred and twenty hours as a minimum requirement for a degree, I would suggest that at least one-fifth of that, that is, twenty-four hours, be given to the preparation of any particular subject the teacher is preparing to teach. This would be the equivalent of one course three hours a week carried for the four years. This added to the 15 hours professional training makes a total of 29 hours, slightly less than one-fourth of the 120 hours required, leaving slightly more than three-fourths (91 hours) for general cultural training. This is not too much if teachers are to be scholars as well as technicians.

Even with teachers so trained, there is a possibility that effective teaching may not take place unless the teacher on every occasion has constantly in mind the objectives he is aiming at. His purpose is to direct the mental activities of the pupil. What are the chief phases of mental activity? We think of mind generally in terms of intellect and will, but there is a third phase which must not be overlooked, the affective or feeling phase.



The mind is a unit but it functions in those three modes with three mental acquisitions as outcomes; first, the feeling phase, ideals and attitude towards study and towards life in general; second, the intellectual phase, understandings, that is, the meanings of things; and third, the volitional phase, that is, abilities, particularly habits and skills. Here we have the teaching cycle coincident with the learning cycle. There is only one cycle, of course, as there is only one process, the educative process, but it may be viewed from either of two points of view. Viewed from within-out we see the learning cycle of the pupil in its three phases above mentioned, activation, assimilation, and reaction, that is, expression. Viewed from outside-in, the teacher's point of view, we have the same three phases under the terms; stimulation, direction, and control of pupil activities. The teacher's first task is to stimulate to activity, with the result in the pupil, motivation; his second task to direct study activities, with the result in the pupil, assimilation, that is, understandings; his third task to control the pupil's expressions of these meanings, with the result, pupil power as revealed in the development of new abilities or improvement in an old one, in the form of habits and skills.

Corresponding to these three phases of the learning and teaching cycle we have three types of teaching. The study of language offers an illustration of all three varieties. First of all there is the science type with the objective understandings illustrated by the study of the structure of a language in grammar; second, the appreciation type in which the outcomes desired are attitudes and ideals or improved taste, illustrated in language by teaching appreciation; and third, the arts type always characterized by a "doing" in which the desired outcome is an improved skill or habit; in language study, composition. Now the most common blunder of tyros in teaching is to use one of the three types of teaching when the outcome aimed at demands another. Who of us here present has not been subject to (or as teachers not been guilty of) the atrocious blunder of trying to develop a love of literature where appreciation is the desired outcome through the use of the science type of teaching, that is, the discussion and an-

alysis of the structure of some literary composition until nothing but bare bones are left. This use of the wrong technique results only in setting up inhibitions against the desired outcome and the pupil instead of learning to love literature develops a positive dislike for it. "No more Shakespeare for me," is the characteristic reaction of the pupil after prolonged exercises in analyzing the character traits of Othello or Desdemona.

The proper procedure is of course to use the teaching technique appropriate to the desired outcome. If we wish to develop an understanding of drama, for example, analysis is in order. The keyword indicating the process is study; that is, reading and reflection. If our objective is appreciation, an improved taste, the process must be through participation. We learn to love good music by listening to good music, or by reproducing it ourselves. The same is true of poetry. In the arts type where the objective is an improved skill, this comes only through practice. The absurdity of hoping to achieve skill by any other method is indicated in these words from an old song we used to sing as boys down at the old swimming hole:

"Mother, may I go out to swim?  
Yes, my darling daughter.  
Hang your clothes on a hickory limb,  
But don't go near the water."

### PROBLEM III: THE CURRICULUM

Criticism: "The curriculum is a rope of sand without texture or organization." This is a severe indictment indeed. But it is no severer than that given by Dr. Micklejohn, late president of Amherst College, now professor of philosophy at Wisconsin University, who characterized the curriculum on the college level as "a thing of shreds and patches." If we look for the cause of the disorganization in the secondary school curriculum we find it in the introduction of the elective system based as it is on a false interpretation of the probable future needs of the pupil. The one certain future need facing every individual, no matter what calling he may follow in life, is that of a *trained mind*, and it is the business of general education to develop this. The intellectual heresy of "the equivalence of studies," (that is, any subject is as

good as any other subject for training the mind provided it is studied and taught as well) has done more without doubt to disrupt the continuity of schooling of American boys and girls than any other single factor. With the introduction of the elective system need was felt for some common measuring device which would indicate that the pupil had completed the curriculum, as if an education could be built upon the plan of a mosaic, adding piece after piece instead of dealing with the individual as a whole. No matter how great an artist the teacher may be, educational results are nullified by any such type of procedure. There is no doubt that the unit and the credit system is the greatest single incubus resting heavily upon secondary education in this country to-day.

In seeking a remedy for this condition there is no great difficulty in pointing out the principle that must be followed. I refer to what is called the "cycle concept." We all recognize that elementary schooling forms a single cycle with the one primary objective, the mastery of the tools. We must think of secondary schooling as a cycle also, but this latter (for reasons which I will advance in dealing with the problem of the institution,) divides itself into two smaller cycles. The significance of the term is that each one of these divisions is a *unitary whole*, the larger enclosing the smaller cycle and reaching out beyond it after the manner of two concentric circles with the same center, the pupil, but with radii of different lengths. In the second place in speaking of the experiences which the pupil meets with in each successive cycle we must think in terms of activities leading to a definite goal rather than in terms of subjects or subject groups. Further the pupil should know when he has achieved that goal. This can be effected by the test of a general examination characteristic of European education and now being introduced in the American college. It should be introduced into the secondary school also. This examination should be comprehensive in character and serve at the same time to integrate the knowledge the pupil has acquired in following a definite curriculum. With such a test ahead of him the pupil would be freed of the temptation to think of getting an education as a matter of amassing credits, semester hours, etc., to be registered by a bookkeeping

device and then the content of the courses to be dropped completely out of mind. Only those who are capable of meeting such a test should be passed on to the cycle next in order.

To the question, Which activities are to be provided for, the answer is in terms of the nature of mind, those activities which result in desirable attitudes, needed understandings and worth while abilities. Pushing our inquiry one step further we ask, Which attitudes, understandings and abilities should be provided for, and the answer now is in terms of the nature of society. Those attitudes, understandings and abilities which will promote rich and wholesome living in the six life-interests: health, family life, economic life, civic life, worthy leisure and religious life.

Here we must beware of the false philosophy that is dominating education in this country. It is commonly called the "philosophy of values." Concrete expression was given to it in a bulletin entitled "Character Education," published by the Bureau of Education within the year in these term: "The aim of life is life itself." (p. 12.) In this philosophy life is worth while for the values that may be achieved during it and one classification of these values is that already given under the title: "The six life-interests." Contrasted with this philosophy our philosophy is a philosophy of duty. Values everlasting are the ones we stress. Man is a creature of the hand of God. Life is given him not for the values it may hold in itself but that it may be lived as a period of purgation and preparation for future life with God. In this philosophy the dominating principle is self-discipline, whereas in the philosophy of values the dominating principle is self-advancement. If this life is all, of course every effort must be bent to make the most of it.

One might think that philosophical principles so general might have little effect in determining what the curriculum of the secondary school is to be, but such is not the case. The effects of this philosophy of values upon the secondary curriculum are quite evident in two very important trends. In the first place there has resulted an over-emphasis on the importance of vocational training and its too early introduction into the life of the child.

If this life is all and if money is the great means, make money earning power an important and early objective in education. Contrasted with this Catholic education says: "Man liveth not by bread alone." Luke iv, 2.) The things of the spirit are more important than the things of this world. Every child should be given an opportunity to develop himself to enjoy these things of the spirit within the limits of his capacity before turning to the task of preparing himself to be a wage earner in the work of the world.

In the second place in regard to curriculum of general education followers of the philosophy of values are advocating that the social studies should be the curriculum core around which all other studies should rotate. Why not, if human society is the end and all of man's existence? But the philosophy of duty says that the mind must submit itself to discipline as well as man, if it is to attain anything like perfection. Now the supreme tool man has brought forth in his struggle to dominate this world is language. This tool is supreme also in the discipline of the mind because of the intimate connection between thought and language. In a school therefore dominated by the philosophy of duties on the level of the general education, linguistic studies will continue to be the core of the curriculum (including in this mathematics—in the language of quality) with the other studies rotating around it. In this philosophy the school is primarily an intellectual agency; in the other it is primarily a socializing agency. This we believe erroneous. The school socializes, of course. It teaches young people how to live with one another but this is not its primary purpose. The family will always remain the supreme socializing agency; the school does this largely by indirection. The very purpose which brought it into being is *to train the mind*. It is an *intellectual* agency and the supreme tool in this task is language. Hence on the level of general education linguistic studies will always form the curriculum core.

#### PROBLEM IV: THE INSTITUTION

Criticism: "The schools are enormous." Turning now to the institution as a whole we are faced with the fact of the mechani-

zation of our American school system. In many instances the schools have grown so large that all personal contact between teacher and pupil is lost. This is the very negation of education. For how can any *leading out* of capacities take place if pupils are gathered in such great numbers that they must be driven in droves? We must plan the several sections of the system on the unit of the human scale. In the elementary school in particular, dealing with the immature mind of the child, the ideal situation seems to be a single teacher with a single group of pupils. In the Catholic Church we have the parish as the unit in our social and religious life and it would be a fundamental mistake, I feel, to organize our elementary schools on the platoon plan which necessarily involves mechanization.

On the level of secondary education, dealing with the problem of the institution as a whole, we are faced immediately with the question: Shall it be organized as one continuous cycle or divided into two or more? In the case of a private school with a selected group of students there would be little justification, I believe, for interrupting the continuity of the period as a whole. Certain changes both in materials and method of presentation are in order during the transition from early adolescence to later, but ideally the secondary school period should be one continuous experience. In the case of the parish school, however, planned to meet the needs of all the pupils in the parish, there is another consideration which must be kept in mind. With the recognition now that elementary education should end at the latest with the sixth grade and secondary education begin with the seventh, we see that secondary education is well within the compulsory school period. This means that we are definitely committed in this country to the policy of universal secondary education. As I phrased it in my paper: "Rebuilding the Educational Ladder" read at the meeting of this Association held in Milwaukee in 1924: "Every boy and girl is entitled to the elements of a liberal education." The problem here then is to plan an effective cycle of secondary education which will be coincident with the period of compulsory education and that will be a *unitary whole*, attempting, as may be possible to accomplish, two distinct objectives. First: to prepare

those who are going on into the second cycle for the work on that level, and second: giving a rounded education to those pupils who will drop out as soon as they reach the end of the compulsory school period. To the question: Can these things be done in one and the same school? The answer is *it must be done*, therefore it *shall be done*. The junior high school movement is an attempt to do this very thing. I purposely avoid the use of this term as I do that of the junior college. There seems such little likelihood and less reason for a secondary school period broken up into three cycles. Rather I advocate a twofold division and the use of the terms: junior and senior cycles. In the first, the junior cycle, common integrating education will be continued through a curriculum of constant subjects, that is, those carried by all. The variables, foreign language for example, along with some form of homogeneous groupings, will make provision for individual differences. The second or senior cycle will be characterized by differentiated curricula in the light of the varying needs of its selected student body.

Another phase of problem four is the question of support. As mentioned above the unit of our Catholic social and religious life is the parish. On this basis the ideal situation seems to be for every parish to have its own elementary schools. I further believe that the typical parish school of the future will be a two-cycle school, the first of about six years providing for elementary education, the second of three or four years, devoted to secondary education. Following this, provision must be made for the senior cycle whenever this can be done. We have already made a beginning here. The policy of establishing central high schools must be continued if we are going to effect a Catholic system and an educational ladder of our own, leading from the kindergarten to the graduate schools of the universities. This is an enormous financial burden. Certain parishes, certain whole districts, are unable to meet this obligation. In public education the State is the large administrative unit. With us it is the diocese. The only way to meet this problem seems to be to support the schools of the diocese by a diocesan tax. In this way only can we bring Catholic education to every Catholic child.

Another feature of this problem of support applies particularly on the level of secondary education. For its further extension in our Catholic system we will have to bring in more and more lay teachers as we have already done on the college and university level. These teachers are entitled to a living wage. Parish-supported schools can seldom meet this obligation. Only a diocesan-wide tax will make it possible to establish central high schools, that is, schools providing for the senior cycle of secondary education manned in an increasing degree by lay teachers receiving a wage that will make it possible for them not only to live but to live a life.

#### CONCLUSION

Those who are in sympathy with the above analysis of the problem of the reconstruction of secondary education will realize that its solution is a gigantic task. We cannot hope to solve problems overnight but we can and must study them each in turn, at the same time keeping our eyes upon the whole general field. We can have a grasp of the problem as a whole only when we understand it in each of its several parts. This year we are giving attention in this Section of our Association to the junior high school movement, or as I prefer to name it, the first or junior cycle of secondary education. But if the definition of secondary education that I have given above is substantially correct, it is evident that the junior college movement is subject-matter for us to study also. I suggest that attention be given to this phase in our program next year.

But writing and reading papers and discussing this problem of reconstruction will never bring about the desired results. We must also carry on safe and sane experimentation, always keeping in mind the welfare of the pupils under our care as the primary consideration. As an illustration of the possibilities along this line let me state briefly the situation I ran upon in one of our institutions during the past year while making a visitation there for one of the standardizing agencies. The Benedictine Fathers at Atchison, Kansas, have two institutions in different parts of the city. The one for the younger pupils is a two-cycle institution, the lower cycle devoting six years to elementary education, the



upper cycle devoting four years to secondary education. Across the city in the other institution are located the two upper years of the old four-year high school along with the college. My suggestion is that the upper years of the high school and the two lower years of the college be definitely organized as the second cycle of secondary education, leaving the two upper years of the college with philosophy as the core subject, as the final period of general education leading to the Bachelor degree. With the two cycles of secondary education so organized, I am convinced in their situation, that is, a boarding school with ten-hour study day and a selected group of pupils, the work in each cycle can be done and done well in three years, thus at the same time economizing time and intensifying the study discipline.

To the objection that the standardizing agencies will not permit wiping out this line between the high school and the college, let me state what happened of a committee meeting in one of these standardizing agencies on which I have been serving throughout the year. A certain private school was asking to be accredited. It is a six-year institution with four years high school and two years of junior college. But besides asking to have their high school and junior college accredited they petitioned at the same time for the privilege of conducting the six-year curriculum as one continuous course. This was granted. As one of the committee members remarked: "Let them conduct a six-year secondary school after the manner of a European gymnasium." No, the old idea that there must be a sharp line of demarcation between the senior high school and the junior college is fast losing ground and it behooves us as practical school people to keep this fact clearly in mind when thinking of reorganization.

The pupil, the teacher, the curriculum, the institution as a whole. These are the four major problems in reconstructing our secondary schools. Taking them in inverse order, with regard first to the institution, that is, secondary education as a whole, whether it be organized on a single cycle or a double cycle system, it should as far as possible be one continuous experience for the pupil. In the second place, apart from the private schools con-

ducted by our religious orders, our elementary and secondary schools should be supported by a diocesan tax. Second, the curriculum: Again whether organized on a single cycle or a double cycle system it must be thought of as a series of activities leading to the development of proper attitudes, worth while knowledge (understandings) and needed abilities in the five great life interests of this life, that is, health, family life, civic life, economic life and worthy leisure, with provision also for the sixth and greatest life interest, religion, embracing as it does the needs of this life and the life to come. These activities must all lead to a definite goal, with the achievement of that goal determined by the test of a general examination which at the same time will serve to integrate the experiences of the several years of which the cycle is composed. Third: the teacher, his educational and his professional training: Provision must be made for both, for scholarship and teaching technique.

Finally and most important of all, the pupil. He is the center of the educative process and an end in himself. *His* nature and *his* needs are our chief concern. It is proper to make a distinction between the teaching process and the learning process but there is only one process, the educative process, and in this the important thing to keep in mind is that the pupil learns through his own responses: "*not by being sprayed with ideas.*"

## THE JUNIOR HIGH SCHOOL

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I believe that it is still proper to begin a paper on the junior high school with the question, what is the junior high school? Because too often even nowadays the institution that is so-called is one in name only. When the growth in school population makes the erection of a new building necessary, grades seven, eight and nine are frequently grouped together in the old building and the three upper grades are moved into the new building, the resulting organization being called a junior and senior high school. Prof. C. O. Davis of the University of Michigan in a study made of junior high schools in 1918 found that only one-third of the schools declaring themselves to be junior high schools actually were such. He found that only one in five had a separate building; that only one in two offered elective subjects in junior high school grades; that less than one in two made provisions for vocational guidance; and that but slightly more than one in two provided for supervised study. The only features of a junior high school that they had in common were that they possessed departmental organization and promotion by subject and had introduced classes in manual and household arts, drawing and music.

The factors necessary in the establishment of a junior high school that are enumerated by Davis are, I believe, generally accepted. The junior high school, Davis writes, is a separate organization of grades seven, eight and nine, and there must be a separate building or portion of a building for the housing of these youngsters, the work being carried on by a separate staff of teachers. The program of studies differs greatly from the course of study found in the same grades of the traditional

school. The subject-matter is departmentalized. Instead of offering but one required course of study a limited number of curricula is offered, each containing required as well as elective subjects. Educational and vocational guidance must be planned and administered. The junior high school provides for the socialized recitation, for supervised study, and for promotion by subject. Methods of instruction and the administration of school activities differ from the methods of the grades above and below. The conventional school is not regarded as sacred and individual differences are recognized.

Those of us who are not teaching in systems where the junior high school is established will, of course, claim some of these factors, but only where all are found does the junior high school exist.

The superintendent of one school system with which I am familiar does not believe in and does not employ a separate staff of teachers or supervisors in his junior high school. He tries just as much as possible to place his strongest teachers in junior high school grades, and despite the fact that it means considerable extra preparation for his teachers he generally assigns classes in the various grades in both senior and junior organizations to each teacher. He has found, for instance, that a teacher of twelfth grade English complaining because of unsatisfactory work done in his senior English sections, will according to custom place the blame on the poor work done in the earlier grades. An effective cure is always accomplished when this teacher is given some of the earlier English classes, for he invariably finds that even his pupils carry on with them some weaknesses that he has failed to eradicate. This plan of assigning teachers to both senior and junior organizations has another advantage in that it tends to make the salary schedule the same for both, thus eliminating the possibility of the serious weakness of finding poorer teachers in the junior high school, because as is often the case, the pay is less attractive there than it is in the senior high school.

It seems to me that the most important phase of a discussion on the junior high school concerns its aims, its purposes. Nowadays we say that we teach the boy and the girl and not the sub-

ject. It is because the junior high school can reach a youngster most effectively at a most critical time that this new organization must be seriously considered. It is of the educational guidance, the moral guidance, and the vocational guidance that the junior high school should offer that I wish to speak now.

Possibly the criticism most frequently heard of the high school student and of the college student, too, for that matter, is that he does not know how to study. Various schemes are being tried to teach effectively the "how" of studying. That most commonly employed and used extensively in Michigan is the use of directions printed on gummed paper and pasted on the inside cover of each text-book. It is surprising how many pupils there are who in their studying do not use the most obvious and simple helpful methods. We adopted a form devised by Prof. Edmondson of the University of Michigan and Mr. Goodrich of our State department, and we have found it to be exceptionally helpful. This may be an old device to most of you, but if only one teacher finds the suggestion a new one then it will have been worth while because of the benefits that the junior high school pupils of that teacher will derive from the use of the study helps.

It is only within recent years that we have been making good use of our libraries, and although the progress in that direction has been recent it has also been rapid. Excellent reading lists have been compiled for junior as well as senior high pupils. There is splendid opportunity for all departments in the junior high school to utilize the library, but frequently it is only the English department that does so profitably. It is amazing how much may be accomplished even by the manual arts department, but two preliminary steps are necessary. First of all, the teacher must know what books and magazines relate to his work and more often than not the teacher is not informed properly in this respect. Secondly, the pupil must be trained in the workings of the library. This cannot be done satisfactorily by teachers generally but only by those who are trained in library methods. If the high school possesses no person so qualified, then the city librarian should be called in, and in most cases the work can be arranged in connection with the English classes. You have

probably seen, as have I, college seniors who did not know how to find a book in the library, and who knew only two books of general reference, the encyclopedia and the dictionary. The time for this library training is not later than the last year of the junior high school.

Some work has been done in recent years in providing textbooks covering definite phases of educational guidance. The junior high school mathematics which gives the pupil a glimpse of the more advanced mathematics, of algebra, geometry and trigonometry, is the most common example, as is also general science. More recently texts in general language courses embodying preliminary ideas of French, German, Spanish and Latin have made their appearance. A study made of twenty-five junior high schools in Michigan shows that last year only 7 per cent of all the pupils in the twenty-five schools are introduced to a general language course, and that not more than nine of the twenty-five schools are now offering it.

That so few junior high schools offer a course in general language is not surprising because of the newness of the idea, but this same study which may be found in the December, 1926, issue of the North Central Association Quarterly, the work of Mr. Nielsen of Detroit, has other greater surprises. Mr. Nielsen found, too, that only 44 per cent of the pupils in the Michigan junior high schools attend a course in general mathematics, 55 per cent a course in general science, and 34 per cent a course in social science. His conclusion on finding such a small percentage in the various exploratory courses is that the junior high school is largely a school of the traditional type excepting in some of the larger cities.

Moral guidance is a more difficult problem. I am the graduate of a Catholic high school and I appreciate the opportunity you have in instructing your boys and girls in religion. We try to cooperate in every way possible with the ministers of the various churches in enabling them to reach their boys and girls when they wish to give them religious instruction. This is always done after school hours and so the only way in which we

can cooperate is to postpone the punishment of a boy or girl who must stay after school when that punishment conflicts with the catechism lesson.

You have in your parish schools just as unfortunately as we have in the public schools the problem of cheating and lying and stealing. You probably feel as I do that some cases are hopeless. The cure would have to begin at home and any remedy that we might try would not reach there. The employment of an athletic coach of a high type is especially valuable in developing a scheme of moral guidance, because of his intimate contact with the boys. A pastor or an assistant pastor who is extremely interested in athletics is just as good because of the respect the boys will have for him. We all know that preaching has little effect on boys and girls of this age. I have found it worth while to send some of my problems to business men down town for a friendly talk after I have gone over the case with the business man, and very often the words of an upper classman are helpful. An upper classman will take pride in a confidence of this kind and his check on the youngster is excellent.

I have always sympathized with the ninth-grader seeking in vain to find himself, to give expression to his qualities of leadership because he feels so unimportant, so utterly insignificant amidst the hundreds of upper classmen in the four-year high school. But give this youngster the junior high school where all of the activities are centered among pupils of his age and of his stage of physical and mental development; give him athletics where he may compete at no physical handicap with boys of his strength; give him publications to his interest and of his industry; assemblies toward which he contributes; give him teacher-advisers who know him and his fellows, who know his physiological development, his mental activities, his spiritual longings; give these to the boy and girl of twelve, thirteen, fourteen and fifteen years of age, the seventh, eighth, and ninth graders, and there will be passed on to the senior high school sophomores who wish to know more, do more, and be more, because they have had the opportunity in an all-round way in a world of their own to know and do and be that which they wished.

Many of our colleges and universities have inaugurated what is known as freshman week, a week given over to presentation to the freshmen of information concerning the customs, traditions, spirit, activities and geography of the campus. If the college freshman needs guidance when he enters the institution of higher learning he has selected, so does the high school freshman in the medium-sized and large high school. We are trying to help somewhat by meeting with all new students the morning of Labor Day, the day before school opens, attempting at that time to present within an hour our customs and routine procedure so that classes may begin in earnest the next day.

Possibly the field in which the junior high school has done some of its best work has been in vocational guidance. It may be merely because the work is more obvious but at any rate considerable development has been made. Exploratory or try-out courses are now fairly well established, but of course, money must be available to establish the needed equipment. This is naturally a more serious handicap to most parish schools than it is to our public schools. The work that is being done in the Menominee, Michigan, Junior High School is typical of some of the best programs of studies, and I wish to quote from a letter from Miss Radford, the principal of Menominee school:

"Our exploratory courses are in manual training in which pupils get nine weeks each of drawing, printing, woodshop, and sheet-metal work in the seventh grade; the same in the eighth, except electrical construction is substituted for sheet-metal work. In the ninth they get twelve weeks of wood-work, drawing and blacksmithing. In household arts during the three years of the junior high school they get work in sewing, cooking, home-care, and art as applied to dress and the home. In the ninth grade also, we give them a chance to try commercial work. Our courses in mathematics, science, history and geography are also somewhat exploratory. We have no definite program of guidance although the manual training department does quite a good deal during the classes in that work. I try to give some talks to the girls in junior high school along that line. Besides that in their English work we insist that at least one book on occupations or vocations be read in each grade each year."

A course that would fit in well with the exploratory work in



the manual arts department is auto mechanics. We introduced auto mechanics three years ago and found that it was popular and practical. Our courses, however, are not exploratory, since each of the two sections we will offer in September will meet the full year. One advantage of work in auto mechanics besides its practical nature is that it requires very little expenditure for equipment. You may have tried as did we a course in vocational guidance in which the various occupations are studied. Inspection trips are made to factories, mills and stores, and leaders in several businesses and professions are called upon to talk to the pupils. We found that the courses that we offered were not particularly helpful because the teachers of the classes were not especially trained for this work, and a course in vocational guidance cannot be offered haphazardly and be successful. We could not offer such a class to girls because in our town there is not a sufficient variety of work to require a semester's study as it would be handled in the classroom. There is danger too in bringing in a business man or a professional man to speak. The most successful and respected man in his work may not be able at all to present to pupils the information that they need. Whenever a speaker is brought in it is always advisable to go over carefully with him the nature of his talk.

Certainly exploratory courses are valuable and do what Edgerton in the Yearbook of the National Society for the Study of Education says they do. They contribute to the all-round development of the pupil and to his general experience and intelligence. While they do not encourage an early choice of a life-work they help in making a careful selection. They give the pupil more concrete situations and enrich his school experience. They may prepare for a direct entrance into some vocation.

But here again Mr. Nielsen's study as reported in the North Central Association Quarterly shows some discouraging facts. Mr. Nielsen found that fewer than 20 per cent of the boys and girls in the Michigan junior high schools receive any instruction in industrial arts, short try-out courses, or other exploratory courses. He writes that although leaders in junior high school thought are agreed that pupil exploration is foremost among the

special functions of the junior high school, the "activities of the twenty-five high schools in exploring the pupils' interests, tastes, and aptitudes in things not curricular in nature, is a bit discouraging", and that "the larger general interests of the pupils in commercial work, agriculture, home economics, music and fine arts are not receiving anything like general attention."

The Escanaba High School of which I am principal is not a junior high school organization. We have a freshman class of 200 and a senior class of 137 which indicates that our holding power is good, but as I think over some of our problem cases I appreciate how helpful the junior high school organization would be. Let me give you a few illustrations.

A few years ago Ronald and Louis came to us from the eighth grade. Both boys were leaders in scholarship and in extra-curricular activities. The eighth grade teachers were enthusiastic about their possibilities and we expected much of the lads. They seemed to start out well; each was elected to a class office, but long before the end of the semester we began to lose hold. We tried to account for the change and the only explanation that we could find was that association with some of the older boys was responsible. Had these boys been retained in the ninth grade of a junior high I am satisfied that these critical days would have been met more happily.

Henrietta is another interesting case. Her parents were satisfied that when the girl completed the eighth grade work she had graduated and was ready to begin working out. Henrietta asked one of her eighth grade teachers to intercede for her at home so that she could enter high school but not until October was any intercession successful. Henrietta entered high school late, and this fact together with a continued opposition at home resulted in an early withdrawal. Here the junior high school would have meant at least one year more for the girl.

Then there is George. He is one who made good but the outstanding nature of his success merely impresses upon us the thought that there are many others like him who would have succeeded too had not the difficulties been too great. George was promoted by the eighth grade teachers because they believed that

if he were not he would not return to school at all, and they hoped that he would receive the benefit of at least one year in high school. George came to us with no recommendation at all. His first success was in football and he made the squad in his freshman year. That gave him confidence and he began to develop. When he was graduated he was the president of his class and the ranking student-athlete. He failed many times but he always had the stamina to come back for another trial. Now George is enrolled at a small college and is making good. These cases are illustrative of some of the types of pupils that would be benefited by a junior high school organization. We have and you have hundreds of other Ronalds and Henriettas. Some of them fortunately survive those trying freshmen-sophomore years, but too many unhappily are lost. Guidance of the most personal kind is what those youngsters need and someone has said that guidance is a synonym for the junior high school.

Certainly the junior high school has been generally accepted by teachers and by the general public, although in many cases it is only the new name that is known and none of the essential factors. I am fairly well acquainted with parish schools in the Upper Peninsula of Michigan and I can realize the difficulties that would confront the parishes in attempting to establish this new organization. The financial difficulty would be most serious. It costs money to provide the building space and the extra equipment that is needed. I do not believe that there is any parish in the Upper Peninsula that could sponsor a junior high school because of this expense. Unfortunately, the central high school has not been established in any of those cities. Many of you who come from wealthier communities may not be confronted with that objection.

Nielsen's study indicates that there is still much to be done if the special functions of the junior high school are to be carried out. Further evidence of the newness of the organization is found in the failure of most colleges to recognize as yet the senior high school as a distinct organization. Escanaba High School graduates attend approximately thirty colleges and universities and only three of those thirty institutions in their latest cata-

logues make separate provision in their entrance requirements for the graduates of the three-year senior high school unit.

Last year the United States Bureau of Education made a study of college entrance requirements and to the question, "Do you at present accept three years of senior high school work (12 units) for admission without reference to preceding work?" ninety-two per cent of the 491 institutions replying stated that they did not. In other words only 8 per cent of the colleges recognize the junior high school as an earlier and distinct administrative unit. However, 73 per cent of the institutions declared themselves willing to accept the twelve units earned in the senior high school for entrance, provided the other institutions and accrediting agencies approved such a procedure.

Increased recognition for the junior high school is coming rapidly. It is being brought about because of the gradual but steady progress made in method in the junior high school now functioning; because the public in the communities that are so blessed as to have a successful junior high school are sold to the idea; because teachers are becoming increasingly familiar with junior high school principles. The junior high school is the school for all of the boys and girls because the ages of junior high school pupils fall within the ages of the compulsory school attendance laws of most of the States. And all of our boys and girls, particularly those who are eager to leave school as soon as possible, need guidance, educational, moral and vocational, and it is this guidance, we must remember, that is the special function of the junior high school.

## DISCUSSION

REV. JOSEPH E. GRADY, M. A.: Those of us who have had the privilege of listening to Mr. Lemmer read his paper must conclude that the author has met the requirement placed before him. We who are engaged in the field of Catholic education, submerged as we are in difficulties of finance, administration, endowment, and physical equipment, shudder when we hear mention of the name, junior high school. Great and insurmountable as these difficulties may seem the ethical question arises, are we justified in brushing it away with a sweep of the hand? If we as Catholic educators

conscientiously conclude that there is a certain period in the life of the child known as the adolescent period when neither formal preparation nor differentiation but rather exploration is the pedagogical remedy, are we, I ask, justified in refusing to investigate the idea of the junior high school? Please observe I am not advocating the junior high school idea. I am but endeavoring to supplement the discussion of Mr. Lemmer. I am trying to place this Association in a position where it can discharge honestly and efficiently its duty towards the community. In view of our educational losses, and who will deny that there are some, in face of the social and economic changes of the past decades, and who will deny that there have been many, I would propose for your serious study and discussion a few ideas on the junior high school. Should we find that therein rests a remedy, let us at least be honest in admitting it.

There is the danger of our getting into a stereotyped manner of looking upon education as a matter of time, years spent. There is nothing more sacred about the 6-3-3 plan than there was under the former 8-4 plan. Education consists after all in a number of definite learning products, not in so much time spent or credits earned. We look upon the division of school life into eight years elementary school, four years of high school and four years of college as something ordained by nature. An elementary school comes to mean eight grades, a high school fifteen units of work, a college four years, or 120 semester hours of work, and the total makes one education. As a matter of fact we might just as well have had ten years in elementary school, four in high school and two in college or almost any other combination of numbers, for that matter.

The purpose of the junior high school, since this is an informative discussion, stands between the elementary school below, where all pupils take the same subjects, and the upper high school above, where the subjects taken depend for the most part upon the work the pupil plans to do when he has finished his high school course. Authorities tell us it is the aim of the junior high school to provide as effectively and as economically as possible instruction in those subjects which are considered essential to a general education. For example, a well equipped library is an important laboratory for the work in English, social science and for reference in general. It is the aim of this institution to ascertain and develop these special abilities and interests of every pupil. Mr. Lemmer has emphasized this point in that part of his paper which stresses vocational guidance. It is well worth our thoughtful consideration. Where is the experienced teacher who has not seen the misfit with his high school diploma or even his Bachelor's degree? Just as there is a period in elementary education during which the attempt is made to educate in all those things that must be the common possession of all, and a later period during which the upper high school provides differentiated lines of services, so there is a period between these two during which the school tries to do all within its power to study and test, encourage and develop,

the special abilities and interests of every pupil. Most educators would agree that one of the great things that a school can do for the community and the individual pupil is to arouse an incentive that leads to the kind of industry and self-discipline without which the sound, strong mind and character cannot be developed. Such incentives may come through various contacts, as the printed page, the technical and vocational school, or the personality of the teacher. We are too prone to fall into the fallacy of measuring the value of the junior high school largely by the number of those who because they work in a given shop or laboratory afterwards follow the vocation with which that shop or laboratory is linked. This is to miss the great under-lying purpose of the school. The grammar school cannot consistently and economically provide such contacts for the great range of abilities and interests found in these upper-grade pupils. The big question for Catholic educators to consider is, would such a provision eliminate or at least reduce our educational waste.

In discussing Mr. Lemmer's paper we are endeavoring to meet the requirements set for us, namely, to provide the teachers with some idea of the junior high school. Since the time is limited the discussion necessarily becomes very limited. Many of the theories and principles associated with this institution are still in the process of change. The matter of acceptance of junior high school credits by colleges has only as late as April 11, 1927, been decided by the Association of Colleges and Secondary Schools of the Middle States and Maryland. The resolution reads:

"The Association of Colleges and Secondary Schools of the Middle States and Maryland approves and recommends to member institutions the Twelve and Three Unit Plan for the admission to colleges of candidates who have prepared for college under the 6-3-3 or 6-6 plan of school organization."

1. Let the present 15 units be retained as the minimum standard for college entrance.
2. That 12 of these units shall have been completed in the final three years of the secondary school course.
3. That the remaining three units may represent work completed previous to the final three years of the secondary school course, either in the junior high school or in the first year of a four-year high school course.
4. That the certifying principals shall be responsible for the validity of all units included in the credentials and shall be left free as to the methods of determining the validity of all representing work done in other schools.

Those who complete the course in the junior high school are roughly divided into five groups:

1. Those who will go on to the general and college preparatory courses of the upper high school.

2. Those who will go to the upper high school to prepare for a technical high school. And here we might direct the attention of our administrators of boys' high schools to the very probable requirements about to be established by the American Engineering Association.

3. Those who will continue their work along the commercial lines of the upper high school.

4. Those who have taken the practical arts courses in the technical school and who will go out into industry as producers or workers at the bench and in the laboratories and workshops of industry.

5. Those who will find their vocation in industry not as producers but as leaders and managers.

I believe it was Dr. Morrison who said that of all the educational divisions we have made from the kindergarten to the university the junior high school is the only one that could honestly give reason for the faith that was in it. Of course he based this statement on the existence of a natural correlation between the adolescent or exploratory period in life with the junior high school. It is indeed a broad and sweeping statement. Its truth may be tested only by study, experiment and research. But as Catholic educators who have the advancement and betterment of our pupils not only at heart but on our consciences, we should be willing to lend ourselves to such an investigation. With Mr. Lemmer I would urge at least a serious study of the junior high school program.

REV. MILES J. O'MALIA, S. J.: All who are acquainted with the vast literature on the junior high school will agree with Mr. Lemmer that there is a great diversity of opinion as to what a junior high school ought to be and marked differences in the various institutions which actually take to themselves the name of junior high school.

We may accept Mr. Lemmer's definition as one of the best—a separate organization of grades 7-8 or 7-8-9, a separate building, a separate teaching staff, a differentiated curriculum in these grades to meet the individual difference of the pupils, departmental teaching, and promotion by subject. To be brief in this matter it seems to me that differential curricula, departmental teaching and promotion by subject, form the very essence of the junior high school idea.

It may be well worth while to note that the most striking feature of the whole discussion on the junior high school is the unanimity with which educators demand a change in the traditional program for grades 7 and 8. Not only are all representative public school men in favor of a change similar to that for which the junior high school stands, but it is surprising that Catholic educators favor such a readjustment to a very unexpected extent. This Association in 1919 devoted the papers of the Parish School Department to the consideration of differentiated curricula

in grades 7-8-9 and not a dissenting vote is recorded in the report of the proceedings. Rev. W. J. Fitzgerald, then Superintendent of Schools in the diocese of Hartford, dealt specifically with the junior high school question and stated definitely that reorganization was imperative but not necessarily through the junior high school.

Rev. Henry Spalding, S. J., was then and I suppose is still unqualifiedly in favor of differentiation and the enrichment of the upper grade programs. He cites his experience in Marquette College of thirty or so years ago to support his contention that the necessary grounding in fundamentals can be acquired in six years. Several other educators evidently well qualified by experience even then in 1919, simply took for granted in their papers that differentiated curricula were so obviously needed as to have passed beyond the realm of discussion. Among them, Rev. John A. Ryan, D. D., demonstrated from an economic standpoint the necessity of vocational training. I mention all this to show that voices are raised in our own camp to strengthen the chorus without, demanding at least one essential feature of the junior high school, namely, differentiated curricula in the upper grades. No very definite answer as far as I am aware has ever been given by our Catholic educators, unanimous though they be on differentiation and reorganization of curricula in the upper grades, to the question in which that reorganization should consist even in papers read before this Association bearing such titles as "Differentiated Curricula," "Curricula for our Upper Grades" etc. The views of men in Catholic and public schools as to the other essentials of junior high school, departmental teaching and promotion, may appear as we briefly analyze the paper just read.

To come to the essential point of the paper under discussion. Mr. Lemmer states:

"Nowadays we say that we teach the boy and girl and not the subject. It is because the junior high school can reach a youngster most effectively at a most critical time that this new organization must be seriously considered. It is of the educational guidance, the moral guidance and the vocational guidance that the junior high school should offer that I wish to speak to you now".

From this I infer that the writer wishes to prove to us how the junior high school most effectively (I suppose, more effectively than the traditional regime) reaches the boy and girl in the fields of educational, moral and vocational guidance. To begin with the junior high school most effectively reaches the boy and not a subject in the field of educational guidance, (1) By more effectively teaching the boy how to study. (2) By introducing such subject-matters as junior math., general science and general language courses. With all due respect to the opinion of the speaker may I say that in the critical years of the seventh, eighth and ninth grades no one single thing is less likely to teach the young mind really how to study than a generally departmental method of teaching.



If we wish seriously to guide the intellectual life of the pupil, if we wish seriously to reach the pupil himself for his whole intellectual life for the future as well as in the present, we should remember the words of a prominent educator, "that it is more important to teach a pupil how to study a subject, than to teach him merely the subject itself." We are all anxious to teach our pupils how to study, we all deplore the lack of sound method of study in our pupils, young or old. But I do not think that departmental teaching is more effective for this. It is impossible for me here to give any adequate notion of the "how" to study.

But among other things necessary in order to teach a boy how to study, to reach him in his intellectual life, the teacher must know the pupil's mind—its weakness, deficiencies, gaps in knowledge acquired, its strong points. Will many teachers of the common subjects—each a specialist teaching a subject and not the boy—coming to a class once a day for 45 or 50 minutes be able to become better acquainted with the boy than one teacher for all the common subjects? Departmental teaching carried on throughout a system means specialists—it means lack of coordination in subject-matter—and it means confusion, disorder, lack of unity—*defecta membra*—and all of this seems to me likely to turn out to be less effective rather than most effective in teaching solid methods of studying.

Another most important element in the intellectual guidance of the young is training them to continual use of the library. We may add that many of us do not give this training as well as we might and ought to do. This training, the use of library material, is the duty of all teachers in every grade—but I do not see how the junior high school can do anything specially noteworthy in this regard. If we are to have a reorganization and enrichment in subject-matter of the seventh and eighth grades it seems that junior mathematics, general science and general languages will suit the purpose very well and in general we may admit that such courses will help considerably in the field of intellectual guidance.

As to moral guidance, the public junior high school will continue, we hope, to do all it can to further the morals and religion of its pupils. We ought to feel grateful to all the good men and women in public schools who do so cooperate. But the Catholic school, whether in its traditional form from first grade to senior college, has divinely given means for moral guidance, the good examples of the teacher, the teaching of habits of virtue in the natural and supernatural order—physical cleanliness, order, promptness, obedience, honesty, sincerity, truthfulness, the divine model of Christ and the Blessed Virgin Mother, prayer and the sacraments. The natural means suggested by Mr. Lemmer, clean athletics, will help too.

Advocates of a thorough-going junior high school point with special pride to the work which has been done in vocational guidance. We have heard of exploratory and tryout courses—short courses in woodworking, drafting, printing, millinery, sewing, cooking, etc. There has been much

discussion about the value of these subjects in themselves for children in the seventh and eighth grades. I find teachers of vocational schools claiming that in themselves these subjects are of great benefit to boys and girls for their future home life provided always that these vocational subjects are merely a part of a curriculum which gives due attention to the common subjects, the "constants" if elementarized, of English, history, civics, algebra, etc. Others claim vocational subjects an enormous waste of time.

A competent and experienced teacher in a vocational school of Buffalo assured me a few days ago that out of 35 boys graduating this year from her ninth grade only three registered for Technical High School while the other 32 meant to enter the regular academic high school. I may mention in passing that she taught all the subjects of the ninth grade except the shopwork. This same teacher could point to pupils of her own in this vocational school now beginning medicine and law schools and non-professional colleges.

Bonser, following the census of 1910, declares that it (the differentiated curriculum) works far greater stratification to drive pupils out into the trades by providing something in schools for those who do not like books. This seems like an exaggeration.

## MORE INSISTENCE ON FUNDAMENTALS IN HIGH SCHOOL

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The daily press, the magazines, and business and professional men decry not only the inability but also the lack of preparation of students to meet and to solve the problems of daily life. Yet we all agree that education should provide for just such an emergency. If there really is a failure, to what shall we ascribe it? Is it perhaps due to the elective system which leads the student to take the road of least resistance, or is it because we try to cover so much of many subjects that it is impossible for us to teach any subject well?

We have among our high school curricula, courses which include such branches as Latin, English, mathematics, Romance languages, history and science, not to forget Christian doctrine in our Catholic high schools. What, for instance, does the average student remember of his two or even of his four-year Latin course? Is it not the conjugation of *amo*, or perhaps the first few words of Caesar about the division of Gaul? The student of French after two years' work retains little more than "*Oui, oui,*" or "*Parlez vous francais.*" Perhaps the students of Spanish do better because these have been told of the commercial value of Spanish. What do our high school students when they are thrown into the world know about mathematics? Algebra usually resolves itself into the mystic letters, *x*, *y*, *z*, and perhaps something about unknown quantities which remain decidedly unknown. Geometry recalls lines and angles but only vaguely that vertical angles are equal or that the angles opposite equal sides are equal. What do they actually know of chemistry beyond a chemical formula or two? Their knowledge of historical facts

is pathetic in its poverty. Their acquaintance with classical literature is vague. Their inability to construct, even to recognize, a correct English sentence is woeful. And despite their drilling in Christian doctrine they can not make a convincing defense of their faith. Educators will agree that what is true of one subject may be applied with some modifications to all other subjects. Let us, therefore, take up briefly, even superficially, a subject which is the storm center of much censure at the present time. That is English composition. In fact no single phase of education has received so detailed a study, so extensive an investigation, as English composition. Every English journal, every article, every book, every association, has contributed in recent years reams upon reams of complaints, recommendations and remedies towards the reconstruction of the proper teaching of English composition.

The ignorance of students in this branch has been demonstrated beyond the shadow of a doubt. In the University of Wisconsin out of a thousand freshmen to whom a simple test on sentence-making was given consisting of the recognition of dependent and independent clauses, only three out of ten passed the test satisfactorily. One of the leading southern universities learned that a verb was a dark mystery to nine freshmen out of ten. In another State university a test proved that only one-half of the freshman class could recognize a sentence. A recent study in the English Journal revealed the fact that only ten out of every hundred high school students could tell the difference between a sentence and a phrase or a dependent clause.

In 1924 Dr. Blaisdell told the teachers that very few of the young men and women who leave our schools can write a creditable business letter. Not many have formed sound reading habits. They come to college without these skills; they leave without them. Colleges as well as high schools in their teaching of English lack the practical and fundamental basis. A recognized authority on the teaching of high school English says: "Nowadays the cry goes up from every college in the land, 'Our freshmen can't spell, can't punctuate'." And we need not be surprised if some college professor will exclaim in disgust: "Why, they

can't even read!" A prominent Boston educator speaking to the New England Association remarked that "to many a teacher it seems small business to be perpetually finding fault with trifles. But straws show which way the wind blows. Toleration of slovenliness in these little details proclaims laxity in the whole intellectual outfit. Accuracy is a quality which should pervade the character." A professor in the University of Montana expressed himself thus: "We muddle over the same old subjects in college freshman English that the students have been muddling over ever since the sixth grade, and the orthodox requirement of accuracy of spelling, punctuation, grammar, and sentence structure is repeated unblushingly for every class in the high school, for every class in the university or college, and even then, so we are told, this goal is never attained."

From consulting research records and from interviewing college professors we have learned that a similar condition of affairs exists in other branches. Professors of Latin complain that their students are almost totally innocent of knowledge in matters of syntax. Professors of mathematics assert that many students are baffled by fractions. Professors of history give definite instances of simple questions in the history of the United States that were not answered. And one professor of literature raised his eyes to heaven as if he were about to utter a prayer and solemnly declared that the majority of his students "can read a page of almost any so-called literary masterpiece without appropriating to themselves a single clear idea of what it is all about." All agree that the students as a rule are ignorant of the essentials and some go so far as to declare that the students have come to college without having learned to think. Naturally, they throw the blame on the high schools.

The insinuation that we are not doing our full duty hurts. More important than our wounded feelings, however, is the question whether or not we deserve the censure. No doubt high school teachers are able to bring a similar charge against grammar schools and perhaps our high school teachers can find a sort of refuge behind the excuse that students have come to their classes lacking in the essentials. Even if such an excuse is valid

it does not alter the fact that students leave our hands ignorant of the fundamentals.

The task before us is quite plain. It is nothing less than the removal of this condition. Students must leave our hands thoroughly grounded in the essentials of every branch which we are called upon to teach. If the students come to us lacking in the essentials we must supply the defect. This may consume valuable time. In the final analysis, however, it is not time wasted, for even the best of teachers can not build firmly on a foundation which has been loosely and slovenly put together. We can not urge our students to accuracy in scholarship, the crying need in education to-day, unless they have a clear idea of what accuracy is and an appreciation of its necessity in all things from the construction of a correct sentence or the solution of a simple problem to the building of a radio set.

If only a few of the students in a class are ignorant of the essentials, time should still be devoted to the essentials, for after all the real progress of the class is the progress of the dullest who have been judged fit for membership in the class. The interest of the knowing ones may be held and stimulated by calling upon them to explain in their own words and to illustrate the essentials with examples of their own invention. This method of procedure is calculated not only to encourage the dull ones to grasp the fundamentals but also to lead the brighter students to do some thinking on their own part to present the most appropriate or the simplest exemplifications of the fundamental in question. If after such efforts the dull members of the class or those who are ignorant of the fundamentals persist in their ignorance there remains only one reasonable course of action: they should be taken out of the class on the ground of demonstrated unfitness. To retain them longer would be an injustice to the rest of the students.

Then we have the problem of fundamentals in the regular progress of the branch which we are teaching. In the handling of these fundamentals we may encounter a conflict with the appointed schedule. We must choose then, between the knowledge of fundamentals and the regular schedule. The decision will

probably depend upon the conscience of the teacher. If the teacher values the esteem and the recommendation of the principal more than the benefit of the students, the knowledge of the fundamentals will be sacrificed in favor of the schedule. This procedure is an injustice to the pupils. They are, indeed required to maintain a certain rate of advancement, but of what practical value to them is this advancement if it does not include an advancement in the power and the materials of thought? The power of thought may be a doubtful factor, but there can be no doubt about the absence of the materials of thought so long as the fundamentals of a branch are not grasped. The ignorance of fundamentals not only retards but positively prevents progress. The most lucid explanation of the Latin subjunctive of purpose will mean nothing to the students if in their private study they are unable to recognize or to recall the subjunctive mood. The form of the subjunctive mood must be known before the intricacies in the use of this mood can be made clear with the promise of satisfactory results. This is true in every branch of study.

This is a fact of which every intelligent and conscientious teacher is fully and painfully aware. Such a teacher in the interests of his or her pupils is not afraid of falling behind the schedule. The time apparently lost in drilling the class in the fundamentals will be more than regained later, when the students' knowledge of the essentials will make necessary very few if any explanations of matter already covered. If there are in the class students who can not maintain the reasonable pace of the average class, they should be removed from the class as unfit or provisions should be made to supply their deficiencies.

There may be a difference of opinion on the best method of insisting on fundamentals in the classroom. If the persistent dropping of water will wear away the hardest stone, continual repetition of fundamentals would finally penetrate the thickest of skulls. Yet even the continual repetition of fundamentals does not insure the grasp of the fundamentals. Unending repetition, from the first day of the freshman year to the last day of the senior year, of the rule that a transitive verb takes its object in

the objective case, will not of itself secure the correct application of the rule. Before, then, the repetition of a rule such as that of a transitive verb requiring an object in the objective case, can mean anything intelligible to students, they must understand the nature of a transitive verb and of the objective case. If the students' conception of a transitive verb is vague it is useless to repeat that such a verb must have its object in the objective case. Insistence on fundamentals to be worthwhile must be an intelligent drilling, aiming at full understanding.

Insistence on fundamentals, then, means more than the mere repetition of the fundamentals. Intelligent insistence supposes that the teacher possesses not only a thorough knowledge of what are the fundamentals and the ability to explain them lucidly, but also the faculty of showing the fundamentals in their application to matters of practical life whenever this is possible. Such teaching should insure a thorough grounding of students in the fundamentals of every branch of learning.

Not everything, however, should be left to the teacher. A remarkable step forward has been taken by the Trenton, New Jersey, Senior High School:

"A thorough knowledge of the fundamentals is demanded of all pupils before graduation. A pamphlet, 'Minimum Essentials in Spelling', has been issued, containing a test covering three thousand words in common use. This test must be passed one hundred per cent. Another pamphlet, 'Minimum Essentials in Arithmetic', has been issued. This insists on all the fundamental processes from addition to formulas for calculating areas and cubic contents and includes problems in interest, taxes, banking and averages. Instructors use this as a basis for reviews and pupils must answer correctly eighteen of the twenty examples given in each test. For pupils failing to pass the test after-school classes are arranged."

It would be a blessing for us were a committee under the auspices of this Association appointed to determine the minimum essentials of every branch which we are called upon to teach. Unless the minimum essentials are specifically determined we as a body shall hardly accomplish much worth while in our system



of secondary education. In the meantime let us place great stress on the fundamentals, on the good, old-fashioned A B C's, of all high school subjects, and we shall not need to worry about the comments of business men or even the criticisms of college professors.

## DISCUSSION

SISTER M. TERESA, I. H. M.: It is the general complaint in our day of "over education" that not enough stress is placed on the fundamentals in high school. All things now even more than in Newman's time—are to be learned at once, not first one thing then another, not one well but many badly. Learning is to be without attention, without exertion, without toil. Many courses of study offer pure amusements in their electives and if we examine closely the schedules of some students we would feel that they come to school not to be educated but merely amused, refreshed or soothed.

If it is true as a noted Detroit educator, Rev. Dr. McNichols, recently remarked that the college freshman cannot think and cannot concentrate there certainly must be some flaw in his preparation. Education is not putting things into the student's head but rather teaching him to get things out of his own head. His ability to profit by our teaching is just as essential as our ability to teach. If he has not learned to think and to concentrate all our efforts in his behalf are either fruitless or scantily productive. Ways and means of every description have been tried to remedy this defect. Might it be that we have been making the wrong approach? Since the pupil's first need is the language road over which all ideas travel to him and from him, our first concern is to make this road as easy to travel as possible. The late President Eliot defined education as the "power of expressing one's thoughts clearly, concisely and cogently." This power is to be procured only by much practice in the mother tongue. It is unimportant whether the student writes a short story, an historical narrative, a translation from Virgil or a laboratory note-book; the subject-matter is comparatively indifferent if accuracy and clearness in the expression of it have been achieved. Because of this fact I think that the fundamental of fundamentals in high school is the teaching of English composition, and to emphasize this great need I have confined myself to a discussion of this topic, for I firmly believe that if as a body of educators we could succeed in giving the student a working knowledge of the sentence and the paragraph in composition, we could secure a corresponding improvement in all subjects.

Now there is only one way to learn how to do anything and that is to do it incessantly. If we wish to teach our children how to write, they

must write. Incessant practice is the only secret. But, you will say, we can't pump water from an empty well. We ask them to express their own ideas and the majority have none. We might as well ask them to express their sense of harmony on a violin when they have no knowledge of music. For this reason I greatly favor Van Dyke's aim in teaching English. He says that the fundamental aim of the English teacher should be to train children to find more pleasure and profit in the reading of good books; and second to teach them to use their mother tongue for the ordinary purposes of life with intelligence, clearness, precision, and force. You will note that this is almost identical with President Eliot's definition of education.

It seems to me that Van Dyke very wisely places the necessity of guiding children to read as our first aim. Every writer whether he be ten or four score years and ten must find his material either within himself or without. But everything really usable, for him, comes from within. He can use only such matter as has found its way in, has made some stay and hence has made some impress; and therefore in its going take with it something of himself. This means of course that reading or listening to others reading must precede writing.

It is true that experiences also furnish material for self expression, and I do not mean to minimize the importance of subjects available from everyday life, but it is usually only the gifted writer who can succeed in successfully revealing the hidden things nearest to him. Nor can even the gifted writer so succeed unless he has learned to develop his own experiences through the literary models of the masters. Many students in their adolescent years are either too self-conscious or too frivolous to think their own experiences interesting and hence will find their richest body of stimuli in good books. "The habitual reading of good books needs to be as persistently parallel with writing as inhaling with exhaling; the two activities are and must remain inseparable."

I do not mean to offer reading as a panacea for all English ills. I know that pleasing sentences are not going to result merely from dwelling in an aesthetic atmosphere. Perhaps five per cent of our students have an instinct for sentence structure and they may be able to "absorb" from their reading the knowledge necessary to the correct use of English. The other ninety-five per cent will write with unchanged crudeness after a four-year course in literature unless through direct technical instruction they are shown step by step just how the author developed each sentence in the model. My plea for reading is that it will furnish the bricks and mortar after the architect has traced the framework of sentence structure.

I think we could induce our children to read more if there were not so great a distinction made in the general reading list in regard to grades in high school. Let us have a safe list that the pupil may not go wrong and let him make his own acquaintances. Individual advice is helpful but

a noble writer should not be forced on a student. They cannot be made congenial and live happy ever after any more than titled nobility can be content with peasantry. The fact that a student is in the twelfth grade is no assurance that he is ready for Milton; perhaps he has not passed the Huckleberry Finn stage, but if only he has cultivated an abiding love for reading, in good time he will come to Milton and the other profound authors.

According to Sister Liliosa's statistics the recent sentence tests given in universities have revealed that from fifty to seventy per cent of the freshmen do not know what a sentence is. Though pupils are supposed to understand such a simple subject in the seventh grade half of them go through high school without learning it at all. As a matter of fact it is not a simple subject. If it is an involved sentence it has dependent clauses hanging from the main clause; these dependents have other dependents, participial and infinitive phrases, modified by adverbial and adjective phrases until we get dizzy with wheels within wheels. It takes real skill to get these sentence parts right end first, things together that belong together, and neat tie-words to bridge them. The student must be able to give a definite reason why the word "walk", for instance, is a noun in one sentence, a verb in another; why walking might be the subject or the object, an adjective or a verb used to complete the predicate. Sentence study is the first composition need of the year.

Besides the mere grammatical structure of the sentence the students must be taught to guard against wordiness, harshness, incoherence and a weak close. "They must realize that the end of the sentence is not the strongest because the book says so, but because there is a law of attention, a kind of intellectual gravitation which is always at work whether we want to use it or not." They will learn in their reading that wise writers are careful of arrangement, beginnings, and ends of sentences. Now they may or may not learn that these things are named unity, coherence, and emphasis, but if they can use these laws of language and win their service the grammatical and rhetorical names can be largely ignored. From the handbook, from the supplementary rhetorics, and from sentence specimens culled from their own work, we must make them realize that the sentence is the pulse of composition. Each sentence must be phrased and rephrased until everyone in the group accepts it. In the matter of sentence structure the pupil will be affected only by what he himself does, not by what is done for him.

If the teachers in the other branches will insist on good English they will do much toward our end. Inability to solve a problem is usually due to inability to read. If the teacher in mathematics insists on a clear statement he is making sure that the pupil has grasped the idea; when the teacher of history requires the evidence on a point to be adequately set forth he is really bringing the individual and the class to a complete

knowledge where half knowledge existed before. Unless there is active cooperation in demanding good written and spoken English most of the work done by the English department will avail but little.

A discussion of English is as limitless as its content, but if in high school the pupil imbibes a love for good reading, if he learns the knack of framing a variety of well made sentences into a paragraph, if he realizes that language is a communication; that communication must be written so exactly and clearly that it will not only be understandable but unmistakable, if this is accomplished we will have realized the fundamental aim of high school English. None of us like to consume this year's precious time to do last year's work. We might as well face the situation fearlessly and admit that in English last year's work will never be done. Who ever got through learning his mother tongue and said "the work is done?" There is no magic in any text-book or teacher that will remove the necessity of reviewing the fundamentals in English. Essentials are our sacred duty, and if necessary we must sacrifice some of our senior literature for the rudiments of the sentence and the paragraph, for it is only through a mastery of these tools in English that the pupil can express himself intelligently in all subjects.

BROTHER CALIXTUS, F. S. C.: The chief function of the high school is not merely to *prepare* for education, as was the commonly accepted purpose of the preparatory school of yore, but to aim at education itself. This does not mean that the high school will aim to offer a complete education, "but that it will decline to continue to defer until the pupil enters college the specific training in knowledge and power which enables him to get a proper acquaintance with modern life and the corresponding degree of power to participate intelligently and successfully in human affairs." The fundamental purpose of the high school is to minister to the *real* needs and interests—the spiritual and material interests—of society and the individual.

Professor James has summarized the interests of the individual in his description of the hierarchy of *mes* belonging to every human being, in which he must dwell and if possible develop.

"There is the physical *me*, with its hereditary tendencies and results, which lies at the basis of my success and well-being in life, and out of which I must make as much as possible. Then there is the economic *me*, the social *me*, the spiritual *me*, each is subject to atrophy, or degeneration, on the one hand, but on the other, easily capable of normal growth and refinement."

There are then four *cardinal* pupil interests that the high school must have in view, namely, spiritual interests, vocational interests, social interests, and cultural interests. These four interests should underlie and permeate the workings of the entire school. In other words, above all the curricula, the method of its presentation, and its application, must have this fourfold objective in view at all times.

We will all readily admit that a close attention to the *fundamentals* plays a vital part in the successful erection of a material edifice. The perfection of the building will be in direct proportion to the observance of the building code. Does not the same principle hold true much more so when it comes to the question of building up and developing the only edifice, the child, that has been created after the image of God? Undoubtedly you will agree to an emphatic yes, and very decidedly so.

A twofold question now naturally presents itself: To what extent are we observing these principles? What means are we taking to improve our building ability? In her paper on the topic under consideration, Sister Mary Liliusa has called our attention to several of our shortcomings. Like a skillful physician she has made a careful diagnosis and prescribes remedies for some of our more serious ailments. Like a spiritual person seeking perfection she has made a particular examen for us. The fact that we have been slipping up occasionally here and there cannot be denied. Perhaps the slips have been too frequent and are avoidable. It behooves each of us therefore not only to make this examen *particular*, but likewise intimately *personal*.

Pupils come to us from the elementary school woefully weak in such fundamentals as English grammar and composition, arithmetic, and above all in the power to do original thinking. The high schools in turn advance students either into college or into the world of affairs similarly handicapped. True, this condition does not prevail among the majority of students, nevertheless it is entirely too prevalent. It can be reduced to a minimum, and it is to our true interests to do so. How may it be accomplished? Sister has offered us several practical means to attain this objective and I propose to suggest a few others.

In his study of twenty-two high schools in Illinois, Professor John Addison Clement "once found that over fifty per cent of the so-called permanent withdrawals occurred by the end of the freshman year and that over seventy-five per cent of all permanent withdrawals took place by the end of the first two years." In speaking of subject-failures in these same schools he remarks: "It was found, furthermore, that in the schools studied over eighty per cent of the failures due to all causes occurred in the first two years and over fifty per cent of these in the first year." Professor Clement then goes on to account for these failures. "Most failures are due, no doubt," he says, "to a complex of causes, among which are such factors as lack of effort, lack of ability, poor health, poor teaching, irregular attendance, change of school, carrying too many subjects," and we might add lack of cooperation on the part of parents. It is his conviction that "subject-matter unsuited to the social needs, interests, and purposes of pupils plus the poor presentation of subject-matter accounts for many more failures and withdrawals than has usually been estimated." If each of us here were to make a similar study of the

high schools in our particular system our findings no doubt would be of a like character.

In order to insist consistently upon the fundamentals in high school we must bear in mind three dominant facts: The subject-matter of the curricula should be suited to the social needs, interests, purposes, and ability of the students; the fundamentals or minimum essentials in each subject should be clearly and very definitely designated; the teachers should be expert salesmen of their wares. The content of the curricula will depend upon the locality and its needs. These latter are largely determined by its professional and industrial activities. As to the minimum essentials in each subject Sister has offered a very practical suggestion to the effect that a committee be appointed to determine the essentials in each subject. It would be well, however, to have a similar committee appointed to draft the fundamentals or essentials in the various subjects of the elementary grades also. This latter committee should work with the high school committee. But in my opinion this work should be handled locally by the office of the diocesan superintendent. In some educational systems perhaps this may have been very definitely determined already, but there are other systems where the work has not been as yet very definitely specified. Even where the essentials have been more or less definitely determined there is frequently entirely too much, and even unnecessary, matter scheduled.

We will agree with Professor Clement to the effect that the vast majority of withdrawals and failures appear in the first two years of high school and that the first year carries the banner in this respect. Among the causes given, one is the poor presentation of the subject-matter. No doubt we will concede this point too, but what is our policy or practice in the matter? It is an old and sound pedagogical principle that the best and most experienced teachers in the elementary schools should be in primary classes. The pupils of the first years of high school are launching out on a new and very difficult phase of their educational career also. Should not this same pedagogical principle hold true here too? Yet what is too frequently our practice? We intrust to inexperienced hands the most important work of the high school, the vital work, the foundation of the intellectual mansion.

After attending to the efficiency of our teaching staff in the first years of high school, we may next turn to the pupils themselves. If we are to attain any degree of success, even in the fundamentals of high school work, we must aim to develop self-activity, power and skill, thinkers and doers. This must be our guiding principle. The late Superintendent Gregory has given us food for thought on this score. He tells us:

"You can surround a child with conditions favorable to growth, but he must do the growing. The pupil must have as much help as is necessary to place him in a position to help himself, and no more. The amount varies with the child but its limit in any case is a sacred line you pass at

your peril. Whenever a teacher does for a child what the child could have done for himself he deprives him of the right to grow; if he persists in such treatment he stunts the child's growth; if he could do everything for the child, the child would not grow at all."

In our development of this self-activity our method of presentation will play a very important rôle in the mastery of the fundamentals. There is a prevailing tendency among many of our high school teachers to use the expository or lecture method entirely. Occasionally too some of these teachers come to the class with *you may take it or leave it* attitude. The lecture method may be ideal for the college or the university, but the advisability of its sole use in the high school is more than doubtful. According to the opinion of many it is a complete failure. A happy combination of the best in the lecture method, the Socratic method, etc., will make for far more efficient salesmanship. Moreover a combination of this type will make for greater pupil activity. In fact it is the ideal method of procedure when there is question of dealing with minds of this particular age and stage of development.

We agree with Sister that we are prone to accept inferior workmanship, written, oral, etc., from our pupils. This is a very serious defect and one that can be readily avoided. If each high school teacher would start out the year by consistently demanding A1 work it would soon become natural for the pupils to present only work of this type. This insistence would raise the standard of our schools and enhance the efficiency of our pupils. Once we arouse pride in accuracy and excellent work among our pupils they will be capable of accomplishing wonders. Besides insistence on careful work, repetitions and drills on the fundamentals are imperative. They are as necessary to efficient teaching as food is to the human body. It is probable that pupils forget nine-tenths of what they are taught, hence the necessity of frequently recalling forgotten or half-remembered facts and association of ideas. Then too, as Sister rightly remarks, frequent and varied drills will ensure more rapid and successful strides in the work of the morrow.

Our high schools of to-day have a decidedly increased enrollment. This condition enables us to grade our pupils much better than formerly. However, we may not be taking advantage of this opportunity to enhance our efficiency. How many high schools make it a point to group the pupils that have difficulty in learning? Where we have grouped them in this manner in how many instances have we assigned the very best teachers to these classes? On the contrary we may be inclined to give this type of pupil the least attention. Yet do they not very frequently turn out to be the most successful men and women? Where it is impossible to grade our high school pupils according to their degree of proficiency it would be well to follow the suggestion given by Sister to call upon the brighter pupils to give assistance to the less favored.

Another essential absolutely necessary if there is to be an effective

insistence upon the fundamentals in the several high school subjects, is group action by the teachers to coordinate their work and give each subject an even chance. If the pupil loses out in one subject owing to unfavorable conditions, he is liable to lose interest in all the other subjects. This group action will render more certain the provision for a thorough review in each subject during the last weeks of the semester or year.

Finally, there is the question of emulation to secure greater efficiency in the fundamentals. We are all familiar with the good scholastic effects resulting from a judicious use of laudable means of emulation. A healthy rivalry is a very effective medium to spur pupils on to greater effort in the first years of high school as well as in the elementary grades. The typewriter and the mimeograph now make it feasible for the principal to give frequent competitive tests. This work can be of such a character as to be easily and readily corrected and at the same time enable the principal to assure himself and his teachers as to the degree to which their pupils are mastering the fundamentals in the subjects.

In the last analysis of the question we must concede that if we hope to give the fundamentals in the several subjects the attention they demand, there are several factors that we must ever bear in mind and take as our actuating policy. The curricula should clearly indicate the essentials in each subject that will meet the various needs and interests of the pupils. It is necessary that the teaching staff coordinate their plans, their efforts and their findings. The lessons must be presented in such fashion as to generate self-activity, and to develop thinkers and doers. If we hope to carry out these ideals to any degree of perfection, the pupils must be graded judiciously and a healthy use made of every laudable means of emulation.



## BEGINNING THE STUDY OF LATIN

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When the student steps from the elementary school into his first Latin class a situation confronts him which to him is entirely new. He may not be aware that it is likewise freighted with serious possibilities. All beginnings are important, none more so than the first acquaintance with the study of classical language. Given a solid and logical foundation Latin becomes to teacher and pupil alike a source of intellectual power and vision. Without such foundation the dull monotony and unsatisfying strain toward something vague and apparently unattainable produces that dread of Latin so evident to-day.

Realizing the difficulty of the subject and the present avidity for practical subjects the teachers of Latin have in a large measure abandoned the systems tried and proved and endeavored to fit Latin into systems advanced for other subjects. There is a definite effort to socialize Latin, to make its acquisition possible to a wider range of pupils, to show practical and immediate results of some nature or other. May it not be that in our anxiety to socialize Latin we have actually weakened it? Latin is an expansive subject. Results cannot be obtained quickly. Only after logical and carefully developed knowledge will it be possible to take and appreciate the riches of its literature. In essaying to demonstrate immediate and tangible results there is danger of setting up fictional objectives which do not satisfy and which defeat the true objective. It is open to question if moral principles and civics can be taught in correlation with high school Latin. At the best such efforts are merely illustrative, perhaps more by contrast than otherwise. We have the principles of Christianity for moral training and a wealth of real American civic life and history for the nourishing of patriotism and fidelity.

It is for literary values and mental discipline that we study the classics. Nothing should be permitted to confuse this purpose. With all possible respect for the secondary aims and results they do tend to obscure the main point, which is to learn Latin as a language. There is genuine value in every theory brought forward, but the mistake can be made of obtruding something of pronounced auxiliary value into a position of direct importance. H. C. Nutting in a paper in the *Classical Journal* says: "The successful teacher of Latin, if wise will continue to concentrate upon the indispensable primary immediate objective of progressive development of ability to read and understand Latin, being assured that if this one thing of greatest importance is attended to, other things will also be added incidentally." To concentrate on Latin as Latin prevents confusion on the part of teacher and pupil.

Upon a foundation of exact study the reading of Latin becomes a less arduous task. Again, the beginning is of supreme importance. The elements of Latin are tools and must be acquired in that spirit. After we can handle them there is a way opened to all the finer things the classics offer. Without skill in the use of the tools we will not have good workmen nor valuable work. The elements must be acquired by study and drill so that they become second nature. We do not study the elements for their own sake. They are means and as such must be mastered if we would reach the end. Much has been written about the drear monotony of spending hours parsing Virgil or Cicero with the statement that this is not teaching Latin literature. Assuredly it is not. Incidentally we do not teach Shakespeare in this manner. But recall the years of study and experience in English the pupil has before he approaches Shakespeare. The Latin beginner may be in the ninth grade in English but he is a primary pupil in Latin. Perhaps we should give more time and attention to fundamentals. It may be that the weakness in fundamentals is the secret of the entire unrest. Much of the heavy parsing is a result of insufficient vocabulary and knowledge of forms. Drill as well as explanation is necessary. The effect of drill is the power of possession. The pupil may agree with all the attractive explanation, the interrelation of words, etc., and be interested. But a certain amount

of hard study is imperative if he wishes command of the matter before him.

In many ways we are forming ready and opinionated talkers who have little objective knowledge but very positive likes and dislikes. Latin is one of the studies which is vividly objective. It matters little what the pupils' reactions are. Latin remains fixed. The only result from a false viewpoint in beginning Latin is that the pupil will eventually discover it to be fictitious. Let us say he begins with the thought that Latin is easy, readily comprehended, interesting. His first experience in text-book and classroom have led to this conclusion. Later on, as is bound to occur, he touches something difficult. The ease and interest are put to the test and vanish, leaving perhaps aversion. Real or reported difficulty is a deterrent from all elective courses so designated. Should this situation be permitted to continue and increase? Latin will never measure up to the pupil's standard of an easy subject. Therein lies its value. Shall we attempt to show it in that light and take the consequence of later disillusion or rather face the facts at the outset and ask the pupil to do the same? There is a certain measure of heroism in every normal child. He will respond to a challenge, physical or mental. The exceptional child often displays this mental courage as a definite, perhaps distinguishing trait of character. This factor may be used. Ordinarily Latin classes grade high. If we admit a disciplinary value to Latin study why not make use of it at the very beginning and bring into play faculties which help to make responsible men and women. Let our pupils undertake Latin fully conscious that it is something to conquer. I believe there is an indication of the Roman of classical times in this suggestion. Well directed time and effort are not begrudged a subject by the average pupil. His meaning for the term "difficult subject" is rather the fear of becoming confused or of not measuring up to an expectation he considered too great. If plenty of time is taken and each point grasped and possessed by the pupil, he feels he has gained something for his efforts. Dr. Finley G. Grise, Ph. D., in his study of "Content and Method in High School Latin" says, "The chief factor in determining whether or not a course is satisfactory in

the eyes of the average pupil is the extent to which he is gaining mastery of the subject."

The foundation demands a logical and clear order of development. The basis of this development is Latin grammar. Grammar has been called applied logic. A proper knowledge of it and skill in its use will form habits of logical thought and expression. Latin as a highly inflected language is the finest medium we possess for this purpose. Learned adequately it strengthens the pupil's powers of differentiation and aids in reaching exactness and clarity of expression. Abandoning the grammatical method in a language so dependent on grammar even for the sake of interest and enthusiasm, does not seem reliable. Furthermore it causes confusion by forcing classification upon the pupil. A lesson containing fourteen or fifteen new words from five parts of speech together with two or three rules of syntax presumes a great deal. We remember connected things better than disconnected ones, and the connection is in the things themselves, not in the sentences in which we find them. Are we to presume an infallible sense of word value in English and also that a pupil discovering a syntax rule once will use it correctly forever after? At the same time it is said that English grammar may readily be learned from Latin thus granting an opportunity to drop it for the greater part in the elementary. In the old Latin grammar the first day may have taught the pupil nothing but a clear conception of a noun. But it did give him that and clearly enough for him to retain it forever. The older system was certainly less flexible but it was simpler in content and richer in vocabulary and forms. It does not seem best to get too far away from this. Also it would appear that this idea is to some extent returning. It is possible to learn English grammar or technical grammar irrespective of language from the Latin, but it cannot be done in the time now allotted to Latin grammar. Nor can it be learned by assuming that one already knows it or will discover it. In explaining the *Ratio Studiorum* in the *Classical Journal* Clement Fuerst, S. J., says:

"In formally explaining the rules of grammar and the precepts of style, the *Ratio* applies its favorite maxim, *pauca praecepta*,

are making a grave blunder when you deprive your fine boys of it until they are thirteen or fourteen." The Classical Investigation is my authority for the statement that the English pupil at sixteen is doing college Latin. In the public schools of England where pupils are accepted at twelve and thirteen they usually have had Latin in preparatory schools for several years beforehand. The younger pupil is better fitted for the more elementary features of the study, he takes to oral drill with better grace and is satisfied with succeeding in little things from day to day. He usually has not the handicap of disturbing himself by looking for the practical results, which, far from any way, disturb the more mature.

Another consideration of moment is the preparation accorded in the elementary school. The problem of teaching Latin to pupils who spell indifferently and enunciate carelessly is discouraging. Their sense of difference must be awakened at the expense of much time and patience. Until that is accurate the inflections of Latin are impossible. As much may be said of those who cannot be relied on to distinguish the parts of speech nor analyze a simple sentence. It is true that skill in the latter points is developed in Latin study but the primary notions should be clear in the mind of the pupil. Formal grammar is needed. Without it there are too many elementary ideas which must be instilled before advance in Latin can be made. All of English grammar is not essential but the main constructive features should be mastered. It is not a question of how much is taken but of how thoroughly the elementary work is done. A competent sixth grade pupil is better than an eighth grade pupil who has become careless.

We are heirs of Latin by many titles, linguistic, literary, historic, religious. It would not be well if our pupils were in future days in a position to say that we from confusion of aim, weakness of method, or a too ready rejection of what the past bequeathed us, had refused them the educational heritage that was theirs by every right. Let it rather be our pride that we toiled generously to form them in that language which as a source of intellectual training and literary grace has held the fealty of the world's greatest through the pages of history.

## DISCUSSION

BROTHER FREDERICK SCHILLING, S. M.: Though some of us might take issue with Father Corby regarding the time to begin the study of Latin, at twelve years of age for the normal pupil, or differ with him as to the amount of subject-matter to be covered during the first year, since he is of opinion that "two years should be taken for the present first year's work," we certainly all agree with him that "the beginning is of supreme importance"—"that the elements of Latin are tools"—and that—"without skill in the use of tools we will not have good workmen nor valuable work." Now these elements, these so-called tools, are in my mind vocabulary, forms, and syntax.

Treating vocabulary, we have here at the very outset a so-called "bug-bear" of Latin, styled such by pupils and sometimes even by teachers themselves. How often have we not heard the following or similar remarks: "Nothing but words and words and words; will the study of words ever end?" Such an attitude towards the study of vocabulary could hardly exist if the recommendations of the Classical Investigation were put into effect. Speaking of this study the report says that "from 400 to 500 words be selected for thorough mastery in the first year of the course and approximately 500 words in each succeeding year." Considering a semester with a minimum number of weeks at fifteen, could not pupils of even ordinary talent master 500 words per year? That means less than five words per day and allows time for drill and ample time for reviews. To secure permanent retention of words repeated drills are necessary. Sauzé in treating the psychology of the first year in Latin states, "A Latin word must be seen 100 times or heard 20 times and seen five times before it is securely imprinted on the memory cells." The old time method by which most of us have learned words may here bear mentioning. If possible associate the Latin word with some English derivative and group related Latin words. Often the above is sufficient for the retention of the word; if not take the list of words as set down in the lesson vocabulary and select the words for permanent retention. Look carefully at the word, spell it out aloud; thus the nominative singular has already been seen. Proceed in the same way with the genitive singular. Note also the gender and the meaning. Now pronounce the Latin word and its meaning to yourself, trying to realize the meaning underlying the printed form. Close the book and write the word and meaning on a piece of paper. Proceed in the same manner with the rest of the words. Then take the text and cover up the English meaning of the Latin words and see whether you are able to give the meaning. Check the words whose meaning you fail to arrive at for further study. Some may object that this method takes time and effort on the part of the pupil. Granted, but as there is on the market no concoction whereby vocabulary may be poured in by spoonfuls, time and effort must be expended by the pupil. If teachers selected

the words for permanent retention from the lesson vocabularies, the number of words per lesson would be small and the year's work in vocabulary study would be undoubtedly a pronounced success.

Knowing that over fifty percent of English words are derived directly or indirectly from the Latin, we note at once that the study of the derivation of words plays an important part in beginning Latin. In this year's work only such derivation study is generally recommended as concerns the simple recognition of root and prefix or suffix as can readily be perceived by beginning pupils. Familiarity with derivatives is brought about in various ways in the modern texts. Pupils are encouraged to discover independently new derivatives from Latin words already seen, or to recognize in their English reading derivatives already met with in class; new Latin words are assigned and pupils are required to discover derivatives; and finally derivatives already acquired are used in sentences.

Our second tool in the elements is the study of forms. The knowledge of forms is the basis for all further Latin. A pupil who has a thorough grounding in forms need not have worries of any serious difficulty as he advances. Forms can be acquired only through serious study and constant drill. In acquiring forms the ear seems to be the more efficient organ, the eye being only auxiliary. Oral drill aids also in securing interest and attention. Drill must be varied in procedure so as not to become too monotonous. Conventional drill, which consists in the constant recitation of forms in the traditional order of cases and persons, will not enable the pupils to recognize forms when they meet them in natural settings. Such parrot-like procedure should not be encouraged.

Recognizing the advantages of the course system as we have it to-day in our high schools, it is generally considered poor pedagogy for one teacher to be employed in beginning classes of Latin successively period after period. It is sometimes argued that better teaching of Latin results. This argument may hold true for at most two beginning classes of Latin. Teachers of more than two such classes are apt to slight drills in forms, not from a misconception of the importance of drill, but physiologically and psychologically they shun them, since such drill work is very fatiguing and terribly monotonous.

Some modern authors of beginning Latin in their ardor to make Latin alive and thus make the study attractive to the pupils, stress somewhat too far the historical-cultural background of Latin. This phase should have a reasonable amount of development; but emphasizing it to such an extent that the study of forms is relegated to the appendix of the text without frequent reference, seems out of proportion to its importance. Pupils following such texts learn something about Latin, but little real Latin, and the impression is given them that the study of the historical-cultural background is *the* study and forms only a side issue.

The third element of beginning Latin deals with syntax. In beginning

Latin many of the principles of syntax to be learned will already have been seen in the study of English grammar. This is true if grammar has really been acquired; but no doubt in your teaching experience in beginning Latin you have often met with pupils whose practical knowledge of English grammar was very limited. In such situations it is indeed not an easy task that confronts teachers when they try to inculcate the principles of Latin syntax. Teachers of Latin generally recommend that only a minimum amount of syntax should be taken in beginning Latin. It is not for me to discuss here this syntax content of beginning Latin. The Classical Investigation has done that wonderfully well and has printed definite syntax content for each semester of the high school course. If we follow this distribution for the various semesters, especially the content assigned for the first year of Latin, we may rest assured that we are not going ahead blindly nor including in semesters syntax too difficult or far beyond the comprehension of the pupil.

In conclusion, may I add a word on Latin conversation, even for the beginning course. Nothing very elaborate, of course, could be attempted, but a short conversation of a few minutes duration would be very helpful. The conversation could be based on the lesson read and mastered, the teacher asking the questions and the pupils supplying the answers. In this way the pupils' vocabulary is gradually increasing, for words frequently used in conversation do not readily slip the memory. Modern beginning texts generally have sets of questions on the reading matter following some lessons. Pupils as a rule take pleasure in this exercise; they become intensely interested and are very ambitious to learn; and thus this element of conversation, occasionally injected into the course, adds life and interest to a study generally regarded as quite dead.

BROTHER ADELBERT, C. F. X.: In our present-day educational program the teacher frequently faces problematic difficulties which often seem uncanny and insurmountable. The spirit of the times has made itself felt in our educational life, and pupils seeking experimental thrills in their recreative hours often do not understand why they cannot be permitted to experience a thrill in the classroom and in their hours devoted to acquiring befitting knowledge that will prepare them for life's work in which they should aspire to become leaders. This desire to enjoy life to the extent of an experimental thrill seems to be what most people in the world are looking for. On account of some athletic or aviation feat, heroes are proclaimed overnight and these momentary-made heroes appear before the footlights of the stage or on the movie screen to be acclaimed and applauded by the masses. And what about our youth, our boys and girls of upper grades and high school years? Imbued with the spirit of the age they become its victims and what do they want to know about dilapidated Grecian art or antiquated Roman literature? Surely here is a great educational abyss. It is a gaping condition that has confronted educators



and educational systems during the past quarter of a century and the solution remains practically unsolved. Millions of dollars are being spent annually for modern equipment and every means has been provided to facilitate matters, but in general leading educators throughout the land fail to induce the majority of our young people to serious study and concentration upon scholastic pursuits.

Perhaps of all the various courses offered by the high schools the classical course has suffered most from this thrill-loving age. Since our discussion deals with the teaching of first year Latin we shall confine ourselves to the language of the ancient Romans. Whatever part we play upon the word's stage, all of us know that Latin is the very basis of a liberal education. In our direction of youth we should keep this fact in plain view. In many high schools the class teacher acts as an advisor to his charges. As an advisor he has often to direct courses according to his pupil's ability, taste and inclinations. Herein lies the care that should be taken in selecting and appointing class teachers whose judgment is mature and who are animated by keen perception of the individuality and personal interest of his pupils.

Very much depends upon the first few weeks of the new first-year high school pupil. As Latin is a principal subject of the first year particular care should be taken that the pupils become thoroughly interested in the subject from the beginning. It is often a misfortune for a beginners' class in Latin to be under the supervision of a beginner in the teaching profession and yet how frequently that is just the case. Our young novices or scholastics, having finished their novitiates and normal school training, are sent to a high school where they are placed in charge of a first-year high school class. Full of energy, and ambition to excel in his profession, the inexperienced teacher too often makes the grave mistake of advancing too rapidly. As a result his pupils tire of long hours of study on one subject. They become discouraged, disheartened, disinterested, and finally listless and indifferent. The consequence is that such pupils fail at the end of the scholastic year and frequently these failures mean repetition of an entire year's work or more frequently they are the causes of a pupil's withdrawal from high school all together.

A teacher in charge of a first-year Latin class must be wide-awake and initiative, giving to a dead language the appearance of a real live one. No two classes can be dealt with exactly alike. The wide-awake Latin teacher will soon grasp the situation that confronts him and will set about to adopt methods that will bring about satisfaction and satisfactory results at the end of the school year.

Anyone who has taught Latin for some time realizes that there are three essential things that must be thoroughly mastered in the first year: namely, the vocabularies, the declensions and the conjugations. Constant and persistent drill on these three essentials is important if the pupils are

to realize their mastery of first year Latin. A part of every daily lesson should be devoted to drilling on one or all of these essentials. Generally something pertaining to one of these essentials forms the outline of the day's lessons, but if such should not be the case then some time should be given to reviewing the vocabularies, declensions and conjugations. A few forms of the declensions and conjugations will be sufficient for the daily review. Vocabularies can be taught easily and arouse considerable emulation if conducted on the plan of the one-time spelling bees. The class is divided into chosen sides. The teacher pronounces the English word. The pupils give the Latin equivalent. At the end of the week the results can be announced from the recording register or better still from the black-board scoring diagram which has been especially prepared for the purpose.

Even after having completed the first year of high school some method should be adopted whereby the pupils will still get a thrill out of learning vocabularies. Frequently we find pupils in the higher classes of Latin who seem unable to "swing" Latin in the sense of correct and graceful translations. An inquiry into the cause of this often reveals the fact that the pupils failed to learn and to master vocabularies in the first-year Latin. Each succeeding year brought on new difficulties because the pupils' knowledge of vocabularies was inadequate or very limited. In order to relieve the monotony of constant drill and memory work in the first-year Latin considerable interest can be aroused by occasionally demanding a short original paragraph, choosing the subject and using such words as may be selected from the vocabularies which have been at the pupils' disposal. It is surprising to see how interested the pupils become when they realize that they can really present a Latin paragraph of their own composition. They then begin to realize that Latin is not such a dead language after all, that it can be made quite alive and become a part of themselves.

Most of us are undoubtedly teaching in high schools affiliated with State universities or at least we are required to keep our high schools up to a standard to meet State requirements. The requirements demanded by most State universities make it almost impossible to impart a thorough knowledge of the Latin language. Most of the State universities require quantity and not quality knowledge of Latin. They require that we give to our pupils one year of elementary Latin, four books of Cæsar, six orations of Cicero in third year and five books of Virgil in fourth-year Latin. Every teacher knows that with the average pupil it is almost impossible to cover this amount of Latin satisfactorily in a four-year course. There has been a general complaint that the gap between the first and second years of Latin is too great, but until the State universities see fit to change their requirements we can do little to bridge over this gap or supply the missing link. Teachers in preparatory seminaries that follow a special curriculum have a great advantage over teachers in high schools that have to meet State university requirements. In preparatory seminaries two years are usually given to elementary Latin during which

easy short stories or classics such as *Historia Sacra* and *Cornelius Nepos* are read, which furnish excellent preparation for Cæsar that is usually undertaken in the third year.

An important feature that should not be overlooked in teaching first-year Latin is in the correcting of exercises. Some teachers sit for long hours burning the midnight oil and besmearing exercise papers with red ink only to get another set of papers the next morning which demand long hours of attention the following night. Few pupils profit by teacher-corrected exercises that are merely returned at the beginning of the next day's recitation. The most profitable plan seems to be in demanding an exercise book specially kept for Latin exercises. The best correction generally results from the pupils' writing the exercise on the blackboard and corrections made by the teacher or some other pupil. From the blackboard exercise the pupils make such corrections as are necessary. A few minutes devoted to explaining the new forms presented by the day's lesson on the part of the teacher will often clear away most of the misunderstandings and at the same time the teacher is spared hours of tedious and useless correcting. If the teacher thinks proper the Latin exercises can be quickly gone over during the week-end and the progress of each pupil recorded.

In most instances the first-year Latin teacher is at the mercy of the grade grammar teachers. A general complaint is being made annually that pupils entering first-year high school are wholly unfitted for elementary Latin due to insufficient preparation in English grammar; the chief of which seems to be the socialized recitation method. Experienced teachers agree that satisfactory results in teaching English grammar can be obtained only by the persistent drill on fundamentals and essentials. In junior high schools the essentials of Latin are generally imparted along with the study of English grammar. In most of these schools the introduction of Latin has proved successful, for the pupil begins to know the close relationship of the two languages and he learns to appreciate the value of Latin so that he is eager to continue the Latin course in the senior high school classes.

If properly imparted with initiative enthusiasm we are convinced that Latin can still be made a most interesting study and that our American boys and girls, generous, noble and appreciative, will find a real thrill in acquiring the mastery of a subject so essential to a liberal education.

REV. FRANCIS P. DONNELLY, S. J.: Father Corby out of his experience and study has given us a series of excellent principles, solid, conservative and practical, for that important stage of education, the beginning of Latin. He touches on the following topics connected with beginners' Latin, the objectives, the methods, the means, the language, the teacher and his program, and finally the candidates. His paper is suggestive and helpful and

I heartily agree with all his statements. For my own contribution I thought it might be good if I should take the same headings under which I have grouped Father Corby's paper and first of all state how Latin was begun in the schools of the past, and secondly discuss briefly how far the traditional methods should be modified, if at all, by modern conditions. For the historical aspect I take the *Ratio Studiorum* of the Jesuits. It was not intended to be anything but a selection of the best that up to its time was found in education; and the Jesuit system did not differ essentially from other systems of the past. In fact for the schools below the university, the English public schools, Eton, Harrow, and the like, the French lycees and the German gymnasia have kept more of the traditional systems as exemplified in the *Ratio Studiorum* than have American schools.

The objective of Latin was easy to ascertain at the time of the Renaissance. Latin was still, as it had been for centuries, the language of educated men. A sharp line was drawn between the university and the lower schools. The six-year course before the university ending now in American college sophomore, had as its objective perfect expression in Latin, "*Ad perfectam eloquentiam informat*". The entire course was directed to mastering the art of expression in Latin. Science and mathematics were university subjects. Modern languages were learned outside of school. History was subordinated to the authors studied. Greek was begun in second year and had a purpose differing from that of Latin. Some of the humanists dreamt, perhaps, of Greek as a language to supplant Latin but most of the learned world looked upon Latin as the perpetual language of the educated man; no one expected the vernacular tongues to supplant Latin. Indeed it was only during the nineteenth century that Latin gradually ceased to be the professional language of science and art. During my lifetime I have seen geometry go from university to first-year high; I have seen the formal study of the vernacular introduced into school; I have seen history and other subjects taken from their subordinate position and made coordinate and major subjects. Grammar which was functional for centuries has become formal and scientific. Composition, oral and written, was the avowed objective; now reading is made the objective of Latin, and if there is any Latin composition, and there is very little Latin composition, it is all directed to learning grammar. Grammar itself has become an objective. Composition, written and oral, self-expression, creation, in one word, art, was the objective in the schools up to recent times, but in the twenty objectives listed in the Classical Investigation, composition is practically omitted. I filled out a questionnaire for that investigation but you will find that I was the only one who upheld the traditional objective.

Father Corby is cautious about these various objectives and he does well to be cautious. In the *Ratio* all these objectives including civics formed part of the explanation of the author but they were all subordinate. They were the seasoning not the solid food. The erudition connected with these

various objectives known to the teacher, was imparted through his personal explanation and was limited in amount. Even disciplinary values were not directly aimed at. Such values came inevitably if the student had acquired the art of composition. The literary objective if properly understood is and should be still the chief objective of Latin teaching. The simple and sufficient reason is that if a student possesses the power of self-expression through written and oral composition, especially in creative work based on his own experience, he is educated. He has a host of powers equipped with operative habits; he has been brought into intimate touch with the finest expression of man in man's finest literary masterpieces; he is competent to express his own reactions. Imagination, taste, understanding, reason, eye, ear, tongue, all by the study of the best models, by rivalling the great literatures in the expression of the writer's experience, have been exercised until act has become habit. The student is humanized, is cultured, is educated.

There is the theory of the Jesuit system and of all former systems as I understand them. How then is that system applied to the beginning of Latin? The application followed Gildersleeve's triple principle for beginners: A minimum of precept, a maximum of practice, early contact with the author in mass. Grammar was taught by constant drill; it was a means strictly and not an end. Grammar was functional and not formal. A dozen practical rules for composition were learned in the Alvarez grammar used in Jesuit schools, while declensions and conjugations were drilled as wholes. No shredded Latin or Greek was put before the pupils and no shredded grammar; but real literature, real language, and real grammar from the very beginning. Cicero's Letters formed the text to be studied and to be drilled upon. If the text was shredded by question, the pupils had always before them real literature, a real man expressing real thoughts.

In that way the *Ratio* handled the first points of Father Corby's paper, the objectives, the methods, the means, the language. The teacher was carefully trained for the class and had specific directions on what to do for the first year and what was to be done for following years. What was the preparation expected for candidates is not clearly defined. Certainly no grammar of the vernacular was expected in any complete form. Such a grammar did not exist. Certainly, too, candidates came at an earlier age than they do now among us. Students were ready for the university at the age of eighteen or even sixteen. They began Latin, therefore, at ten or at the latest twelve years of age. They do still in Europe and they are ready for what corresponds to our college from two to four years before they reach that class in America.

Now I come to a more difficult part of the discussion: How far is that ideal capable of realization among us? I have taken up all my time and I shall briefly state my position. I may say that I have a little more experience in this matter than the candidate for a teacher's position who was asked whether she had any experience in teaching children and com-

placently replied, "I have been a child". I actually applied this ideal in teaching Latin and I was very well satisfied with the results. I never used a first-year Latin book and I would not do so to-day. The teacher may have all such books in his room but let him be the living first-year book. I used a text after two months of Latin. It was *Historia Sacra*. I was not allowed Cicero's Letters until the second term. I never used the artificial language of primers and I am absolutely opposed to them in English, Latin, Greek or any other language. Study a real language and the best from the very beginning. I drilled on the text in class and broke it up into sentences. I always tried to use whole sentences and after two months used continuous prose, not disconnected sentences in Latin. In the second term of the second year of Latin I succeeded in getting boys to write original Latin letters on subjects of the day. Some wrote in two assignments four pages of foolscap of a letter from a miner in the Klondike, most of the class wrote two pages of foolscap. Father Corby gave a splendid principle when he quoted Dr. Finley G. Grise, who declares most truly that the satisfaction of a course is measured by the student's mastery of the subject. I heartily subscribe to that principle and have found it always true in many years of teaching. I always built up Latin composition according to the model of Cicero and always introduced into the Latin topics of the day. Latin in that way became something up-to-date, something reasonable and real. The class felt a certain mastery.

Father Corby has started a number of questions which time does not permit me to answer though I should like to give my answer. I am heartily in favor of beginning Latin earlier, not by putting it into the grades, but by putting the better pupils into the high school through rapid promotion. We have the opportunity of doing this where we have our own grade and high schools. I shortened the course one year for a number of students at Washington and they afterwards went to Georgetown College and were leaders of their classes. Had I remained I would have cut off another year. The most decided opposition came from the Sisters in charge of the grade schools who did not wish to lose their best pupils. In Germany eight years of grade school was for those only who ceased education at the end of the grades. For those who went on to high school or to secondary education that stage was begun after six years of grades.

I hold, finally, that Latin should still be taught primarily with a view to composition even though Latin has now, except for the Church, the same position towards the vernacular as Greek had towards Latin at the Renaissance. Latin composition, from the grammatical clearness of the high school to the teaching of college, is the finest way to help English composition. Newman held that Cicero was his master and Newman of Oxford practiced daily in writing Latin. If the department system prevents the teacher from having English composition when studying Latin composition, the Latin teacher can hold up Cicero's splendid style in letter, essay and speech as a goal for his students in their own language.

The study of Latin should be literary in a practical sense. Composition, oral and written, should be its goal, and from the first day of Latin every word and lesson should be controlled by that ulterior purpose. All other objectives will be subordinate and will be reached effectively through that primary purpose. So much am I in favor of making literature as an art the objective of Latin that if it is not possible to have Latin composition then I should make English composition through Latin literature the goal. The Latins made a golden era of literature by studying Greek. We can make English better in every way by a study of the art principles of Latin literature and by applying those principles in English composition. Many assert that Cicero has been the inspirer and creator of the finest qualities in the best prose of modern Europe. The careless, slovenly English of many American writers needs sadly the discipline of Latin clearness, Latin coherence, Latin harmony, and Latin excellence of style; and all those qualities can be taught to a student's English from the first day of Latin, if we begin as we ought with real, standard Latin.

## ATHLETICS IN HIGH SCHOOL

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Eleven dictionaries have failed to furnish a definition of athletics that could be considered up-to-the-minute or even acceptable, but it is a rather easy matter to be our own lexicographers in this instance as we are familiar with the scope, adaptation and application of this rather new and modern department of the educational program.

All through this presentation I shall consider athletics as a rational, systematized, regulated, definite and organized form of health-promoting physical efficiency, or the development and perfecting of the bodies of our students by means of recreational activities. It is not my purpose to stress physical education or physical culture as such,—for these are primarily hygienic,—but rather to view athletics as student activities in the form of play as a body builder, such play being more popularly known as “sports.” The subject is so vast, so comprehensive, so many-sided and deserving of study that I would dissipate my energies and lose much valuable time by enlarging my preamble, so I will plunge headlong into the subject, fully aware that shelves of books and stacks of magazines have been recently written on this subject, whereas only a brief half hour is allowed me to convey or broadcast my message.

I am approaching the subject with an open mind. If fortunate or favored I know not but I may be pardoned if I mention that I have figured personally in athletics as player, coach, athletic director, business manager, and in more recent years as a principal and president of schools having athletics under all forms. Do not conclude from this statement, however, that I hold myself infallible, nor do I wish to appear final, arrogant or dogmatic,



still less pose as crusader, reformer or radical. To me our present form of athletics is nothing more than a natural outgrowth of the present-day tendency to systematize everything,—it is the idea of democracy applied to education, demanding physical training in some form for all,—at least equality of opportunity for all to participate. As we have the sub-normal child mentally so we have the anaemic and the under-developed boy and girl physically,—poor unfortunates mainly, because they have been deprived of God's health-and-tissue building sunshine and bracing ozone and vitalizing physical exercises and outdoor activities. It is in a great measure, too, a result or by-product of the World War. Our boys in those terrible days needed more than the ordinary distractions to off-set the agonizing grind of pure military training preparing them for the superhuman hardships of war. Their training was, therefore sugar-coated,—athletics and more athletics in large, generous overdoses were administered and wonderful physical benefits resulted. In consequence athletics was given the unqualified endorsement of those in high positions, especially of schoolmen. In Great Britain they say: "England's wars are won or lost on the athletic fields of her schools." The demand for athletics grew altogether out of bounds and proportion with the result that our schools encouraged athletics in season and out of season until at the present almost the smallest high school has more forms of athletics than most colleges could boast of a decade ago, when such a thing as an athletic program was not even dreamed of.

In pioneer days, organized body-building exercises were not necessary. The everyday demands supplied this necessity in the form of plenty and oftentimes tiresome exhaustive manual work not only "down on the farm," but in our city homes in the form of pumping water, the splitting of fire-wood and carrying of coal, the delivery on foot of parcels and messages, etc. These chores usually constituted a well-rounded course in muscle and brawn development, though perhaps less speed was developed in those days than is demanded to-day. It is a fact that our country was one of the very first of modern nations to devise and adopt various forms of play and attractive recreational exercises to induce

our youth to participate in body-building activities. We admit that several countries of Europe had their rhythmic and scientific almost clock-like drills, valuable and helpful beyond our knowledge; but these did not appeal to our less military and more romantic youth, being too closely allied to work and drudgery—calisthenics, clubs, wands, dumb-bells,—at times executed by dumb-bells. Even our own setting-up exercises proved to be rather up-setting exercises. Prior to the lamentable and late World War which has made all nations take stock of their man power, most Europeans looked upon our form of physical trainings by use of games, with misgivings akin to sympathy and for want of some more scientific and technical term they labelled it, "*Americana Dementia*"; but since 1918 they have changed their minds about our tactics in this, as in so many other respects, and are now ready to compete with us in almost all departments of athletics, as the International Olympic Games attest. Athletics is now regarded by all as one of the most effective, even the sole agency, of national regeneration to the detriment and elimination, alas, of religion.

From age to age and country to country physical training and activity have direct historical connection with religion, war, morality, art, citizenship. Mere brute strength and prowess have always been objectives among savages, but culture and refinement have brought in the ideals of beauty and morality, thus making athletics more than a war measure. Even Socrates is quoted as having said:

"No one has a right to be an amateur in the matter of physical training. It is a part of his profession as a citizen that he keep himself in good condition, ready to serve his State at a moment's notice. What a disgrace to grow old without seeing the beauty and strength of which the body is capable. Why even in the process of thinking, in which the use of the body seems to be reduced to a minimum, it is a matter of common knowledge that grave mistakes may often be traced to bad health."

Furthermore athletics in the form of games develops technique, skill, alertness of eye and hand and brain, thus becoming something more than a mere game, amusement or recreation, and becoming an institution for good, a developer of motor skill. In any

event it is more than a mere pastime and inasmuch as it trains youth in the coordination of hands and brain it becomes a positive and potential power for growth and betterment of health. These benefits, however, are not developed in the grandstand nor on the side-lines, still less are they acquired by watching or looking on while entertaining a near and expensive (I mean dear) friend. They must be bought and paid for by participating, therefore we must have campuses, playgrounds, gymnasiums and equipment.

I must confess that I am overwhelmed at recalling the physical, moral, and educational benefits accruing from athletics. Pardon me for not classifying or listing them more categorically. I will simply state them somewhat indiscriminately and in rapid-fire succession. Count them and collate them if you wish.

Athletics require training; training requires self-denial and self-conquest and these promote discipline. Self-denial makes us better and stronger, whilst discipline and self-control alone can make able men. The struggle for supremacy prepares one to take the hard bumps that will eventually be given by an unkind and merciless world, or at times by revengeful and unprincipled competitors. Long ago, Pindar, that brilliant Greek poet, made the statement that two moral elements enter into their games. He called these by the rather homely names, "toil and expense." They are moral because they involve self-sacrifice, submission to authority and loyalty to a standard. "So run that you may obtain," is not merely an exhortation but a lesson and a prescription.

Moderation and self-control under trying circumstances, and often under strong and seemingly justifiable provocation on the part of officials and participants, are called for in every game, even in friendly contests. The tense attention of the mind, the complete concentration of the faculties, and the stretching of the muscles to the bursting point, leave little or no time for lewd reflection and conversation, for intemperate habits, for lustful and rebellious passions. These latter invariably spell failure in bill-board type. Well-conducted athletics, furthermore, exterminate that blight of all school life,—coteries or cliques, though in some cases it has been known to make some players clannish or foppish.

Well-regulated athletics make both the athlete and the student-body democratic. Caste and family prestige, political affiliations, and even religious creeds and standards, are forgotten and ignored. The best man wins, the trained-to-the-minute contestant is picked to represent his *Alma Mater*. The well-to-do Oxford-trouser student, that would-be fashion plate of his class or set, gets out in rags and is jolted, jarred and bumped and thumped in trying to make the team till he tingles with the realization that in fact "all men are created equal" and that there is really such a thing as the brotherhood of man. Personal adversaries, though foes off the field, as members of the same team and school, are forced to work in harmony during the game, becoming integral, though perhaps obscure cogs of the same grand machine, in order to grind opponents into inglorious defeat. Yes, if competition enters into the contests, the advantages and happy results of sports are increased, for then courage and loyalty, self-sacrifice and aggressiveness, as well as skill, become factors. The spirit of cooperation,—that art of playing together called teamwork *must* then figure, while the would-be more frequently self-styled "star" sees the necessity of self-effacement, sacrificing applause, personal reputation and ambition to a higher and nobler cause in the presence of his very closest friends and admirers. In competitive contests all are taught to cope with emergencies, without a chance of consulting others, or appealing to their elders for advice or instructions, and thus leadership is developed, a quality so necessary in all undertakings and yet so seldom found. Public contests in athletics teach the contestants how to lose honestly, never resorting to subterfuge, or do aught that is dishonorable, base or mercenary in order to gain a victory, but "hew to the straight line." We think the days of "win-at-any price" are passing, thanks to the spirit of fair-mindedness that has become so universal among Americans as lovers of sport. Would that slugging, outwitting the officials, the use of foul language and acrimonious sarcasm, dirty tactics, even actual instruction of how to "kill off" the more prominent players of the opposing team early in the game, were regarded not only as unethical but as unworthy of any white man.

Furthermore in every contest quickness and initiative are needed; decision, courage, love for the cause and the colors you represent are mobilized into action; determination to win, fighting to the very last ditch against even overwhelming odds; ability to give and take and after doing all that is fair and above-board, to be able to stand defeat even with a smile and cool head, — “to take one’s medicine” as the popular term has it, to grin and bear it. These are being taught on the campus even to the non-participants. Do not the daily scrimmages and skirmishes and battles of life call for just these qualifications from all of us?

You will all agree with me that our sports furnish an abundance of occasions where literary ability of the required type finds expression. Let us admit, it is not of the Johnsonian or Macaulay calibre and standard. Call it even “slanguage” if you will, yet it is powerfully descriptive, picturesque and graphic nevertheless. Many of the best short stories in our high school monthlies are based on athletics and the campus and our sports furnish our youthful writers more dramatic situations and plots than any other single theme, not barring even mother and patriotism. “Athletics serve to create and foster an institutional solidarity, afforded in a like degree by no other agency. To some this may sound like a humiliating admission, but it is an undeniable fact that athletics have in many institutions constituted practically the only bond of common interest.” It seems that every school auditorium is large enough to care for the alumni who return for the annual reunion at commencement, but where is the stadium that can accommodate the alumni who return at the annual homecoming, usually the feature football game of the year?

President Lowell of Harvard in a speech at the banquet of the Harvard Club said:

“Athletics is here to stay. Athletics as well as scholarship should be part of all men. Athletics and other exercises never hindered the intellectual development of the Athenians. While as President of Harvard University I am desirous of bringing about more scholarship I am equally desirous of bringing about an even stronger devotion to athletics.” Referring to the victories of his school, he said: “I believe that there is no more

valuable thing that any man can acquire in life than the habit of victory."

Quotations like this could be added almost *ad infinitum*. This might, however, be supplemented by some statistics. Park H. Davis once said: "I could stand here for three hours and pick out for you great men around the United States who in their college days were great football players and deeply interested in athletic games." Among them we would find Presidents of the United States, members of the Supreme Court and of the Cabinet, important ambassadors, senators, representatives, heads of the biggest corporations of our country, governors and magistrates, military men of all ratings, leading attorneys and professional men without number, and, we are proud to add that many of our Catholic clergy were record-makers and record-breakers in all departments of athletics while at school, though they were never given the publicity of to-day's performers. If we are to judge a tree by its fruits we are convinced that athletics are not only wholesome and beneficial but positively profitable and necessary to our high school students.

The present age we know full well is far the most strenuous the world has yet beheld. We hasten through life in one mad rush, each wrapped wholly and mainly in his own individual pursuits, caring little or naught for what his fellow brother is engaged in or what kind of life he leads. None wants to be "his brother's keeper." Life has become a mighty maelstrom, whirling, churning, leaping, dancing, tumbling, grinding, buffeting, plunging and lashing round its human derelicts, held so tight in its merciless grasp. Occasionally one or more bits of the wreckage are sucked into the whirlpool and drawn down, down, far from the sight of the spectators above and all without being commented on,—the race must go on. Ultimately it will be the survival of the fittest! This maddening game we call life is being played on all sides of us and unless we have been schooled for it neither victory nor success will be on our side. We cannot get off the stage of life until we have played our part,—no substitutes or under-studies are permitted. Better "wear out than rust out" is a motto worth remembering. Just as in games there is a wholesome wear of tissue so in the game of life there will

be beneficial results from the contests which you are called upon to face for your own happiness, and the betterment of your fellow beings.

I admit that all I have said thus far is not as specific, not as practical as expected, and it is at most only relatively Catholic in tone and content—perhaps too generic and too general. Let us therefore apply the yardstick of Catholic practices and the thumb-rule of Catholic traditions, putting that peculiar touch to it—giving that extra plus that religion adds to life, to all our daily actions.

How are conduct and religion affected by athletics? This is a vital and determining question, as these are basic and final objectives in our Catholic educational system. I am sure everyone of us has been edified on occasions by the exemplary reception of holy Communion, the making of novenas, the multiplying of visits to the Blessed Sacrament and the performing of other religious devotions by entire teams and even student bodies for days previous to important athletic contests. Granted that in isolated cases there are some slight abuses as to excessive athletics, but are they not incomparably compensated for by the boundless bounties and benefits of these frequent Communions and religious practices that are bound to prove an incalculable boon in the later moral contests of adult life? Are our campus leaders becoming leaders in religious movements and church and parish activities and recreational programs just as they were aces of sports? Are their loyalty and their devotedness to Holy Mother the Church of the same sterling, unflinching brand that characterized and signalized them on the campus? Are they as staunch, militant members of Christ's army as they were undaunted warriors against withering odds when representing their *Alma Mater*? How about profanity, gambling, cutting of classes, intemperance, dishonesty and vulgarity? Are these on the wane, or better still, have they disappeared entirely? If so they are some of the evidences that make athletics under Catholic auspices and influences truly worth while. Let us be grateful, for recent questionnaires along these lines have been more than reassuring and gratifying.

In many respects it is impossible for our Catholic schools to use the hippodrome methods and circus tactics of our more affluent city and State high schools. We are grateful for that. It is true that for protection sake we often have to copy or imitate them as to tournaments, meets, so-called athletic carnivals, etc., but there is a growing tendency of overdoing these, at least from an economic and likewise academic point of view. Personally I cannot see the justice,—from the sportsmanship point of view,—in matching a team from Red Paint, Alaska, whose total enrollment is only eleven boys, against the all-star, semi-salaried team of Croesus Academy, Bankersville, Florida, which have a miniature army of 1,100 male students and a half a million dollar athletic exchequer or budget. To me this savors too much of the spectacular, it is ridiculous, unnecessary and unwarranted. I fear, too, we are at times overdoing the idea of school spirit when we expect, encourage, even demand the support of our student rooters at games that are played many miles away from home. Our high school students have not and should not have the income nor allowances of their older brothers at college. This added expense must be borne by an already overburdened father and mother who are sacrificing hundreds of comforts and struggling night and day to give their sons and daughters an opportunity to attend high school. There is too much goose-stepping—too much aping the bigger and more wealthy schools, and all for no purpose. Why allow our young high school students to revel in events that are not at all beneficial, but may result in the awakening and nurturing of tendencies that develop into habits that all too frequently prove pernicious and disastrous? I urge moderation but not compromise in these matters. Let us not rush our high school students, who are still in their teens, into the ways, mannerisms and practices of college and university men. It is a sad indictment of our high school students that they do not enjoy the legitimate diversions of youth but want to be men and women ahead of their time. I plead with you, do naught that will precipitate this calamity!

Thus far we have been looking at but one side of the coin, regarding only one view of the subject. Has it no other or



reverse side, I hear you ask? We have been listening to potential "pros," but are there no corresponding "cons"? Oh yes, and they deserve our serious consideration. Let us now refer briefly to the most serious problems to be solved, the most flagrant evils to be guarded against or better still to be eliminated. "Confession is good for the soul." Let us scrutinize the defects and perversities of sports and then make the reasonable adjustment we find necessary.

1. Long Hours Required or Permitted for Practice.—I have a deep-seated conviction that these demands are always shameful, frequently criminal. The four major sports, with the fifth (golf) looming up in the offing, require not only a Herculean frame, but at times demand sacrifices of health and a wanton waste of time. Remember "skull-drills" must be added after supper, when most of the adolescent athletes are already broken in body from the long afternoon scrimmage. One season succeeds another, and usually the same students are on all the representative teams. This is the besetting sin of our high school athletics. To remedy this why are not athletic periods put on the same basis as are provided for laboratory periods,—never to exceed two hours, better still one hour and a half for high school students, no matter how important the game? The boys should report at the ringing of the bell and be dismissed at the ringing of the next bell, the same as they are for other courses. Add to the regular practice periods the time consumed in preparation for practice and the loitering and lounging about the dressing-rooms, the showers, the massage tables, etc., after scrimmage. Sum these up and draw your own conclusions. They may be added to the reasons why mothers (and teachers) turn grey.

2. Over-zealous Coaches.—This topic alone would constitute a very timely and useful paper and yet I must dismiss it with a few perfunctory remarks. I would not have you, however, interpret my statements as an insult to this great group of famous and distinguished men. Coaches are either professional, semi-professional, or educational, i.e., faculty members. The functions of the coach are over-estimated in most schools and hundred per-

cent coaches are indeed rare phenomena. How seldom they embody the sound principles of sport ethics, namely:

(a) *Fair play* under all conditions, immortalized by Roosevelt's well-known injunction: "Don't flinch, *don't foul*; and hit the line hard."

(b) *The spirit of comradeship* among fellow-players and of fellowship towards opponents, exemplified so beautifully by Lincoln's historic pronouncement: "With charity for all; with malice toward none."

(c) The right conception of victory exemplified in the motto: "Victory is sweet, but honor is sweeter."

(d) The proper spirit of defeat so eloquently expressed in these lines:

"Glorious it is to wear a crown  
Of a deserved and pure success,  
But he who has learned how to fail  
Has won a crown whose lustre is not less."

(e) A right perspective and balanced relativity of sports to studies "giving Caesar what belongs to Caesar" and motivating activities by high and noble ideals,—disinterested and Simon-pure devotedness. The coach standing continually as he does in the spotlight of publicity, being the idol of the campus, the supposed modern necromancer with a bag of tricks that must baffle and circumvent the opponent without fail, the almost daily recurrence of his name in streaming headlines across our sports pages and not infrequently drawing a salary greater than that of the president of the school,—what poor, unsophisticated mortal would not eventually lose some of his mental poise and pose as the "be-all and end-all" of the school for which he is winning games and fame! But remember even success has its set-backs. I hope to see the day when every athletic coach will be a distinguished and full-fledged, bona-fide member of the faculty, and not only by way of illustration, be a teacher of vocal penmanship or oral typewriting—and yes, may the day be speeded when all other members of the faculty will be considered worthy of the same salary as the coach. Ninety per cent of 160 prominent (college) coaches have faculty rank,—not so large a percentage have faculty

acceptance, and only a small number of high school coaches have proper and sufficient rating at all. What is the consensus of opinion as to a faculty member, already loaded down with three or four periods of strenuous classroom teaching, assuming the added burden of coaching a foot-ball team for two or three hours daily? Should this be tolerated?

I believe in checking up. In a meeting of minds of the groups directly or indirectly involved; students, parents, faculty, alumni, the general public, the newspaper, civic and commercial groups, so-called boosting clubs, also sporting-goods houses and equipment agencies—all should understand the others' viewpoints more completely.

3. The Financing of Athletics.—Alas, in but very isolated cases are there sufficient funds ready-made or made-to-order, waiting to be used at the discretion of a hard-fisted or maybe extravagant board of managers. Most schools must raise their athletic quota by means that are as various as there are schemes and schools and as precarious and onerous at times as they are shoddy and questionable. In all cases it calls for a clerical force involving the use of much time that could be spent more profitably in scholastic attainments. Figure if you can the hours consumed by the drafting of articles for newspaper publicity, and by the sale of tickets, and don't overlook the temptations resulting from handling money, often in large amounts. For not a few schools competitive inter-school athletics is a veritable "white elephant" and one with a wicked tusk, but in this day of over-competition and fast-stepping they do not realize their folly until bankruptcy makes them run up the white flag.

4. Over-Crowded Schedules.—The task of schedule-making is perhaps the hardest individual task of all and calls for the exercise of more than ordinary judgment even in our metropolitan centers where ninety per cent of the traveling evil can be eliminated. The uninitiated hardly know the many problems involved. A deplorable practice that has been creeping in more and more is that of going to the scene of action a day in advance, to allow one's team to rest up, or that other alibi, to get acquainted with the campus. This is squandering the student's valuable time that

he owes to his studies. There is neither sense nor need in this practice, especially now as we are no more the victims of inflexible railroad schedules, buses and autos, plus good roads having eliminated this condition.

One and only one public or inter-school competitive contest a week is enough for the best of high school teams, sufficient to keep them in the so-called fighting form or pink of condition. One game a week will likewise keep alive the enthusiasm of any student-body, be they resident or non-resident. I have seen high school teams "burn up" by overplay, growing "stale," becoming completely ineffective, winding up an otherwise glorious season in dismal collapse on account of too many games.

5. Participation in Too Many Sports.—I have already referred to allowing students to participate in too many consecutive sports even though the athlete in question is an honor student. The scholastic load is always limited but at times many a good horse is ridden to death on the campus. You have all observed that professional athletes limit themselves very wisely and cautiously to one or two events or forms of sport. Why then should our growing, adolescent high school youth be allowed to take part in almost every one,—each requiring almost super-human effort? Extensive, excessive, and too highly intensive athletic programs will eventually spell ruination to any school—wealth of athletic material and resources to the contrary notwithstanding.

6. The Migratory Athlete.—The migratory athlete, more deservedly known as the tramp athlete, who is barred from a school for some very valid reason, is frequently welcomed like a hero with wide-open arms and much applause by a green-eyed competitor. This obnoxious species of *homo athleticus* is becoming extinct, it is true, but at times he is still with us and we have no redress in such cases, unless we are members of the same high school conference or league that has foreseen this evil and taken prohibitory measures. Alas, professionalism is invading even our high schools! See *School Review*, Feb. 1926.

7. Proselyting.—A rather insidious evil, but a very dangerous one is proselyting. This, too, is worming itself into our high

schools. Now a few of our schools are adopting the custom of making inducements to boys who seem to have an athletic future, by offering them easy, go-and-do-as-you-please, cut-or-bobbed courses, plus all kinds of other concessions with the line-of-least-resistance idea being the real bait. Even in our enlightened day such benighted methods are sanctioned, such as donating *genuine* pseudo credits on a silver platter and all tied up in ribbons to athletes who fizzled in not only one but several major studies at some rival school. By some coaches and high school athletic boards this is considered keen business tactics, a form of resourcefulness, but why sacrifice time-honored principles and undermine age-old standards for the transitory glory of ill-gained, tainted triumphs?

8. Athletics For the Few.—Just one more evil and then I'll cease berating these malpractices, trusting I have not already bored you with my discordant references. Last but in no sense least I wish to raise my feeble voice (and give my full vote) in protest against competitive contests *by the few* and *for the few*. To my mind outside athletic contests open the gate to the most and to the worst of our evils. Foremost among these are (a) interference with class-work; (b) the provoking of inter-school animosity, even vindictiveness; (c) dishonesty: Being away from home, "ringers" are sometimes used, surely a lamentable and despicable practice; (d) lack of supervision: Due to laxity and lack of proper surveillance students away from home are open to many temptations, occasionally to immorality and intemperance and those irregularities resulting from feasting—for let us not forget that hero-worship and "lionizing" with their consequent wining and dining are still as prevalent though perhaps subtler and more refined in form as in the gladiatorial days of Rome with their orgies and debauches. Then too some athletes become easy victims of that surest and most infallible producer of "big-headitis." I mean printer's ink. More recently the movie-picture camera and the ubiquitous half-tone have become capable confederates in the enlarging of the occipital lobes of our ivory-domed athletes especially, and like the poor we always have some of them with us.

Intra-mural or inter-class events should never be relegated to the second rank, still less consigned to innocuous desuetude. Enthusiastic alumni and even some trustees seem to forget that inter-school sports should be always secondary and *never the main issue*, and should "stay put!" *Athletics for all* should be our slogan and nothing should be left undone to make it possible to give the timid and the slow, the deficient and the backward, the under-developed and even crippled students, their "turn at bat" that is, they too should figure some place in the "line-up." I recall very vividly a poor unfortunate lad who could not use his lower limbs at all (due to infantile paralysis) yet he too had not only his hours of fun but became even extremely dexterous as a pitcher for one of the class teams, adroitly maneuvering about on a specially-built contraption on wheels. It was a wonderful panacea, a veritable God-send to him, as it took his mind almost completely off his pitiable affliction. Furthermore he featured as the official score-marker of the school at all public athletic contests and served admirably in that capacity, being at all times the recipient of many attentions from players and spectators alike, thus bringing a ray of sunshine, a modicum of happiness, into a life that seemed abysmally dark.

Happily the weaknesses just enumerated are incidental and individual rather than significant or general. Don't let us over-emphasize the errors and the erring but let us estimate their relative values. Is there anyone who is so short-sighted that he honestly believes that academic and intellectual purposes, pursuits and ideals will be better achieved by the elimination or complete abolition of athletics? In most cases where there is a hue and cry against even well-regulated athletics it is the over-emphasis that is greatly over-emphasized and in not a few cases it is rather an affair of "sour grapes." Let us not, however, expect too much of athletics. They do not dehumanize athletes as to appetites and passions. If the decalogue and religion and human statutes are found insufficient and incapable, we may expect occasional failures and transgressions among the hordes of athletes roaming the campuses of the United States. The young men of this day

and age are fortunate. The greatest of all natural treasures, the rarest of all resources, and the richest but least treasured of all assets are theirs,—*health and youth*. Athletics are intended to preserve and develop both. How many of the more mature here present have secretly wished for the present-day wonderful opportunities and facilities of our students, but as we cannot turn backward the hands of time, let us at least do all we can to give them as our successors all the benefits accruing from supervised and well-regulated sports. And there is yet another benefit, seemingly trifling, but worthy of notice. When our students are no longer active participants, they still take an active interest in some form of sport. Call it a "hobby," if you will, but who of us will underestimate the value of any legitimate hobby or outside interest?

Let us have vision, for "where there is no vision the people perish" is an ancient adage. The out-door life is no more. We are becoming more urban as the years pass by. In proportion as our cities boom and become congested and our factories overcrowded will our physical efficiency and moral fibre eventually deteriorate. By concentrated and intelligent actions we have improved so many educational conditions, now let us strive to put athletics on such a high plane that the evils will be merely negligible.

There are so many other phases of the subject left untouched that I regard it a redeeming expedient to get out a questionnaire that will bear on them by way of self-examination and perhaps prepare the way for a more exhaustive study of these problems in some future paper. We could profitably spend a whole session on any half-dozen of these questions. Our day and time have been given so many apt and well-merited titles that we are at a loss which one to adopt. History records the stone age, the iron age, the fire and steam age, the electric age, the motor and aviation age, and the cliff-and-adobe-dweller's day, the tenement rage and the sky's-the-limit office-building craze. I feel that a century hence, historians surveying the monuments of our present-day will be compelled to refer to this first quarter of our century as the stadium-building era. Those structures so unique in their way,

so full of unfathomed significance, typical of the strength of our youth and the freedom and expression of their ideals; seemingly extravagant, even unwarranted, yet in keeping with the wealth and wants of our day, they exalt the cleanliness and hardiness and unimpeachable honesty of our athletic games, curbed and directed by inflexible rules and sacrificial rigors.

We all hope that the next generation will see not only greater athletes and more athletics, but also a higher standard of sportsmanship; fewer quitters and fewer stallers and squealers, and above all we demand that ways and means be found to furnish athletics for all our high school students. Hats off to Detroit, that will foster and encourage this summer 500 junior baseball clubs! This means the world to over 5,000 red-blooded, clear-eyed striving youngsters. Bravo Detroit! and may your sand-lot teams prove the best investment ever made of the leisure time of your future citizens. A similar compliment must in all justice be paid to the vision and foresight of the seminary authorities who planned the wonderful campus just outdoors of this noble sanctum and to the clergy of Detroit who have organized athletic leagues of all kinds for the young men of their parishes.

And now just one parting thought, a final plea. In God's name, let us use athletics as a powerful physical antidote and let us couple with it that never-failing spiritual anti-toxin,—the frequent reception of holy Communion by our students and athletes, to safeguard our priceless youth against the ravaging evils besetting them on all sides, and then, despite discrepancies, all will be well with athletics in our high schools.

## DISCUSSION

REV. BROTHER AMBROSE, C. F. X.: A discussion at best and remaining in its field can only touch on the high lights of a paper; or avoiding the task at hand the one making the discussion may simply state his own views. To do either in eight minutes is quite a task and to attempt to discuss Brother Francis's able paper in such a short time almost forces one to adopt the second scheme fearing that in so short a time and with so many subjects before us something of importance is certain to be slighted. Fearing that an injustice be done Brother Francis's paper I strongly urge all to secure a copy for perusal and study or should time be too pressing just



now mark his speech in your notebook among the very first to be read when the Annual Report comes off the press. So broad a subject has enabled him to open up so many avenues of thought for our consideration that it would hardly be adequate appreciation to have heard them read this afternoon and then in the rush of time required for the remaining meetings of this Convention to permit them to be forgotten.

It is singular that a subject occupying such prominence in our schools has been allowed to remain in the closet during the twenty-four years of the existence of this Association. Athletics is as standard as any subject of the curriculum. Although treated by many as an extra-curricular activity it is accorded more time than any single subject in the high school course and for that reason alone it should be thoroughly investigated, long studied upon, and some very definite conclusions evolved. To begin with we must have the same viewpoint. We in boarding schools use athletics for a double purpose. Through it we supply the physical education demanded in our curriculum and we use it to work off the surplus energy of the boy and to provide action during his free time. Do athletics as at present constituted carry out these objects? Every school can best answer this question for itself.

"Athletics for all" should indeed be the slogan for every school—day or boarding. Some schools have adopted this program and opinions from those in charge lead us to believe that it is only a question of time until all schools will be in line. From personal experience I know the plan is quite workable. In our school in Bruges, Belgium, there are over a thousand boys in school and the idea of athletics for all is very effectively carried on. Being naturally interested in athletics I studied during two years their different programs and the results obtained could only call forth unbounded enthusiasm.

Like every other idea projected running contrary to popular acclaim we are certain to find many who will say all can get in athletics, but anyone who has ever handled recreational activities knows that all cannot get in athletics unless we have athletics for all. To carry this idea through introduce a system of awards that will carry on from year to year; the boys will readily catch the spirit and in a short time you will have built up a tradition without which no foundation can stand. Further, have on file in your office the sport or sports followed by the boys, the progress made; and just as we have our class nights so may we have our athletic nights where the honors are awarded and letters bestowed.

Keeping up with the Joneses has occasioned many a laugh for a fatigued commuter or an oft-timed stepped-on strap-hanger, but how often have we furnished subject-matter for the cartoonist's strip by our efforts to keep pace with public schools in their program of athletics. Methods formerly employed by colleges have now been taken up by the grammar schools. Tactics of the college of yesterday will be the methods of the high school

of tomorrow. Just one topic will suffice to demonstrate the point I wish to place before you—athletic tournaments. We now have them in almost every branch of sports save football. Good in themselves they have only too soon been allowed to run beyond the end of their institution. Let us consider our basketball tournaments. Aside from the loss of school the wholly unnecessary publicity given the meetings with its consequent evils on the players engaged as well as upon the remaining members of the student body, we force boys to pass through the inhuman stress of three highly competitive games in one day. Visit any one of these tournaments on the last day of play or watch the projection of the films and study the boys' features and I believe you will agree with me that the struggle they have been forced to engage in is far in excess of what our ideas are for athletics in high school. Assuming that all agree that athletics is for the physical good of the boys, let us arrange contests with that end in view rather than with an eye to the attractive financial returns. You are all familiar with the blazing headlines featuring So-and-So as the star of the contest. There is no regard whatever for proportion. One or two players catch the eye of the sports writer and the remaining players are lost save for a bare mention in the box score. The condition continues, for right or wrong, the star must be played up, and instead of athletics for the physical good of the boy we are soon found conducting an admiration contest or building up a clientele for some clipping bureau. John L. Griffith, Commissioner of Athletics, Chicago, in an open letter to the principals of high schools, says: "Because of the fact that so many of the sports in the United States are conducted as professional amusements there is always danger that many persons outside of educational institutions will not differentiate between actual and professional sports and that they will introduce professional features in college athletics."

I hold no grudge against coaching or coaches; I served seven years myself in that capacity. However I do maintain that his influence is too restricted. A few select boys receive the benefits of his endeavors to the detriment and exclusion of the remaining members of the student body. Further, the day is now here when we pay handsome salaries to our coaches; let's make them earn it. Make their influence be felt by all rather than by a few individuals. Brother Bede, C. F. X., at the Association's meeting held in Chicago 1911 speaking of the aim of Catholic secondary education says:

"The matter of high school boys' sports must be reckoned with from the beginning, else here may occur the gap through which is flung to the winds all the distinctive good of the Catholic school. Coordination of athletics with aims and purposes of a Catholic high school so that with no undue preponderance of attention and effort the admittedly good points of sports may be made a help in character building, demands the skillful treatment of the specially trained man . . . Why not, then, require that the man who aspires to show the high school youth how to become strong and healthy by exercise have something more to recommend him than the letter

he won in the previous football season? His position among the students gives him immense opportunity to do good and equally immense ones to destroy all that is high and noble in culture. Let us, by all means, demand that the moral and intellectual equipment of the man we turn loose among our boys on the playfield be as high as that we expect of the instructor in the classroom."

We prepare them morally and mentally in the classroom for after-life; why not do the same physically on the athletic field! Already I have shown you my first remark to be true, that it is practically impossible in so short a time to do little more than scratch the surface of a soil so productive. The good points we are all aware of—continue them. The defects pointed out may have been overlooked; read them over, study them—devise means to avoid them. One word—moderation—if we were all of one mind in its definition would have sufficed for this discussion. The French say *celui qui s'excuse s'accuse et celui qui s'accuse s'excuse*. I pray you let excuses and palliations not be the history of athletics in the high school.

REV. JOHN J. BONNER, D. D.: The paper just read by Brother Francis holds for me an intense interest. It is a question well worth the serious consideration of everyone interested in the welfare and progress of Catholic high school education. The intimate knowledge of school athletics in its various phases possessed by Brother Francis makes his paper an authoritative one. Having had a little experience I am in complete agreement with practically all his observations and most earnestly second his plea for serious consideration of the athletics problem and for an earnest effort to preserve the best in athletics for our schools.

Athletics is a potent factor in high school life and there is nothing else that can supply its place. It is beneficial in all the ways outlined by Brother Francis, and further if properly managed can be the greatest incentive for good scholastic work that the school possesses. If the authorities of the school draw up a strict eligibility code, if they form a few sane but forceful regulations regarding student participation in athletics, and then enforce these without fear or favor, splendid results will be produced. The atmosphere of the school will be changed. Athletics instead of interfering with class-work will become one of the principle reasons for the students giving their time to study. This is not mere theorizing but a fact that I have seen demonstrated time and time again in schools with which I have been associated and in others with which I have formed contacts. But the matter rests solely with the school authorities. If the principal and the teaching staff have a high standard of ethics that functions in athletics as well as in other branches of human activities they can achieve the same results.

Our difficulties in the past have come from the fact that a man who would hesitate to lie, break his word, or use sharp practice in his financial or social relation with others, will not hesitate to employ these unworthy expedients in order to win an athletic contest. We have become used to ex-

pecting these things from students but it is a very serious reflection on the character of those entrusted with the care and training of young men if they, the leaders, fail in these things. Yet fail they do in many instances. Until this difficulty is overcome our athletics will not make the progress they should or be the means for good that they are capable of being when properly managed.

My suggestion is that in every school that supports athletic teams the principal should show an active interest and give careful supervision to all athletic activity. He should appoint for the detail work members of his faculty as advisers and hold them strictly responsible for the enforcement of the school regulations. In season and out he should stress with both his faculty and student body that the essential thing is to uphold the reputation of the school for honesty and integrity at every cost, insisting that it is far better to lose a hundred games than to win one by questionable tactics and at the violation of decent ethical conduct.

This same policy should be followed in the assignment of coaches. Here we encounter a serious difficulty. For it is customary to expect coaches to win the majority of their games. But if the principal will look first to the character and ideals of the man he employs, much trouble will be avoided, and if he frequently impresses him with the fact that it is very much more important to leave with the students who come under the care of the coach a memory of fine manhood, true sportsmanship and fidelity to Catholic principles, than to have a season without defeat, he will then be going in the right direction. The school may lose a few games but it will only be for a time, and the temporary loss of athletic prestige will be more than repaid by the acquisition of a splendid reputation for uprightness and sportsmanship.

I again insist that the future of athletics in our high schools rests entirely with the principal and faculty. You may shake your heads and say that I am a theorist, but I have seen all these things come to pass not only in one school but in many through a serious and persistent effort to put into practice the things I have outlined. We need athletics in our high schools. We should have them. If the day ever comes when it is necessary to abandon them, the blame must be placed on the shoulders of the school authorities who were not big enough or courageous enough to save the heritage of our students.

## THE DEPARTMENT OF RELIGION IN THE HIGH SCHOOL

SISTER MARY BAPTISTA, THE BISHOP MCDONNELL MEMORIAL  
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As the pillar of cloud to the wandering Hebrews, as the Holy of Holies to Solomon's Temple, as the sanctuary to the House of God, so is the department of religion to the Catholic high school. When Solomon began to build the Temple in Jerusalem he called together seventy thousand men to bear burdens and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them. And he called upon Hiram, the King of Tyre, to send him cedars and fir trees and pine trees from Libanus, for the house he wished to build was exceeding great and glorious. He asked, too, for a skilled man that knew how to work in gold and in silver, in brass and in iron. The Holy Place and the Holy of Holies were ornamented with plates of fine gold. The floor of the Temple he paved with most precious marbles of rare beauty. The Divine Architect specified with such detail how everything was to be shaped and fitted into place that there was neither hammer nor axe nor any tool of iron heard in the house when it was in building. Then Solomon dedicated the Temple with great ceremony and offered to God a sacrifice in keeping with its grandeur. And the sacred writer tells us that the glory of the Lord filled the House of God.

Teachers of religion, we are hewing and shaping and polishing the stones for the building of God's eternal Temple. That they may fit into place noiselessly and according to His Will we must be skilled workmen. We can do no better than take for our model the Divine Architect Himself. Let us pause for a while to contemplate Him. Outlined in God-like relief against the hills He loved, His features stamped with suffering, self-forgetfulness, and the consuming zeal of His Father's House, Jesus walked among men. They met His glance, He called them to

Him. They left their boats, their nets, their homes and their loved ones and followed Him. There came to Him, too, the blind and the lame, the deaf and the dumb; those covered with leprosy, those possessed of an unclean spirit. Jesus looked upon them and saw only the broken images of His eternal Father. His heart, in love, went out to them; He cleansed them and made them whole. Here is our first lesson: Christ taught by what He did; He did that which He would teach us to do. He was the Orient Sun of the God Who ever worked in love. He came to loose every yoke, to give to the diseased, health; to those dead in sin, spiritual life.

We learn from Holy Scripture that Christ came not only to do but to teach; He had a Gospel-message for men; He gave it to them in parables. In the Synoptic Gospels we find the parable of the sower and his seed; "And again He began to teach by the seaside; and a great multitude was gathered together unto Him, so that He went up into a ship and sat in the sea, and all the multitude was upon the land by the seaside." Here we have an idyllic setting, a picture of Christ in a ship on the sea. His attitude of graceful retirement, the majesty and dignity of His bearing, the music of His Divine Voice, the simple directness of His words, instill into the listeners reverence and admiration for His sacred person. Among the multitude besides His disciples, there was a class "who would hear His word and keep it and bring forth fruit in patience."

We must remember, however, that Christ entrusted the mysteries of His parables to His Apostles for all times; that His lessons were suited to bring home the truths of eternal wisdom to the learned and the lowly, to the high and the humble in all ages according to their capacity. Our Divine Saviour so presented these truths that men could see the interdependence of the world of nature and the world of grace, the eternal harmony existing between them. He taught this parable from the lovely Lake Tiberias; the surrounding country in those days was the most picturesque region in Palestine. The soft green hills, the gem-like gardens, the valleys glowing with bright colored flowers, the restful commingling of light and color and scent and sound, —all these were the charming background of the picture. Now

Christ begins to speak. He uses images from nature that men could not forget. Herein lies the second lesson. After nearly two thousand years, how vivid the picture of the sower and his seed; the rugged dignity of the lonely husbandman as he walks along the newly-turned ridges within the sloping fields; the rhythmic swing with which he scatters the seed; the wayside, the rocks, the thorns and the good ground, all spread out before us in beautiful simplicity. For the teacher of religion we have here another lesson. Beauty of environment has always administered to the creation of spiritual emotion, lifting men's minds from worldly to heavenly things so that their souls will be in harmony with God.

Our teaching shows genius most Christ-like when we impel our pupils Godward; when we excite in their hearts divine yearnings; when we illumine their minds with the truths of divine faith; when we develop and support in them an upright will by keeping before them always the Supreme Good. If in a spirit of prayer and sacrifice we bring to the building of the Eternal Temple treasurers of nature, the strength, the balsam, the fragrance of the cedars, the firs and the pines, plates of fine gold, the grace of our Lord Jesus Christ, — we may shape and mould and polish the stones. Though they be rough, without lustre, broken and crumbling, we may not reject them. Then will we be most like the Divine Architect.

Every religious teacher should be a teacher of religion. In the high school curriculum there is no subject, whether scientific or historic, artistic, or literary, which may not be correlated with religion. What a magnificent field for the teaching of religion in the physical world that lies about us! To illustrate, take the vast ocean, with its mighty breakers, pounding against the rock-ribbed shores; the rushing winds and the whirling storm clouds refreshing and renewing the face of the earth; the sun, moon and stars with their unfailing time-beat of years and days and months and seasons. How beautifully apt here these words from the Book of Job:

"Who shut up the sea with doors when it broke forth as issuing out of the womb; when I made a cloud, the garment thereof and

wrapped it in a mist as in swaddling bands? I set my bounds around it, and made it bars and doors: and I said: Hitherto thou shalt come and shalt go no further and here thou shalt break thy swelling waves."

And again from the Book of Baruch:

"He called upon the stars and they answered 'Here we are': and with cheerfulness they have shined forth to Him that made them."

In this manner, but with the required detail, lesson after lesson could be given from nature and linked up with the most sublime Scriptural passages.

To illustrate the correlation of religion with American history let us take the subject of slavery. Oftentimes our holy mother the Church has been accused of countenancing slavery. Those who accuse her forget or else they do not realize that she was the first great emancipator of mankind. She taught man how to shake off the shackles of that worst kind of slavery which made him the victim of passion and sin. As for her attitude toward external slavery we may ask ourselves: Did she declare it unlawful, or did she approve of it, or did she keep silence concerning it? Not any of these three. She recognized slavery as part of the great structure of society. The Sermon on the Mount and the Epistles of St. Paul taught obedience, submission, service to masters; Christianity taught its followers to be glad of humiliations for the sake of Him who took upon Himself the form of a slave. But on the other hand the Church of Christ elevates the slave to a spiritual equality with his master so that the master looked upon it as a meritorious act to set him free. Christianity taught the slave that he was a man, having a soul, a conscience, and a free will. In Christian worship master and slave were alike equal before God. A council held at Rome in 595 under the presidency of St. Gregory the Great permits the slave to become a monk without any consent, express or tacit, from his master. The same Pope enfranchised serfs of the Church. Among the sainted martyrs are whole armies of slaves.

To exemplify further the value of religious instruction let us see how it can be utilized in the teaching of literature. What a glorious sweep of literary grandeur does not the Bible hold



out to the teacher of language! Take the Sacred Book with "its echo and its impress of divinity." Harken to the voice resounding through eternal silence, — "Be light made!" Behold the Hand Omnipotent raising the curtain on the creation of the world! Consider its scenes and their settings; study its plots and their resolutions, its characters, climaxes, and catastrophes. Contemplate the sublimity of the Scriptural theme, the Word made Flesh, — the Lamb slain for the redemption of the world. It is God's own recital of the world's story from its birth to the end of all created things. No book has ever surpassed it, no, never equalled it in literary magnificence, with its songs and its canticles, its odes and its epics, its idylls and its pastorals, its dirges and its threnodies, — its sacred and awful Tragedy. Holy Scripture is to be appraised, however, not from a human viewpoint, but chiefly because it is the work of the Holy Spirit.

Notwithstanding the fact that religion is the proper groundwork of every subject in the curriculum it is altogether fitting and logical that a special department be assigned to it in our secondary schools. It is to be feared that in the past there was danger of neglect on our part regarding the preparation and presentation of lessons in religion. With undisguised joy we hail the day that in Catholic education the place of this subject of prime importance is determined by its worth; that at last it has come into its own; "the major of majors" we proclaim it now. Our department of religion is in the hands of specially prepared teachers who give their time and attention entirely to this subject; who recognize that while other branches train the intellect, religion alone trains the heart and the will; while other fields of knowledge prepare the pupil for time, religion aims to prepare him for eternity.

In the first two years of high school work our pupils have for special study *Religion, Doctrine and Practice*, by Father Cassilly, S. J. It is a valuable text-book, both to teacher and to pupils. It fulfills the purpose of strengthening and broadening the foundation laid in the elementary school. "The lessons constantly make application of what is learned to life and conduct. Illustrations and explanations from Scripture and examples from

the lives of the saints are freely introduced. The need of good citizenship and active, militant Christianity is emphasized."

In the third year, we use Holy Scripture as the subject of religion. For the first half the pupils have mimeographed extracts from Archbishop's Messmer's *Outlines of Bible Knowledge*; in the second half year they use the New Testament as a text-book.

To give added interest to the lessons and to impress more vividly upon their minds scenes from Holy Scripture, from time to time we have Tissot's pictures in slides. For this exercise pupils prepare and give to the class the stories of the texts so illustrated. Holy Scripture prudently handled is the most delightful of all subjects in the Catholic high school curriculum. Selections from the Book of Job, from the Psalms and the Prophecies, passages of particular value and of great beauty from the New Testament, are committed to memory. Although catechism is not studied formally in this year's course, Holy Scripture is the field *par excellence* for a review of its general outlines. We await with joyful anticipation a time not far distant when we shall have a plan of work in Holy Scripture so admirably suited to the capacity of the young that it will indeed be a light to their minds and an impulse to their wills to grow more and more like unto Him who is its theme and its inspiration.

The subject of the formal work in religion for the fourth year is Church history but as in the preceding years it is indissolubly bound up with Holy Scripture and Christian doctrine. The interrelation of these three subjects insures their combined treatment during the four years' course with special stress upon the particular subject of each year. Church history is the warp and woof of world history, the "key to the world's progress". The tactful teacher should not experience any difficulty in making this one of the most interesting subjects of the curriculum. One way of procedure much recommended is to begin the work of the Church in one's immediate neighborhood and then work backward and outward, treating the subject topically. With what aptitude may we not draw attention, even at the present time, to her gift of prophecy, her gift of miracles, her calendar of saints, her groups of martyrs, all marked with her divine impress.

Extra curricular activities as an evidence of the reaction of religious training, manifest themselves in a spiritual way by prayers and good works for the propagation of the faith; in a material way, by entertainments, sales of various kinds, and by donations of old gold and silver to be made into chalices, all for the benefit of the home and foreign missions. In addition to these the pupils collect books, magazines and periodicals to be sent to libraries in the mission fields where they are most needed.

To return to our first topic, the teacher of religion should leave nothing undone in the preparation of her sacred duty. It is essential to her success that she reflect carefully upon her obligations, that she have as a result of intensive study a broad, general outlook upon religion; that she have the advantage of wise, kind and encouraging supervision. Thus will she acquire wisdom, understanding and skill in the building of God's eternal Temple and the glory of God will fill the House of the Lord.

#### DISCUSSION

SISTER M. ERMELINA, O. S. F.: In discussing this excellent paper we have no adverse criticism to make. Sister Baptista has very ably pointed out to us the importance of the divine commission—"Going, therefore, teach ye all nations"—and has shown us our Model Teacher and His Methods—"Learn of Me, because I am meek and humble of heart;" she has designated our aim, has illustrated how we may correlate religion with other subjects of the curriculum; has summed up the content of the subject and the amount assigned for each year. Finally, Sister has given us the result of her personal experience in a special department for the teaching of this all-important subject and it is very gratifying to hear the assertion that "The place of religion in the high school is determined by its worth, that it has come into its own; the 'major of majors' it is now." Hence, to add anything to what has been so well said would seem like trying "to gild the golden ball". However, there are a few points upon which we might spend some time with profit and help to promote the interests of religion.

Two years ago at the Convention of this Association held in Pittsburgh Rev. Leigh Hubbell, C. S. C., of the University of Notre Dame gave us the result of an extensive as well as intensive study of the teaching of religion in a discourse, "Teaching Religion to Adolescents." He outlined briefly five courses that were in the experimental stage in several of the Catholic high schools in various dioceses throughout the country. Each

course was built up around a different central idea. A course projected for the diocese of Brooklyn was one of the five. At the conclusion of his talk, Doctor Hubbell said:

"Taking the viewpoint that the teaching of religion is a process involving the teaching of ideals, habits and activities as well as a central core of dogmatic information; experimenting carefully and conservatively with new material organized to reach more effectively the adolescent age; testing, reporting and pooling our experiences, so that one school or one diocese may profit by the findings of all other schools and dioceses,—these, I submit, are the necessary steps toward the placing of the high school course in religion on its own proper basis. With so much accomplished it seems reasonable to expect that the next decade will see the production of syllabi and text-books competent to advance us a long way toward the goal which we desire and for whose attainment we labor and pray."

Are we to consider Sister Baptista's paper as the first of this "testing, reporting and pooling our experiences"? We are delighted to have the results of the experimentation of a course which "calls for continuous personal application, in worthy activities, of the truths and ideals derived from classroom instruction". Let us reflect for a moment! Is there anything so much needed in the world to-day as this continuous personal application of the truths and ideals of religion?

In our curriculum each subject is taken care of in a department all its own. This is not the case with religion. Perhaps because we hold that the religious training should permeate all our teachings we have been somewhat dilatory in placing it on the departmental basis. The wholesome religious thought wherever it presents itself should be driven home; still if religion is to come into its own, if we are to have the best and most efficacious response, it should have its separate department.

St. Thomas says: "The highest position, the noblest profession is that of a man who instills truth in his fellowmen and who by elevating them brings them nearer to God". Only those who have had the experience realize the strenuous task of trying to bring pupils of high school age nearer to God, while there are so many agencies striving to divert them from the narrow path. Our pupils belong to a critical generation, "disposed to question and verify the statements to which they are asked to assent." The minds of our youths are inundated with the fruits of literature calculated to spread incredulity and unbelief. Therefore we realize the importance and hail with joy the inauguration of a special department of religion in our high schools.

The teaching of religion in the high school presupposes naturally the religious instruction given in the grades. Our high schools have not come into existence by well-organized, definite plans but have been the natural outgrowth of the elementary schools. In many instances they were connected with the parish school and their development was attained by carrying the pupils a step farther each year in some well-established and approved course of studies for high schools. Religion being a subject carried over

from the grade schools continued to be taught in about the same way as it had been. Hence, while other subjects of the course were presented to the pupils by the latest methods in pedagogy, the most modern apparatus and the most attractive and highly approved text-books momentary resources would allow, still religion was taught in the same old, traditional, catechetical style. In some schools the Advanced Catechism was introduced, in others the same text used as had been in the grades. The subject was not new to the pupils. They had memorized the formulae and had a fairly good understanding of their meaning.

The aim of all religious education is to enlighten the mind, move the heart, and excite the will. This presupposes more than can be compacted between the covers of any one text-book. The immediate aim of the text-book is intellectual which serves as a core-center for the emotional and volitional development of the pupils.

Recently we have examined two books on religion published within the last few years. One was *Religion, Doctrine and Practice*, by Father Casilly, which Sister Baptista mentioned in her paper as the text-book used in the first year of high school. The book is especially beneficial in arousing the interest of the pupils. It is the old subject presented in an attractive form and leads to practical application. The other book was *Religion Outlines for College Course I*, by Dr. Cooper. The author intends this for the students in first-year college but it could be used very profitably in the last year of high school. There is such a slight difference in the mentality of these two classes that the pupils would have no difficulty in acquiring its contents. Moreover as many of our graduates do not continue the college course it seems a pity not to give them the opportunity of such an excellent treatise of many of the outstanding social problems of to-day.

In the teaching of religion the use of the text-book is only one step in the process. Religion is a method of life; it is life, and just as in the order of nature new life is derived only from old life, so in the supernatural order. The most carefully compiled text-book built upon the best psychological and pedagogical principles avails but little if the "life" is wanting. The teacher must be the living example, must be the embodiment of the Christian ideals set for the pupils. If religious teachers are not by their profession teachers of religion then there is no reason for their existence as such.

We further observed the use of up-to-date apparatus. If our subject is the best why not use the best creations science through the power of God has produced? The screen and slides to depict scenes narrated in the life of Christ and His saints may be used very effectually. We have observed pupils almost spell-bound concentrating for some minutes upon a scene projected on the screen and who afterwards gave a very accurate description of what they had seen and a wonderful interpretation of the lesson that had been inculcated. No amount of "telling" on the part of the teacher would have secured such an admirable reproduction of the parable. The

radio also may play a part in our teaching of religion. If we learn of any topic being broadcasted that will help along, advise our pupils to tune in and then get the report of this at the next class.

In the matter of credits New York gives four for religion in high school while in Pennsylvania they are given for religion taken as an elective under the department of social science, but none of those prescribed for the department may be omitted. This practically amounts to no credit for religion. Here again we may examine ourselves to see in how far we may be accountable for this state of affairs.

Time does not permit me to dwell further on this point. Brother Z. Joseph, F. S. C., has written very plainly on this subject of standards and credits. It was published in the *Catholic School Journal* of June 1925 under the title "Standardization of Our Courses in Religion". It is well worth the time spent in reading it and some very wholesome reflections may be made thereon. In conclusion we must all agree that the teaching of religion is not an easy task but when we are tempted to be discouraged we may again look to our Model. Judged by the light of the world's estimation was there ever a greater failure after three years of teaching, than His? Love God, scatter the good seed, and let Him do the rest. Then as St. Augustine says: "Where there is love, there is no labor; or if there be labor, the labor will be loved."

BROTHER JOSEPH MATTHEW, F. S. C., A. M.: Sister Mary Baptista deserves our compliments on the interesting, stimulating and substantial paper she has just read. It is a welcome contribution of no small merit and no slender worth to the topic under discussion. Though colorful and rich in imagery the treatment was thought-provoking and practical and stamped unmistakably as the coinage of actual experience. The analogy which she drew as with a pencil of light between the building of Solomon's Temple and the fashioning of the human soul was at once beautiful, impressive and genuine and it was deftly and seamlessly woven into the texture of the essay.

Sister's mention of Father Cassilly's *Religion, Doctrine, and Practice* calls to mind that some have criticized the book as too comprehensive to be completed in two years of three recitations a week. Here the time apportionment is at fault not the text. The author naturally assumes that five periods of at least forty minutes each be assigned to it. Where the length or frequency of the period in religion is less than in profane subjects the implication is that these are of superior value. It is worse than impolicy; it is folly to profess and proclaim that religion is foremost when the timetable is tell-tale evidence to the contrary. This is one way to belittle the subject and reduce it to secondary importance. Another is to deny it the credit recognition given secular branches and to refuse to count it among the units that may be offered for graduation. Where accrediting agencies do not list religion as an approved subject for admission to the universities,

urgent and persistent pressure should be brought to bear to have it accepted. Surely we might succeed in having religion put on entrance equality with such titbits of educational refinement and potency as joinery, lettering, penmanship and household arts. Catholic colleges in particular cannot escape grave responsibility when they limp in line to follow the vogue in the matter of shabby appraisal of a cultural force with which there is none to compare. What valid and satisfying reason can they give for withholding official approbation of this study when it appears on high school transcripts of credit? Last year the director of studies from a college conducted by a religious order came to address our seniors with a view to inducing some of them to matriculate at that institution. He was asked by a student if religion would be accepted and he replied in the negative with an explanation that was as material as the air-drawn dagger of Macbeth and a logic as convincing as Baron Munchausen.

It is not surprising that religion is disparaged, almost submerged in the eyes of the student when our own colleges ban it for admission. He lacks the discrimination to discern its intrinsic worth and prizes only what counts, what he gets credit for. Then, too, the accrediting of our schools, with its strong pressure to meet established standards and the nervous looking forward to the inspection of the university visitor, have had a tendency to maximize the common studies to the detriment of the all-important one. These factors militating against keeping religion on the eminence where it belongs unless we are on our guard will beget the insidious notion that the course is something *ad extra* such as is conveyed in the expression "fifteen credits and religion for graduation"—that weak and wee "and" as full of apology as an overdrawn bank depositor. The religious element lies at the center of the sphere in Catholic education; let us beware lest it slip from its place of high honor to a negligible dot on the circumference.

The outline of the course followed in the high school in which Sister Mary Baptista teaches appears excellent save in one respect. The exception regards consuming the entire last year in the study of Church history. This seems to be disproportionate evaluation. Doubtless the topic has a rightful place in the course. So also for that matter has apologetics which is omitted from the curriculum in question. A semester devoted to each of these would be sufficient and besides would serve to balance the content arrangement. While a yawning gap would result if the story of the origin, development, influence, and glory of the triumphant trial of the Church for more than nineteen centuries were left out of reckoning, still this stirring epic might be unfolded in a less extensive survey. And why? Because though it strengthens and inspires faith, it is largely information which cannot be treated at such length except to the exclusion of topics of more bosom concern and greater moment to religious activity, such as life-problems, current moral issues, and the like.

There are much the same grounds of objection to spending a whole

year's work on apologetics. Those of us who have tried this realize that though interest was sustained throughout it was most unsatisfactory. It was too much a thing of the mind that did not touch the springs of action. Its results were knowledge and mental development with little or no spur to religious reactions. It was good but not good alone. The appeal was to the head rather than to the heart and there was much enlightenment with slight influence, a furnishing of arguments at the expense of fortifying the soul. It is well to have a reasoned faith but it is better to put it to work and make it count. The historical and argumentative sides of religious instruction round it out and top it off with a finish; they make for steadiness and repose of faith and produce the more capable and intelligent Catholic. But, however valuable these things are they do not constitute the prime intention of Christianity. They did not enter into the teachings of Our Lord, Who centered His attention on the task of making men holy, inspiring them with heavenly yearnings, purifying their hearts, and supernaturalizing their conduct, so that they might get a firm hold on the reality behind the veil.

De Quincey draws a fine distinction which seems pertinent at this point, between books of knowledge and books of power. The first are those that convey information such as historical and scientific works. These challenge the understanding. The second are inspirational, appealing, like poetry, to the emotions. Texts on religion to a degree properly belong to the books of knowledge but because in so many instances they are weighted down with theological luggage and feed the student on dry crusts of definitions and principles, they instruct and inform, instead of stimulating ideals and forming attitudes towards life and its work. Such tools are as fit for their purpose as a battle-axe is to cut hair. They present the tapestry of religious education from the wrong side and so prevent it from telling its story. They misplace the appropriate emphasis of the course by putting it on religious learning not on religious activity, by trying to get heads and not hearts into Heaven, ignoring the fact that religion is more fire than light. In His eulogy on St. John the Baptist, Our Lord calls him first a burning and then a shining light. The root reality is that religion is a life to be lived patterned after the life of Christ, and according to the efficacy with which they minister to this end, the various topics derive their significance, their worth, and their order of importance.

In outlining a course in religion it is obviously necessary at the start to set up the objectives to be attained. Once these have been established and formulated they become landmarks of guidance to insure a certain and direct route to what it is proposed to accomplish. They govern the choice of the most fitting and advantageous material, dictate its logical divisions and designate the weights and values to be assigned to the different items. But in order to define these objectives it is of first importance to have in mind what is the primary, what is the ultimate purpose of the study, so that seeing the beginning in the end, the end in the beginning,



there will be a clear purview of the separate and distinct stages of advance and development that are, as it were, the stations on the way to the point of final arrival. This accurate and comprehensive vision of the course as a whole will furnish a unified conception which, like a spirit, will pervade the component parts and communicate its image to each of them.

Now let us inquire what is the ruling aim, the supreme object of religious teaching, around which everything else clusters and revolves. It is to be Christ-like. At core Christianity is not a creed, not a ritual, not a theology, not a system of pious practice. Fundamentally it is a homage of the heart expressed in an unflinching allegiance to Christ, the Universal King, and His sacred cause. The truth of this assertion is evidenced in primitive Christianity, which as Cardinal Newman observes, was chiefly a worship that sprang up and spread among the lower classes and made itself felt by the enthusiasm of its confessors and the heroism of its martyrs. It was only later on when the intellectual and cultivated came into the fold that theology and religious learning were created. Devotion, then, in the sense of loyal personal attachment and dedicated lives, is the essence and mainspring of religiousness. The palmary idea is to be a close follower of the Master, a devout adherent of His, for He is "the way and the truth and the life." "I have given you an example," He said to His Apostles, "that as I have done, so do you also." The paramount thing is to put Our Lord before the student as his model and leader, for what is Christianity but a sentiment, a conviction and a devotion built around the personality and life of Christ? He was Christianity to the early Christians and to the saints of all times. St Paul says, "For me to live is Christ and to die is gain." To know and love Him are eternal life. The great Apostle sums up all his teachings in these pithy words, "I preach Christ and Him Crucified."

Taking our cue from this let us focus our main effort on producing a devout discipleship to Our Lord and on reproducing Him in human lives. Correlation with this leading idea and ideal is of greater and higher import than with history, science, and literature. But if we would form Christ in souls and have Him live in them and reign over them as Lord and Master, we must be careful not to sidetrack the Gospels to mere reference and illustration. They should be a unit in the course, as in them we behold God dwelling among men, living their life and exemplifying in His behaviour how they are to conduct themselves. Therein, too, are found the most fascinating appeal to the noble yearnings of youth for leadership and the highest satisfaction of the urge to hero worship. The New Testament cannot be omitted without cutting out the heart of religion. To pass it up is like leaving out Peary in the story of the discovery of the North Pole. "Our first intention in respect to our pupils," says St. De La Salle, "is to induce them to practice what Our Saviour taught by word and example. It is our principal duty to clothe them with Jesus Christ and His spirit."

# LIBRARY SECTION

## PROCEEDINGS

### FIRST SESSION

TUESDAY, JUNE 28, 1927

On Tuesday, June 28, the Library Section met in the library of Sacred Heart Seminary. Rev. Paul J. Foik, C. S. C., Chairman, opened the meeting at 4 P. M. with approximately two hundred delegates in attendance.

Committees appointed by the chair were as follows: On Resolutions, Rev. Augustine C. Wand, S. J., Miss Lillian Ryan, Rev. Albert O'Brien, O. F. M. On Nominations, Rev. Julius W. Haun, Ph. D., Rev. Colman J. Farrell, O. S. B., Brother Francis Ruhlmann, S. M.

Following the appointment of committees Rev. Paul J. Foik, C. S. C., Chairman, read an address on "Book-Using Skill in Higher Education." That the time has arrived for the establishment of the *professorship of books* advocated long ago by Emerson was the burden of the chairman's earnest words. The need, the value and the scope of such a professorship already functioning with happy results in a number of schools was fully treated.

The Round Table discussions began with a written consideration of "Book Censorship" by Rev. Augustine C. Wand, S. J. It was suggested that books on the Roman Index that are kept in the library be labeled as such both on the book and on the main entry of the card catalogue. Furthermore books that are forbidden either expressly or by the general laws of the Church should be sequestered from the general collection, and their circulation should be limited to persons presenting the credentials laid down by the laws of the Church.

The second subject for round table discussion was introduced

by Miss Lillian Ryan, "Problems of Book Selection for Catholic School Libraries." On motion of Rev. Julius W. Haun, Ph. D., the Chairman appointed a committee for devising definite aid for Catholic librarians in the matter of book selection. The members of the committee are: Rev. Julius W. Haun, Ph. D., Rev. Colman Farrell, O. S. B., Miss Lillian Ryan.

Sister M. Alicia, Marygrove College, Monroe, Mich., led the discussion on "The Care, Exchange and Disposal of Duplicates." After outlining the manner in which these problems are handled by a number of universities, public libraries and the Library of Congress, Sister Alicia suggested that Catholic schools might print their lists of duplicates in their school journal. Father Foik suggested that the problem could well be handled through the Library Department of *Catholic School Interests*. Lists for exchange might either be printed in this Department, or lists of libraries that are willing and ready to exchange duplicates might be printed here. Librarians who wish to make use of this service may communicate with the Library Department of the *Catholic School Interests*, Drawer B., Elmhurst, Ill., or directly with the editor of the department, Rev. Paul J. Foik, C. S. C., Ph. D., St. Edward's University, Austin, Texas.

## SECOND SESSION

WEDNESDAY, JUNE 29, 1927

At the second session the first subject for discussion was "Book Rarities and their Special Value to Catholic School Libraries." A paper by Rev. Albert O'Brien, O. F. M., Librarian of St. Bonaventure's Seminary, St. Bonaventure, N. Y., was read by Rev. Thomas Plassmann, O. F. M., of St. Bonaventure's Seminary, introducing the discussion. It was plain that the delegates felt the supreme fitness for Catholic libraries to have as many as possible of the early manuscripts and printed books which the monastic and cathedral libraries treasured through the centuries when scholarship was at its lowest ebb. This sentiment was heightened by the fact that these books represent the art of

illumination which has no parallel in modern times and the art of book making which in respect to the paper, the ink, the typographical design, and the artistic bindings, reached a point of perfection in its very infancy which it is not apt to attain again.

"Catholic Literature in the Senior Class of High School" was the last topic for informal discussion. Sister M. Annunciata, O. M., St. Agnes Academy, Kansas City, Mo., was particularly fitted to lead the discussion. She had given the problem a very exhaustive study and had personally conducted an extensive survey of the practice and experience of the Catholic schools throughout the country in respect to the use of Catholic literature in their English departments. This paper dispelled any doubts in the minds of those present in regard to the potentialities of Catholic literature in our English departments and in our libraries.

The hearing of committee reports followed. The report on "Ways and Means of Securing the Publication of a Catholic Periodical Index" was given by the Chairman, Rev. Paul J. Foik, who showed that it was not through any lethargy on the part of the committee that the Index did not become an actuality during the past year. Loyola University Press in a proposal read by Miss Lillian Ryan generously offered to undertake the publication of the Index to Catholic Periodicals. The committee was authorized to take the offer under advisement. It was further recommended that the committee reserve to the Library Section a certain control in the administration and policies of the publication, the extent of the reservation to be left to the committee and to be submitted to the Library Section for approval.

Rev. Augustine C. Wand, S. J., submitted the report of the committee on Resolutions, as follows:

#### RESOLUTIONS

Regarding the proposal of issuing a Catholic Readers' Guide the Library Section again expresses its desire that such a work be undertaken. We hope that within the next year some definite beginning will be made.

In view of the interest in the Library Section of the National Catholic Educational Association and the results so far achieved by arousing a desire for improvement in Catholic institutional

libraries, we express the hope that it will be recognized as a permanent section of the National Catholic Educational Association and receive the increasing support of the organization.

In the report of the Committee on Book Selection it was recommended that the Secretary of the Library Section send to the librarians of the colleges accredited to the N. C. E. A. asking them for a list of their actual and possible purchases of current literature, such report to be submitted on January 1, April 1, July 1, and October 1, of each year: that the secretary make a compilation of the returns indicating the number of times each item has been submitted: that the books be listed by author, title, publisher and price only, grouped under subject; in case the author is known to be a Catholic, such fact to be indicated; and that the list be sent out when compiled in mimeographed form to each library accredited to the N. C. E. A. for the past year; thereafter to the cooperating libraries. The secretary was instructed that the following note be placed on all compiled lists:

"This list is not to be regarded as recommendations of the Library Section of the N. C. E. A. Librarians are asked to use it with reference to all the usual tools of book selection such as the A. L. A. *Booklist*, Wilson's *Book Review Digest*, book review sections of papers and periodicals, Catholic and non-Catholic, and with reference to the needs of their own individual libraries. The list is in no wise to be considered an official recommendation of any book."

The committee feels that the value lies in getting on one list all or most of the books, Catholic and not Catholic, that the librarians of small Catholic colleges and secondary schools need to consider for purchase. The list will differ widely in its content from any now available in two respects, namely, in the volume of Catholic publications included and in the volume of non-Catholic publications omitted.

The Resolutions were accepted. The following officers were chosen for next year: Chairman, Rev. Paul J. Foik, C. S. C. Ph. D.; Vice Chairman, Brother Francis Ruhlman, S. M.; Secretary, Rev. Colman J. Farrell, O. S. B. The meeting adjourned with prayer.

The acting Secretary wishes to acknowledge with thanks the kindness of Brother Francis Ruhlman, S. M., for his assistance in taking the minutes of this meeting.

COLMAN J. FARRELL, O. S. B.,  
*Acting Secretary.*

## **PAPERS**

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### **BOOK-USING SKILL IN HIGHER EDUCATION**

REVEREND PAUL J. FOIK, C. S. C., PH. D., LIBRARIAN, ST. EDWARD'S  
UNIVERSITY, AUSTIN, TEXAS

The experience of librarians with college students from the freshman to the senior year, yes, and even with post-graduates, seems to intimate that many lack even the fundamental principles of library training, and if we wish to tell the whole truth, educators, high school principals and even college professors do not fully realize the value of the information that a knowledge of the use of books supplies to the student. College and high school librarians too, occasionally fail to appreciate the fact that upon them as well as the teacher rests the responsibility of stimulating that systematic instruction which unlocks the treasure-house of learning. Some investigators look upon the whole process as too circuitous a route to travel to the fountain-heads of education, and unless swayed by their own human respect, will invariably become dependent creatures expecting the librarian to supply the deficiencies that arise in this search for reference and source materials. Under these circumstances that habitually present themselves, especially in college and university education, the duty of the librarian is tactfully to furnish little by little this lack of library training. Failure to provide the information that will help the student only creates embarrassments, delays and loss of time and eventually a disgust for the library and the service which it is supposed to render.

It is too much, however, to expect that the librarian should be compelled to give individual instruction day after day and year after year in this way. A place must therefore be provided in the high school and college staff for a professorship of books. In our age the analytical minds of educational administrators have

been studiously employed in a variety of new methods and new courses to improve the instruction of youth. The intellectual progress that has been achieved by this means in most cases is measured by the excellent results obtained. The systematic guidance and development of scholars in the use of books has, alas, received too little attention. We are living at a time when the production of books annually has amounted to a figure that challenges even the mental capacity of a specialist if guides and indexes were not at hand to aid him. There is no better period of student life than that of the high school age in which to begin this educational process and it should be continued throughout the entire college years. To be sure, the post-graduate should continue to supply himself with the best bibliographical aids if he expects to do critical work and to succeed in scholarly efforts and accomplishments. Do you know that it is the actual experience of librarians that the average student in high school work does not use the table of contents or the index of a book intelligently, that he is woefully lacking in his attempts to supply himself with reference materials when given a topical assignment, that he cannot find what he wants in the encyclopedia, because he is ignorant of the scientific guides furnished for the purpose of locating information under proper subject headings? And what applies to this species of reference is also the means of obtaining inexhaustible sources of knowledge in handbooks, atlases, gazetteers and dictionaries.

It is true that our high schools, colleges, and universities have advanced along pedagogical and psychological lines, but the library side needs further development especially in the guidance and training of book use. One needs but to observe how even the teachers grope around a library, to be convinced that many of them are entirely at sea when making investigation. Their knowledge about books and how speedily to find them has not kept pace with the resourcefulness displayed in teaching at the rostrum.

In the educational equipment of an institution four elements are usually considered: faculty, laboratory, library and museum. If we analyze the contributions to learning and culture of these four elements we must certainly conclude that the library yields

up more than all the others combined. In the books of the library we have a depository of the "orderly arranged records of experience." It contains more than the faculty can impart by instruction. It holds in crystallized form all that the laboratory can yield by experimentation and investigation. It presents in a more systematic way all that the museum exhibits and draws attention to what observation has failed to note or to interpret. To be sure it does not take the place of these other elements but it supplements them all and vitalizes them into one harmonious whole which is the sum and substance of human education. It is, therefore, the greatest of all the forces that contribute to our intellectual equipment.

From this viewpoint the library and the school are integral parts, one of the other. The library is not a mere adjunct of the educational process but is a condition for its proper and complete systematization. But the library itself cannot function perfectly unless the student is taught its use. So we are brought face to face again with the proposition that training is necessary if we expect the books to reveal the secrets hidden between their covers. The teacher will spend time at preparation on a given course of study. The student to obtain a fuller knowledge of his matter should continue his researches in the library, but if he encounters an insurmountable barrier due to a lack of instruction in the handling of bibliographical guides, he is likely to leave the more profound studies unexplored and not strive for the higher scholarly attainments, because he has neither the time nor the patience to pursue his work to a higher intellectual goal.

There is a place then, in our educational system for the professorship of books and reading. Ralph Waldo Emerson, over fifty years ago speaking of such a professorship in one of his later essays said: "I think that no chair is so much wanted." Now if the need was felt at that time how much more necessary is the instruction in our day when the avenues of knowledge have become so diversified as to lose the student in the midst of books and cause him to wander aimless and forlorn because he knows no guide who can direct his mind to that intellectual fountain which he searches for in vain. This predicament in which the student finds himself must be remedied. The busy librarian has



so many demands upon his time and energies that he can ill afford to give the attention demanded by the exigencies that here present themselves. The need for a systematic course of library training under a specialist in bibliography and book knowledge must supply this deficiency in education.

The powers to use intelligently the infinite variety of reference works, to select wisely the best index guides and special bibliographies, are no mean accomplishments. In the diversity of interests and in the intellectual awakening that beset students in their high school days, that time is the most opportune to begin this training. There is so much about a book that needs explanation: indexes, abbreviations, value of the preface of a work, table of contents, citations, foot-notes, publisher, date of publication, the proper use of concordances, how and where to look up familiar quotations, the marvels to be found in the modern printing establishment and in the make-up of a book, ability to follow cross-references, the facility to select from cumulative guides those books that might be of interest for deeper study in some chosen course or subject, an intimate knowledge with the most authoritative encyclopedias in general, and a lasting friendship with some of the best reference books of classified information, such as are described in Mudge's *Guide to the Study and Use of Reference Books*, periodical reference and other subjects too numerous to mention. The simple and elementary training of the student in book use prepares the way for more intensive studies in later years in original source materials. The majority of scholars are fond of labor-saving processes, the best system of note taking, the art of learning how to read, how to select the meat, and how properly to digest it. In the earlier stages of scholarly research and investigation the professor of books will be useful for giving students advice on how to read most advantageously, and to look to him as a guide for locating bibliographic aids on almost every conceivable subject or topic.

The duties of this library teacher will be to keep himself informed on the best reputed current works in each department of the university curriculum. In post-graduate study he will have sufficient knowledge of the oldest masterpieces of genius

and also the last thought and word that have been written by newest and most advanced specialists. When there is necessity he will suggest unexplored stages of inquiry. He will teach the scholar to use discrimination in his reading, creating in him the determination to seek the deeper underlying principles supporting the work, and to this end he will furnish printed articles in condensed form containing the quintessence of the more elaborate presentation in many volumes so that the student may have an orientation to direct his research into the proper channels. Some of the best thinkers never read a book from cover to cover. They have been trained to dig immediately into the heart of things, to grasp the leading ideas, and in this way they have been able to obtain mastery of a work in a few sittings; while others plod along their weary way, dissipating their minds by gyrations of thought that end in whirling confusion and absolute discouragement in intellectual endeavor.

There is no doubt that a bibliographical expert, that is, a professor of books on reading, can be made one of the most valuable assets of a university faculty. What the operations of the efficiency man are to the complex administration of a huge industrial establishment, that valuable relation this instructor and advisor bears in an educational institution. His broad and varied culture and fitness for the work are the measures of his success in directing the reading of others. When not engaged in training others, he is exploring new and unfrequented regions of thought, preparing himself by the profundity of his knowledge and a critical appreciation of its value to the student. By training and by his own example he will educate others in book-using skill that shall create in each that intellectual genius to search out the solution of some of the most intricate problems of absorbing interest that can confront the scholarship of our day.

Someone has wisely stated: "If the genius of a man lies in the development of the individual person that he is, his manhood lies in finding out by study what he is, and what he may become, and in wisely using the means that are fitted to form and perfect his individuality." It is no easy task for the youthful student, unassisted, to determine the agreeableness and equality of his personality and his genius for a chosen piece of work. A deep-

thinking, sagacious and mature mind must interpret the full meaning and must show a keen appreciation of the worth of such research and study, the possibilities and practicability of its still greater development. There is every reason, then, why these richest gifts of mind and of heart should be bequeathed to countless generations of talented scholars and through the intermediary of those masters of thought whose services can produce such manifold attractions as to stimulate readers and cause them to aspire to the highest intellectual achievement. Modern education will lose much if it does not avail itself of the opportunities and of the means proposed to lift so many students from shallowness, superficiality, and mediocrity of thought to the place where wisdom sits enthroned in all its God-given grandeur and power. The Creator wishes man to use and develop his faculties and talents to their fuller attainments in accordance with correct principles of knowledge and scientific critical expression—the bulwarks of truth. This perfection in education and scholarship can best be secured by the intelligent leadership, skillful generalship, and wise counsel of one who can marshall his forces, equip them with a plentiful supply of ammunition and command the confidence and respect of all students who strive for mastery in a given field of intellectual endeavor.

The library expert is necessary, (1) for the orientation of students in the use of books in general; (2) for the direction and scientific training of undergraduates of our colleges in the fuller knowledge of books in the courses of study pursued by these students; (3) for the consultation, advice and assistance given to scholars in research especially for the organization of bibliographical materials according to the most approved principles of methodology. These efforts will be recompensed by actual creative achievement, which will be efficiently secured through the guidance and supervision of the professor of books and reading.

## BOOK CENSORSHIP

REVEREND AUGUSTINE C. WAND, S. J., LIBRARIAN, JOHN CARROLL  
UNIVERSITY, CLEVELAND, OHIO

We take censorship here in a non-official, non-technical sense, the supervision exercised by a responsible authority in excluding from the reading matter offered to charges under its care whatever may prove seriously harmful to them. We should not restrict the harm in question to matters of faith and morals but extend it also to matters such as the formation of literary and aesthetic taste, of standards and ideals of scholarship, and similar matters. Books must be taken here in the wider sense of productions of the press, thus including papers, magazines, reviews, broadsides, pictures, etc. All of these need supervision and censorship.

That some form of censorship is needed for the books that are to be placed on the library shelves of our Catholic institutions may be taken for granted. For us as Catholic educators ethical and religious training must always take precedence over the physical and intellectual. Literary excellence and scientific authority can be no excuse for exposing the souls of those put under our charge to the danger of perversion in faith or morals. The end of the Church of Christ is the propagation and preservation of the teachings of Christ and a life after these teachings. Hence the insistent claim of the Church to bar from her adherents pernicious reading matter. Second, to this purpose but not of slight value is the task of forming proper tastes in literary, aesthetic and scientific lines. Our aim must be a full and harmonious development of all human faculties also in the natural realm. Trashy literature even though not positively evil detracts in its effects from the supreme ideal of lofty conception and a broad outlook on life. Whence shall the leaders of thought in Church and State come if not from our institutions of higher learning?

How shall these be formed unless by placing before them as their ordinary intellectual food and objects of aesthetic delight the choicest that the world has to offer? The general laws of the Church regarding prohibited books, whether these are expressly mentioned or are covered by common legislation, must of course be strictly adhered to by all loyal Catholics. They impose a grave obligation on all.

The difficulty in this connection arises from (1) a need of knowing what books are forbidden; (2) from a necessity of deciding how far a conscientious librarian may go in examining books of evil character so as to form a reasoned judgment and give sane advice to others; (3) from the question of policy to be adopted in handling books of a doubtful or evil character in a library.

It is not our purpose here even to sketch the general Index laws of the Church; this has been done admirably in Father Betten's brochure. We would only caution against the misconception that only books listed in the Index of Forbidden Books are condemned. "Most of the works actually condemned fall under the general Index Laws and are therefore not mentioned by name." (Betten, *The Roman Index of Forbidden Books*, p. 14.) A well-informed librarian must often act as guide and advisor to clients of the library. Questions will come up regarding books that are or may be forbidden. Hence occasions may arise when serious disadvantages could result from clinging too closely to the letter of the law. Father Betten states (p 43, note 11) that newspaper editors, reviewers, etc., may at times consider that the Church would not wish to bind them under certain circumstances and I know it as his view that librarians are in the same category. When however, permission can be obtained, from proper ecclesiastical authority, either in general or for a specific case, this should be done.

When we have forbidden books in our possession and reason that we are properly authorized to retain them, we face the question as to the proper method of dealing with them. Where shall they be placed? Shall they be entered in the catalogue? Shall any annotation be made regarding their character? It would

seem that they should be catalogued in the regular way but with some notation to indicate that they are forbidden. The books themselves should be reserved in a special room or case not open for common use. This will safeguard the unwary and prevent mischief that is apt to be done. Probably the greater number of decisions regarding books and other reading matter would hardly be touched by the positive ecclesiastical laws. Novels with obscene, cynical or slightly irreligious passages; histories with rather plain-spoken descriptions; magazines and papers that have illustrations of doubtful character, — these and similar literary works give occasion for critical judgment to our Catholic librarians. It will not do to adduce as excuse that readers will get such productions elsewhere; we cannot place the stamp of approval on such works as long as we do not feel sure that no serious harm is apt to result.

It is plainly impossible for any librarian to examine personally even a tithe of the books that come up for consideration. Annotated bibliographies may be a great help for all except the current works. No one who has used such works as the *A. L. A. Catalogue of Books* or Mudge's *New Guide to Reference Books* will gainsay their value. However, such works pay little attention to viewpoints which interest conscientious Catholics most vitally. Would that we had a Catholic reference book of the calibre of such productions. Periodicals and reviews of various kinds will also prove very helpful in their critical book reviews. May the day come when Catholic librarians can avail themselves of a Catholic publication comparable to the *Book Review Digest* and similar works. We might ask whether it would be feasible to have a section in some existing publication for work of this nature?

Boards of censorship have their value and their disadvantages. The Book-of-the Month Club, made up as it is of representative educators from our leading institutions, should be competent to choose properly, — and yet they gave a unanimous vote of approval to Sinclair Lewis' *Elmer Gantry*. Still the idea of the Club might be advantageously used in building up certain sections of libraries by means of choice contemporary productions. The number of books coming under review is of course very small

but the care exercised in selection gives guarantee of higher excellence in the works recommended. Division of the field and concentration of energies are essential in this matter. It would not seem necessary to restrict the criticism to Catholic productions nor should merely the religious and ethical sides be considered. In the field of periodicals, censorship is if anything more difficult than in the realm of books. Magazines, reviews and papers are legion. Many are of such standing that we cannot properly withhold them from our readers. Yet even these will often carry reading matter of doubtful or inferior character. Many inculcate wrong principles in matters of moment either in express terms or by implication. There is a great danger of having standards of taste lowered in civic ideals, literary excellence and aesthetic enjoyment. How to cope with this situation is a serious problem. Much could be achieved if the respective teachers in various departments were keenly interested in the periodical literature of their special fields and were at sufficient leisure to examine it; they could then be depended upon to handle at least part of the problems in the classroom or scholastic gatherings. How much aid could we not receive from Catholic publications comparable with *The Golden Book Magazine* and the *Readers' Digest*.

In concluding this brief paper we may remark that a librarian in an educational institution has a high and difficult position. A great and ever-increasing responsibility rests upon the library staff. We are responsible for the choice, preservation and care of books and other literature; we must arrange these and have them so catalogued as to show what we possess on any particular topic; we are expected to act as guides and teachers both in the choice and in the use of books so as to aid the teaching staff in attaining its purpose with greater efficacy. These multifarious duties require broad culture, unflagging interest, patience and tact, a well-developed sense for organization, and propaganda. If "extending the influence of the book" is the real, fundamental purpose of library work, as someone has said, then proper censorship of books is a matter of prime importance.

## CARE, EXCHANGE AND DISPOSAL OF DUPLICATES

SISTER MARY ALICIA, MARYGROVE COLLEGE, MONROE, MICHIGAN

Since the economics of good library management debar the use of diminishing shelf or stackroom for useless or unused books it remains to find out what is to be done with those not needed. Libraries are called upon nowadays to duplicate many more general reference books than formerly because of simultaneous assigned reading in the schools and the increase in the use of laboratory methods. The number depends upon whether the books are centralized or scattered in seminar or departmental collections. Those of us who agree with Miss Mary Hall, librarian of Brooklyn High School, would have all assignments worked out in the main library with the help of a generous corps of trained assistants. This necessitates plenty of duplicate material. The supply of duplicates for such purposes, however, is not often in excess of the demand unless an occasional change in curriculum or professors should leave on the shelves a list of books with no prospective readers. It is a fact that many of our books are accessioned as gifts from admiring friends or have come to us in the way of bequests, and that accounts in most part for our duplicates. Any college library specializing in a given subject will be quite likely to receive donations in which there will be many surplus copies, perhaps seven out of nine valueless.

Unnecessary books—this does not mean first editions or different editions of standard works, even small libraries can profitably retain these—but books for which there is no call are for various reasons a liability. They occupy space and they require care and to no purpose. They might well be disposed of at auction or given away if they cannot be exchanged. Much has been done in the way of distribution of valuable duplicates and on a large scale. The University of Michigan recently effected the exchange of many duplicates in the Vignaud Collection with the Library



of Congress and Cleveland Public Libraries. The Library of Congress, New York Public Library, Mr. Jenkins of the Russell Sage Foundation and many colleges, notably as small a one as Oberlin, make special efforts to provide for the storage and distribution of duplicates. The Library of Congress sends out galley slips of lists, and both wants and offers appear regularly in the A. L. A. bulletin, in *Libraries*, *The Book List*, *Publishers' Weekly* and other magazines.

Mr. Azariah Root of Oberlin is quoted as saying: "You should think of duplicates as something to hand on to others. If you administer them in this spirit and do not look too closely for returns, but take all you can get and give all you can you will get rich rewards." No doubt contact of library with library through exchange would be valuable in itself. Detroit Public Library was able recently to give 1238 books, all duplicates, for the Birmingham, Alabama, library destroyed by fire last year.

It would seem that exchange could be further developed among our Catholic college libraries to great advantage, and those who would attend to the redistribution of valuable duplicate material, whether of books, periodicals or pamphlets would render a real service. College libraries are in themselves the most expensive type of libraries in that they are collected for a disproportionately small group of accredited users. Their sometimes meager funds often make it imperative to economize. Exchange offers a way. Then, too, many valuable Catholic books are out of print and difficult to get if one must depend upon publishers. Copies of these desirables may be among the unnecessary books of some other library and yet not available to the library needing the material. But how to do this? Duplicates may be listed and the lists sent to other colleges for exchange with or without prices affixed—though it is better perhaps to affix prices of the more valuable books offered. The *American Book Prices Current*, the *English Book Auction Record* and catalogues of second-hand book dealers are a fair guide to price.

A duplicate list from the exchange department of the University of Nebraska library will serve as an example of a simple system of exchange. It is divided into two parts: Priced exchange, and piece for piece exchange. The copy is multigraphed

and sent to the sixty or so institutions with which they have exchange relations. Each library that wishes checks the list and requests such items as are needed. As many as are available when the list is returned are sent to that library and the number of volumes is charged against it. They keep their duplicates in a small section of shelves and arranged alphabetically by author. There are forty volumes listed and a few periodicals on the list which closed April 1, 1927.

Cleveland Public Library takes everything given in the way of books, keeps what are needed and places duplicates moderately priced on a rack for sale. They dispose of many and at no extra cost for printing or postage.

Uniform cards for the caring of duplicates, highly recommended by a leading Detroit librarian, have place for the name of the library, author, title, publishers, number of volumes, edition, binding, (whether original or no), condition, whether a gift or offered at a price, and transferred to what library. The card would be a complete record of all duplicates on hand or transferred. Perhaps a good way for us would be to insert wants and offers in our own college publications. There is often a call for a copy in such papers. Why not put a small space to a very utilitarian end and advertise for the books we need or more especially, let us say, make it known to the world with what books we can part that would likely be of use elsewhere.

The American library in Paris of which we hear so much does extensive advertising of this kind. A late number of *Libraries* has this: "Miss Mary B. Parsons, resident director of the Paris Library School, is in urgent need of a copy of Certain's *Standard Library Organization for Secondary Schools*." She asks for a duplicate copy. Miss Parsons is from Michigan and Mr. C. C. Certain taught in Detroit until recently. This from the Book List:

"The Keystone View Co., Meadville, Pa., has on hand a surplus of six guide books written for and originally sold with stereographs. These will be given free to libraries which will pay carriage charges. The books cover China, Rome, Russia, 140 places in Bible Lands, Southern Judea 2 vol."

The enterprising librarian who answered this advertisement and

sent for these is very much pleased with the result. If I may trespass further upon your time it is almost impossible at present to find a copy of Mrs. Hamlin's *Legends of Detroit*. It is out of print for some time. Neither is Mrs. Holland's *When Michigan was New* available at some of the branch libraries in Detroit. It might pay to advertise for these books.

There is another topic in close connection with exchange lists. We could also have our own union finding list the object of which would be to know what books not in our own library can be secured somewhere else, and where. This would be of course for special collections say of Father Richard, Madame Cadillac, Orestes Brownson or any noteworthy subject. As it happens many valuable papers concerning early Detroit history are at present at Notre Dame University, others in New Orleans. If we had such a finding list we should know many more interesting things of this kind.

The A. L. A. found book collecting during the war a very valuable experience. Much dead wood was received and disposed of to rag dealers, but many fine books found lifework for themselves again. And until there is a State or national or international book exchange or clearing house or bureau—whatever it might be called, which would of course be ideal, it would seem incumbent upon us to do our bit to facilitate desirable exchange, beginning with our own college libraries.

Marygrove stands ready to cooperate with any plan or redistribution that is devised or recommended by this organization.

## **BOOK RARITIES AND THEIR SPECIAL VALUE TO THE CATHOLIC SCHOOL LIBRARY**

**REVEREND ALBERT O'BRIEN, O. F. M., LIBRARIAN, ST. BONAVENTURE  
SEMINARY, ST. BONAVENTURE, N. Y.**

These are the days of practical values, of efficiency, and of standardization. So much do we hear of these things that at times we are forced to wonder if it would not be better all in all if men were but machines, — units of standards could be so easily maintained and the psychologist and the sociologist, to say nothing of the statistical educator, could rest at last. Our schools are succeeding admirably in turning out men and women who react in a definite way to a given impulse; they have standard bodies and standard minds, but one may reasonably doubt whether they ever really think. For such as these this paper was not written; but it was written for those who can still worship beauty because of the God it reveals, and who seek culture of the soul that they may better see the God of nature.

Our Catholic school library ought to be practical by all means; it ought to conform to every standard that is reasonable, but this is not the goal. Beyond and above the sum-total of practical values there is the realm of cultural values from which spring the best and most lasting things of life. Our libraries are making every effort now to supplement the work of the classroom and to reach the standards determined by various educational agencies. This is not easy because of lack of funds, and hence it is easy to understand why anything in the shape of book rarities is shoved aside as superfluous, at least for the present. Yet beautiful copies of the bookbinder's art, rare copies of early printing, play the same part in education that a painting by one of the old masters does.

Our libraries of the Middle Ages were the storehouses of the literary treasures of antiquity. Monks thought their lives not

in vain though they were spent in the preservation and promotion of these products of ancient minds. They generously lived for coming generations, and the world little knows the debt it owes them. Their concept of life and its meaning was a far broader one than our modern concept, much as we boast of our science and progress. Our modern library could be just as practical if it devoted more time and attention to purely cultural values. In serving the present generation we can likewise serve the future that is fast coming. Make it the cultural center of your school or community and you shall have planted a tree of intellectual life that shall not cease to grow with each advancing moment of time. This can only be done by building your library around whatever treasures may come your way. Let the books of immediate need surround these jewels of literature as the body surrounds the heart; and as the heart gives life and beauty to the body so will your whole library be more attractive and compelling because of these treasures. They will speak of what is best in the past and present. They will hold before your patrons the lasting values of a culture that time does not dim, of a life of the spirit that transcends all the passing needs of the moment. Moreover, they will impart a note of solidity and permanence that nothing else can. They will appeal to the motives of curiosity and emulation, so useful in arousing mental activity. In a word, our libraries shall become once more what they were before worldly interests possessed us, a storehouse of treasure.

Of course there are many difficulties and many objections. Admitting the cultural value of a collection of book rarities, could not the cash value they represent be expended more profitably to raise the other departments of the library to the proper standard? I answer in the good old-fashioned scholastic manner by distinguishing: As far as present needs are concerned, *concedo*; as far as permanent, lasting needs are concerned, *nego*. As we said before present needs are not to be ignored, but our ideals do not rest there. Another objection is made on the score that they would require special care and would take up valuable space. This cannot be denied but after all a collection of book rarities would be of necessity more or less limited in size in our ordinary Cath-

olic school libraries. A special case could be turned over for such volumes, or perhaps a closet, hitherto devoted to useless pamphlets or similar things which are of no use to anyone and are best disposed of by way of the wastebasket. The care of such a collection could be assigned easily to one of the student assistants who would esteem it an honor and a privilege to be held responsible for the well being of such books.

A collection of book rarities would grow very slowly in our usual school library; nevertheless, if the library has any life at all there is certainly at least one book which by reason of its artistic get-up, its rarity, or some other reason, deserves a place of honor. Give to it the prominence it ought to have and it will soon attract gifts of similiar nature.. By prominence I do not mean that such books should be as accessible as the others in the library. One would not place a canvas by Titian where the general public could touch it with irreverent finger, neither should books, valuable for art or age or content, be placed within reach of anyone but the book-lover, one who will treat such books with the respect and dignity to which they are entitled.

The purpose of this paper is to open a discussion, not to settle one. Therefore I have but indicated the various aspects of this question of book rarities, hoping to open up a discussion of the possibilities of such a collection. Not every library can have a collection, but every library sooner or later does come into possession of a book that deserves special attention. Use the opportunities that come your way, no matter how poor and humble they may be, to lead the child to a love and appreciation of fine books, just as you use the Perry penny pictures to instill in him a love of art. Make your library not only a thing of practical value but also of aesthetic value, and, who knows, perhaps the day will come when books will supplant the radio in the home, even as the radio has now driven out the books.

## **CATHOLIC LITERATURE FOR THE SENIOR CLASS IN HIGH SCHOOL**

**SISTER M. ANNUNCIATA, O. M., ST. AGNES ACADEMY, KANSAS  
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Few questions command deeper interest in the field of Catholic education to-day than the English course of study for the senior high school and the teaching of English from a Catholic point of view, that is, correlating religion with English composition and using Catholic literature in connection with it. As understood here the expression Catholic literature does not include everything written by authors professedly Catholic; it includes rather the literature which caught its inspiration from the heart of Catholic doctrine, the themes of which are Catholic, and the æsthetic attitude of which evidences the direct influence of the ideals and faith which only a true Catholic can love.

The fundamental idea of this paper is to suggest the possibility of using Catholic literature in our English course for seniors in high school and thus to correlate religion and English. Much of the material for the development of this idea was obtained through replies to questionnaires which were sent to accredited high schools in order to get definite opinions from members of teaching orders of religious on the value and importance of the use of Catholic literature in the fourth year of high school work, together with opinions on which selections can be used to the best advantage.

Letters which accompanied replies to questionnaires show that teachers in Catholic schools will welcome a movement toward an education that is really Catholic and that they will more than welcome editions of Catholic literature for school use. The fact that these replies came from teachers of experience all of whom are actively engaged in the teaching of English, gives value to the conclusions which have been reached.

The following shows the replies to the question: "Do you make any special effort to use the works of Catholic authors in the course in English composition for your senior class?"

	No.	Pct.
Yes .....	20	40
No .....	12	24
Supplementary only .....	8	16
State courses exclusively .....	10	20
	50	100

Of the fifty teachers who returned questionnaires relative to the use of Catholic literature in the senior class of high school, thirty argued that they have no time for Catholic literature; all they can do is to meet their standard courses of study in order that their pupils will not fail in examinations. They must spend all of their time on required classics, they say. The fact that forty-four per cent of those who replied stated that they made no effort to use Catholic literature shows that many of our schools pay no attention to it. It is true that the affiliation of Catholic high schools with secular institutions and with the Catholic University of America have decided the course of study for the affiliated. And it is possible that when some teachers find the course of study overcrowded with required readings they may have to omit supplementary readings in order to gain time to cover work; however, the teacher of English should support Catholic authorship by supplying reading lists decidedly Catholic and by assigning projects the working out of which demands the study of Catholic literature and takes the pupil into literary fields not within the province of class-work. An enthusiastic teacher knowing Catholic literature and seeing in it possibilities of stimulating sound thought, of promoting sound ethical culture, of building strong character, and of encouraging noble conduct through the interpretation of the message which it carries to its readers, can and will use it regardless of standardized courses of study.

Other objections which teachers offered for not using Catholic literature are that so few of the Catholic selections are masterpieces and that so few Catholic authors' works are in convenient



and attractive form for school use. "We have a large number of minor writers whose works will never be classed as literature, but we cannot teach them because we simply cannot teach literature unless we teach the masters," they argue. It is a lamentable fact that many Catholic teachers do not encourage the reading of Catholic authors because they feel that their works are inferior. In Catholic literature we have a treasure-trove much of whose literature has been brought to light and put in convenient and attractive form to present to pupils for class use; but many other treasures are yet hidden and await the brave explorer to make them known in order that we can have a culture of our own for our high schools, a culture composed for Catholic students which can only be had by their study of it. Catholic educators agree that courses of study should not be exclusively Catholic, but they urge the teaching of Catholic authors and the giving of courses a decidedly Catholic coloring. Excerpts from teachers' replies reveal these facts.

"We have made some effort to use Catholic literature in order to preserve the Catholicity of our course in English but not so much as we should owing to affiliation with the University of..... If we are to derive adequately the true Catholic inspiration, we will derive it from Catholic authors."

Again:

"We aim to use Catholic literature, but it is not accessible in classic form for high school use. The ideal would be the Catholic course."

The editions of Catholic prose and poetry which have been issued within the last few years satisfy to a great extent the complaint of teachers of the lack of school editions of Catholic literature. In his *Catholic Traditions in English Literature* Carver sets before the student Catholic tradition as it is to be found in English literature. He has represented many of the Catholic poets and prose writers from Chaucer to Alice Meynell. In his *Representative Catholic Essays* the same author reflects the Catholic spirit in ethical and social problems. Shane Leslie includes in his anthology the works of Catholic poets from Caedmon to Francis Thompson. Theodore Maynard includes the poetry of the last seventy-five years in his book of *Modern*

*Catholic Verse.* Father McAstocker's yearbook contains the Catholic magazine verse of 1926. In these collections we have the best examples from the most representative Catholic poets and prose writers which illustrate Catholic thought and sentiment.

To the question: "In which of the following respects have you found the most value or benefit from the Catholic selections which you have used?" a majority of those who answered replied:

(a) Inspiring to a better life: Dante, *La Vita Nuova*, *Inferno*, *Purgatorio*; Father Kane, *For Greater Things*; Joyce Kilmer, *Prayer for a Soldier in France*; Mother Loyola, *Heavenward*; Cardinal Newman, *The Dream of Gerontius*; A. O'Rahilly, *The Life of Father Doyle*.

(b) Creating a desire to read better literature: Brother Azarias, *Books and Reading*, *The Culture of the Spiritual Sense*; Maurice F. Egan, *Confessions of a Booklover*; Dante, *Paradiso*; Cardinal Newman, *Literature*; Bishop Spalding, *Books*.

(c) Aiding in the training of character: John Ayscough, *San Celestino*; Lloyd Barrett, *Will to Win*; R. H. Benson, *Initiation*; Cardinal Wiseman, *Fabiola*; Mother Loyola, *Home for Good*. R. H. Benson, *Friendship of Christ*; Dante, *Divine Comedy*; Enid Dinnis, *The Anchorhold*; Rev. C. C. Martindale, *Christ's Cadets*; Thomas a' Kempis, *The Imitation of Christ*.

About fifty-four of the replies emphasized the importance of the biographies of great people as inspirations to students to high ideals and to live better and more useful lives. Ninety-five per cent advocated supplementary reading lists of Catholic authors as most helpful in creating an inclination in students to read better literature. Seventy-five per cent agreed that well supervised reading is an effective means of training the characters of adolescents.

The field of literature is filled with real life problems, everyday activities, attitudes, and appreciations which could be stressed by teachers of English. More than any other subject, perhaps, English has a great contribution to make in awakening the pupil to improvement in character and vocational opportunities. For supplementary reading no more fascinating works can

be found than Catholic books on subjects helpful in vocational guidance and biographies of great men and women, such as the Little Flower, Father Damien, Father Doyle, Joyce Kilmer, Louise Imogen Guiney, and others. When we look at the *Lives of Great Catholic Laymen*, *La Vita Nuova*, *San Celestino*, *Maria Chapdelaine*, *Fine Clay*, and other selections from the point of view of training character we shall find valuable topics for discussion. And such books as these add interest and breadth to any course in English. Teachers will find that pupils welcome them on reading lists, that they will read them willingly if they are accessible, and that they will inculcate an appreciation for good literature. Catholic spirit and Christian ideals appeal to the adolescent boy and girl and their study of them has this noticeable result,—it makes pupils think of things Catholic and places before them the true ideal.

Catholic literature is not only helpful in the training of character, in guiding pupils to different vocations, and in developing appreciation for good literature, but it furnishes some of the finest specimens of English for imitation and the ideals and themes contained in it offer unlimited subjects for composition in narration, description, argumentation, exposition, and in the essay, in the short story, and in the other types of literature. It is not, however, my purpose to discuss methods of obtaining good results in the technique, mechanics, and structure of the different forms of discourse through the study of rhetoric; it is rather to discuss the necessity and value of reading in connection with composition. Of course it is understood that the requirements of courses of study must be met and that portions of texts such as Tanner's *Composition and Rhetoric* assigned for the year must be completed. But since no course of study demands that certain books be read or that certain themes be written, the teacher is privileged to plan her course according to her ideals.

Students in the senior year of high school should find the richest materials for themes in the literature which they read. The function of reading is not merely the acquaintance with mechanics and style, but the acquiring of ideas and ideals and the development of creative ability through the presented ma-

terial. An introduction to great authors such as Dante, Crashaw, Newman, Thompson, Benson, and others—not because they were Catholics but because their works contain the Christian ideals and standards of right living which lead pupils to God rather than drag them away from Him—is a stimulus to discover for themselves their great enduring works which Catholic principles have inspired. Among the stimulating truths of authors such as these are all the subjects, topics, themes, ideas, and ideals that their hearts could wish for; and each of these works is illuminated by the faith of the author who has written it. No enthusiastic senior can remain inert in their presence; she is almost impelled to become interested and to react to the impressions which they have made upon her. If works of these great authors were ever inaccessible they are so no longer, for each accredited high school must have a fairly well equipped library which can be added to according to the needs and demands of the teachers and pupils. Public librarians gladly cooperate with teachers by willingly supplying books that are needed if they are not in the library.

To introduce authors, an effective device which will tempt students to read their works with a little encouragement on the part of the teacher, is to write excerpts from their biographies or from their works on the bulletin board or on the blackboard in the classroom. These excerpts often tease students into reading the entire biography together with writings of the author. Such an excerpt prompted a student who had been reading novels of Gene Stratton Porter, Zane Grey, and other similar authors to ask for some of Benson's fiction which conveys a message from God. *Richard Raynal*, *Solitary*, *Initiation*, *Loneliness*, and *Come Rack*, *Come Rope*, were listed together with brief reviews which emphasize Catholic ideals and principles and elevate motives that advance moral development. The results of reviews similar to this were gratifying. Voluntary themes, from students who became interested in Monsignor Benson's works, entitled "The Sanctity of Marriage as Revealed in *Loneliness*," "My Christian Parents," and "Choosing My Career" revealed the favorable attitude which they had concerning better reading. Here was an

opportune time to recommend Crawford's *Sarascinesca* series, Isabel Clarke's *Fine Clay*, Ayscough's *Mariquita*, and other novels that are inspiring and uplifting. The right kind of fiction affords endless possibilities of religious correlation because the novel is so essentially concerned with human nature, human character, human motives, human conduct, and human problems, that its author cannot avoid the moral and religious implications of life if the principles of religion guide him in his writings. Without making the class in composition a class in Christian doctrine or without giving a Sunday school lecture on good reading, the tactful teacher can to a great extent prevent objectionable reading and she can almost unconsciously guide pupils in ethics and morals by making good authors attractive.

Pupils who voluntarily write on "Choosing My Career" or "Planning My Future" after having read novels which stress morality and standards of right living evidence an interest in vocational guidance. For them Father Scott's *You and Yours* or his *Convent Life*, Father Cavanaugh's *The Ideal of Womanhood*, Spalding's *Woman and Education* or works on vocational guidance to any career are appropriate and helpful. Many students who consider their future seriously during their senior years welcome such books and read them with appreciation. The reactions which follow the reading will reveal their attitudes and inclinations and will thus enable the willing teacher to be of much practical, spiritual help in guiding them regardless of the career they are considering, be it university, profession, marriage or religion.

The short story is a type of literature which appeals strongly to seniors in high school for two principal reasons: first, because of its length; second, because of the content of most of the short stories with which they are familiar. In most cases they are eager to plan a plot for a short story and to develop it. As an illustrative model—perfect in structure, technique, and content—the teacher can make no better selection than the "Parable of the Prodigal Son." The story is not only perfect in form but it is attractive and helpful to students and it stimulates them to read and investigate the New Testament for theme subjects.

Many other short stories from the unquestionably good may also be presented both for content and style. Among these Benson's *A Mirror of Shalott*, Conrad's *Youth*, Elizabeth Jordan's *Short Stories*, and Enid Dinnis' *Once Upon Eternity* have been favorites with students.

A forceful way of furthering interest in the investigation of literature for material in composition when students are enthusiastic concerning authors new to them, is the introductions of several writers through excerpts which appeal to the emotions. Certain paragraphs interested pupils in M. E. Tenison's *Louise Imogen Guiney* and poems and essays of the author; they also read Joyce Kilmer's *Essays, Letters and Poems* with appreciation and enjoyment to the extent that they wrote up "What Daily Communion Meant to Joyce Kilmer," "Kilmer's Appreciation of Daily Mass as Revealed in his Works," and "Fidelity of Louise Imogen Guiney's Characters." Every great author's works contain selections and epigrams which are thought producing to the extent that their meaningfulness attracts students. Thus the latitude which they have in choosing their reading should be as wide as possible in order that they may feel that they can reach their interests through it. If the works of the best authors are made attractive to them they will spur them on in their reading and they will soon learn to make the best use of the ideals, style, and technique of their ideal authors in their own composition.

In the selection of specimen essays, sermons, lectures, and different types for models for imitation and for suggestions for theme subjects, the teacher should use tact and discretion. She should choose the good and the suggestive of high ideals but she should not choose selections too far advanced for the minds of seniors in high school lest she discourage them. Wholesomeness, decencies of social relations, standards of Christian living, real and high heroism, are factors worthy of consideration as well as literary quality. Selections which are wholesome and enjoyable and which will influence the lives of students spiritually, morally, and intellectually are easily accessible to most teachers. Usually young people dread the thought of reading the essay because they associate the word with powerful, austere literature

which has no meaning for them. This unfavorable attitude is readily overcome if the cheerful, light essay is introduced before the heavy and more ponderous one. The wit and sparkle in Joyce Kilmer's "The Gentle Art of Christmas Giving" or "Holy Ireland" and the understanding of human frailty in Cardinal Manning's "Gossip" and other such essays as these, are an enlightenment. Many stimulating essays which cannot be had in classic form may be had in pamphlet form. Newman's "Neglect of Divine Calls and Warnings," Father Cavanaugh's "The Price of a Soul," "The Modesty of Culture," "The Ideal of Womanhood," Spalding's "Ideals" and Spearman's "Your Son's Education" have been used effectively in the teaching of English composition. In time students will come to an appreciation of Newman's lectures in the *Idea of a University* and such of his sermons as "The Second Spring," "Maria Assumpta," Spalding's "Women and Education," "Making of One's Self" in *Means and Ends of Education*, and "Books" in *Thoughts and Theories of Life and Education*. Teachers have found that these essays are not in advance of the appreciation of seniors in high school. And the possibilities of making the study of these essays contribute religious ideas to the student's intellect, religious coloring to her emotional life, and religious motives to the development of her will, are many.

In poetry opportunities to put students in contact with stimuli and impressions, spiritual, moral, esthetic, and intellectual, which will develop their own ideals in these motives are many. Besides the poems which are required in the senior year the works of such authors as Dante, Crashaw, Alice Meynell, Coventry Patmore, and others, afford delightful investigations into literary fields previously unknown to many seniors to whom they suggest subjects for themes, the development of which is beneficial. Quotations from Dante's *La Vita Nuova* and from Louise Imogen Guiney's "The Wild Ride" illustrate the influence which literature permeated with Catholic principles and ideals that will lead students to God, have upon their lives. To know that such quotations do arouse in students a desire to read entire selections is encouraging to teachers who are striving to uplift the ideals

and appreciations of pupils through the correlation of religion with English composition. In one instance most of the members of a class of twenty-four read *La Vita Nuova* and many of Francis Thompson's poems of their own accord and voluntarily wrote up their reactions to them in themes.

The Catholic child is blessed with having truly worthy ideals placed before her, but she is to be pitied if her teacher of composition has but one line of interest. No teacher needs to confine the reading lists which she uses in connection with her work in composition to religious and moral topics exclusively. The field in English is broad and inclusive, yet material bordering upon the numberless problems from every phase of life which it involves is available. Teachers will find that the more opportunities students have to use advantageously the ideas which they glean from their reading, the more they will read; the more encouragement they get from an enthusiastic teacher to read, the more they will delve into the works of most of the authors whom she suggests. The good results of the Catholic course of study for seniors in high school can hardly be estimated. Reading the best Catholic literature will enlighten students' knowledge and teach them to cherish their Catholic faith and love Jesus Christ and His Church. It will teach them to appreciate the true significance of the truths of their faith; it will fill their minds with holy, pure, uplifting thoughts; it will be a means of realizing the aim of Catholic education, to send every senior forth "clad in the armour of God, having the shield of faith, the helmet of salvation, and the sword of the spirit."



# **PARISH SCHOOL DEPARTMENT**

## **PROCEEDINGS**

### **FIRST SESSION**

DETROIT, MICH., JUNE 28, 2:30 P. M.

The first meeting of the Parish School Department was held on Tuesday at 2:30 p. m. in Room D, Sacred Heart Seminary. The President, Rt. Rev. Msgr. Joseph F. Smith opened the meeting with prayer and gave a brief address, after which he appointed these committees:

On Nominations: Very Rev. Joseph V. S. McClancy, Rev. Paul Campbell, Rev. John Peel.

On Resolutions: Rev. John M. Wolfe, D. D., Rev. Richard J. Quinlan, Brother Isadore.

The first paper, "The Problem of Catechetics and a Constructive Solution," was read by Rev. John M. Wolfe, D. D., Dubuque, Ia. Discussions were given by Brother Eugene, O. S. F., Brooklyn, N. Y., and by Sister M. Leo, of the Order of Mercy, Pittsburgh, Pa. Some discussion from the floor followed.

The second paper, "The Personality of the Teacher," was read by Sister M. Immaculata, O. S. F., Chicago, Ill. This was discussed by Sister St. Donald, Grey Nuns of the Sacred Heart, Buffalo, N. Y.

### **SECOND SESSION**

DETROIT, MICH., JUNE 29, 9:30 A. M.

The meeting was called to order with prayer. A paper on the "Diocesan Spirit in Catholic Education" was read by Very Rev. Joseph V. S. McClancy and discussed by Rev. Francis Bredestege of Cincinnati, O. Rt. Rev. Edward A. Pace of the Catholic University was introduced and addressed the meeting. A paper on "The Trend of Teacher Training," by Rev. Sylvester Schmitz,

O. S. B., was read by Rev. John Keller, of Harrisburg, Pa. It was discussed by Rev. Felix N. Pitt, of Louisville, Ky., and by Rev. Louis Weitzmann, S. J., of the University of Detroit.

### THIRD SESSION

DETROIT, MICH., JUNE 30, 9:30 A. M.

The first paper, "Preparation in the Elementary School for the Study of Latin," was read by Rev. Noel Dillon, M. A., of Los Angeles, Calif., and discussed by Sister M. Ambrose, St. Joseph's College, Adrian, Michigan, and by Rev. Hilary R. Weger, Principal of the Catholic High School, Fremont, Ohio.

The second paper, "The Catholic Schools of Tomorrow," was read by Brother Edward, F. S. C., New York City. Discussions were given by Rev. Joseph Barbian, Milwaukee, and Rev. George J. O'Brien, Covington, Ky.

The report of the Committee on Resolutions was presented and adopted as read.

### RESOLUTIONS

WHEREAS, it is the opinion of this Department of the National Catholic Educational Association that the work of religious teaching in the parish schools has been satisfactorily conducted, as shown by the results, but that there is a demand for still greater perfection in this phase of parish school life; and

WHEREAS, in the development of correct processes in the teaching function and the begetting of right attitudes on the part of the children, the personality of the teacher acts as a most potent influence; and

WHEREAS, the attainment of these provisions for greater perfection in the teaching of religion depends upon a true fostering of the religious life in our teachers and an increasing amount of teacher training; therefore,

*Be it Resolved*, that it is the judgment of this Department that the greatest possible attention be given to the development of the religious character in individual religious, and likewise

*Be it Resolved*, that all the directing forces in our school systems use every possible means to encourage teachers to develop the best personal traits of a perfect Christian teacher, and likewise

*Be it Resolved*, that this Department devote all its energies to the development of true Christian personality in teachers and to promote more effective methods in the teaching of religion and the formation of true Christian character in our pupils.

*Resolved*, that this Association favors and recommends the work of The Universal Knowledge Foundation as an educational movement which will be of great assistance to the teachers and students in our schools of every grade. The purpose of this Foundation to publish books of every kind, text-books included, deserves the cooperation and support of all who are interested in Catholic education.

The following officers were elected for the year 1927-1928:

President—Rev. William F. Lawler, LL. D., Newark, N. J.

Vice Presidents—Rt. Rev. Msgr. Joseph F. Smith, P. R., New York, N. Y.; Rev. Patrick J. Clune, Ph. D., Princeton, N. J.; Rev. John I. Barrett, J. C. L., Baltimore, Md.; Brother Calixtus, F. S. C., New York, N. Y.

Secretary—Rev. Richard J. Quinlan, S. T. L., Boston, Mass.

Members of the General Executive Board—Very Rev. Msgr. Joseph V. S. McClancy, Brooklyn, N. Y.; Rev. John R. Hagan, D. D., Cleveland, Ohio.

Members of the Department Executive Committee—Rev. A. E. Lafontaine, Fort Wayne, Ind.; Rev. John J. Kozlowski, Ph. D., Chicago, Ill.; Rev. John J. Bonner, D. D., Philadelphia, Pa.; Rev. Felix N. Pitt, M. A., Louisville, Ky.; Brother Eugene, O. S. F., Brooklyn, N. Y.; Brother George N. Sauer, S. M., Dayton, Ohio.

After short addresses by the retiring president and his successor the meeting adjourned.

JOHN R. HAGAN,  
*Secretary.*

### **SPECIAL MEETING ON THE TEACHING OF RELIGION**

STATLER HOTEL, TUESDAY, JUNE 28, 1927

A special meeting to consider and formulate plans toward developing a definite curriculum in the teaching of religion was called at 8:00 p. m., Tuesday, June 28, in the parlors of the Hotel Statler.

Rt. Rev. Msgr. Joseph F. Smith, P. R., presided. Addresses were made by Monsignor Smith, Rev. M. V. Kelly, C. S. B., of Toronto, Rev. Henry F. Borgmann, C. SS. R., and Rev. Joseph F. McGlinchey. Much interest was manifested by all present and it was decided to form a committee of ten with Monsignor Smith as chairman to form definite plans on this subject of paramount importance in the field of Catholic educational activity.

## PAPERS AND DISCUSSIONS

### THE PROBLEM OF CATECHETICS

REVEREND JOHN M. WOLFE, S. T. D., PH. D., DIOCESAN SUPERINTENDENT OF SCHOOLS, DUBUQUE, IOWA

It is obvious to those who have been observing the movement that we have come in the history of catechetics in this country to the period of dissatisfaction and criticism of the catechism in vogue. Frequent expression is given even now of a discontent and dissatisfaction amongst all the active agencies in Catholic education in this regard. A discussion of the situation has been called for from many quarters at this gathering, in the interests of the Parish School Department of this Association. An effort will be made in this paper to focus the discussion on certain phases which seem to be to the writer the first points to be attacked in a constructive program.

It is hardly within the competencies of this gathering to consider the problem of the compilation of a new catechism. Discussions of that nature belong to the administrative and educational prerogatives of the hierarchy of the country. A method of elimination is adopted in this paper to the end of bringing our considerations to the real fundamental elements in the situation. This paper will not discuss the present catechisms nor their revision, *ex professo*. The problem of catechetics in a broad sense is concerned about religious instruction. This phase of the activities of the Church and school might easily lead me to a consideration of problems of sermonizing, the instruction of converts, religious instruction in colleges, and the preparation of children who do not attend the parish schools, for the reception of the sacraments. This last type of instruction might be extended to such as are still in the elementary grades, to those who are attending public

high schools, and to those who are preparing for the reception of the sacrament of matrimony.

For the purpose of precision problems related to these elements in the Church are excluded. It is believed that at present at least the basis for a solution ought to be concerned with religious instruction for children who attend our Catholic elementary and secondary schools. If a satisfactory technique can be arranged for the processes in the procedures of the elementary and secondary schools, then extensions can easily be made to all the other phases of the catechizing activity in the teaching circle of the Church. It should be observed that what is written here has not been the product of thought which plans even in the least to change the precious heritage of religious, divine truth, handed down in the deposit of faith and safeguarded by the ever-living and infallible *magisterium* of the Church. In addition to this the writer would be the first to silence any note in the discussion which could be interpreted in any way at variance with Catholic and divine truth.

The greatest measure of dissatisfaction has really come from those who have used the traditional methods in the primary and secondary schools. They have found vast imperfections in the products of their own work. After all any revision of methods or redistribution of contents of books must have some measure by which the product of the present and of remodeled methods are to be evaluated. The standard guide to be used in the discussion is all-important. What do we want to produce—effect, as a result of the program of religion in the schools? If agreement cannot be attained in this regard, then any group that plans to throw their thoughts and feelings together can never hope to come to an acceptable solution. We have a vast army of faithful and zealous workers in the schools who are terribly anxious about this phase of the problem. They are vitally concerned about the success of their labors. They want to know by what standard their efficiency is to be appraised. This is in their hearts and minds for a twofold reason,—first, they wish to check up on their own progress and improve from year to year,—secondly, they are human enough to wish to satisfy those who are to measure the

results of their processes in the schoolroom. They beg for some one to make clear to them the norm of excellence. Then, too, the method may be changed, but what certification will we have beyond prejudiced guesses of vacillating minds, that there has been some improvement made by the use of the new plan, so that it may become only a matter of continuing the change in a direct line. To give any scientific assurance that the change is for the better and not merely a change to suit a condition of dissatisfaction, some scientific survey should be made, at least in some measure, of the results effected by present methods and then in the after time by the new processes. This also would demand the application of some standard gauge.

What is the standard of effective religious instruction in the elementary and secondary schools? Some will answer the test or an examination. Others will cling fast to the crucible of time. Do they who are thus instructed remain faithful to the teachings of the Church? This effect too might be analyzed. Do they remain faithful in knowing or in living, or both? There is no doubt that many will apply the first method and measure the success of the work by the answers given by the young, either written or oral, to didactic questions of a theological character. Many more will be inclined to adjudge the method by the tenacity of character developed, as revealed not alone a brief while after the instructions have been given, but in the after years when the real test is made on the efficiency of the school product.

The permanency of developed spiritual religious character in the life which the young will be called upon to live, in the world in which God places them is a safe and acceptable standard. Measures of mere knowledge, with some few artificial practices, will not effect this. Knowledge does not always lead to doing. Transformations of mind do not always result in like transformations of the heart, the instincts and the emotions. Christian character is a resultant composition of both knowledge and emotional elements,—of enlightenment and habits. These of course are to be vitalized by divine grace and in the supernatural order are the results of grace. It is true that a type of developed character will stand firm and intact under the pressure of one set

of circumstances and adjustments to a like cast of demands of environments, and weaken and change when these are modified in a greater or lesser degree.

A character that would have been found permanent in a country community forty years ago would suffer many tests and perhaps rather unsuccessfully in a city of congested groupings in our day. This would be especially the case of those of immature years and changeable ways; while the dogmatic truth of religion remains the same, the calls upon the moral consequences vary with the passing of the years. The tests upon the moral fibre of character in our present changing conditions are quite different from those of the long ago. Human nature has not been specifically changed but the calls upon the control of instincts and unholy impulses are different. They are made under different circumstances at least. There are matters to be urged more effectively now in the moral order than in years gone by. This is to be the end of developing a surmounting and resisting, or a permanent strength of character. Character has its outer aspects in conduct. In the case under discussion it is a matter of spiritual and religious conduct. This aspect of conduct shows itself in the worship or liturgical elements,—and prayer; the compliance with the commandments,—moral elements; the use and abuse of sacraments. The dogmatic teachings of the creed are the basis of truth to be inculcated in order to secure the right mental and spiritual states in regard to these.

To produce right Christian conduct there are two general activities to be employed,—instructional and habit-forming. There are changes to be effected in the mind and in the heart through the ideational and the emotional. These may be distinguished and in a degree separated, at least in our thinking about them. As minds view the educational procedure to-day as a dynamic and functional process, the instructional is not in the least separable from the habit-forming elements. Instruction is really never completed until it effects the habits. If character-formation is to effect a unity, a human personality, it must integrate the mind and the heart and produce one thing, a creature who is both wise and strong.



Religious instruction has followed traditional lines. Its history is ample proof of this. It has always been apologetic; because the last era began in the efforts of the Church to save the minds of its children from the heresies of the reformers. There is a distinct continuity of method in the first catechism of Canisius, Edmund Augur, the Roman Catechism, to the Catechism of De Harbe and other more recent ones. Anything that provokes a desire for a change is liable to be interpreted as an effort to change truth. In the contemplation of those who desire a change there is no motive urging to this, however. It is more an intelligent realization that character development, in the present and future generations, requires, not so much a new instrument as a new method. The evidence of the times shows also there is an intelligent desire for some modification of the instrument. This realization has come to catechists in all the countries in which the Catholic religion is being taught.

The catechetical methods of the past stressed the apologetic element. They have left in those instructed in them a complex for the defensive rather than the offensive and a burning zeal to leaven the mass of humanity with the faith of Christ. Even as an instrument of this kind it has new forces and conditions to contend with. This phase of our study may not be included in the contents of this paper. Beyond this note in the instrument there might also be observed that it was an instructional instrument. It enlightened the mind but the conduct-forming elements came largely from other elements. The following may be listed as partial categories: A restricted environment, both physical and mental, within which children and adults also were more or less coerced to a traditional religious type of conduct prevailing in the demeanor of those in the neighborhood. The home of the past also functioned more generously as a disciplinary instrument in and by which the young especially became conductful in the religious sense. The practices of worship which were the instruments in the early Church had and have their influence on conduct. The training for the reception of the sacraments had a practical effect upon conduct.

Many changes have come in the above which require considera-

tion in this discussion and in the work of religious instruction in our schools. You will perhaps agree that more of the burden has fallen upon the school and the Church. In a general way the schools of to-day must add more and more to the instructional type of their work and make knowledge functional. The development of fruitful religious character is becoming in increasing measures a required characteristic and activity of the modern school. This will become still more true in the future. Schools are becoming larger. The groups that are gathered together are becoming more and more intense. The school is to function as the interpreter and fashioner of life in the transitional period, from a small group, the family, to the ever enlarging society of the integrating world. The school has larger instruments for this than the home. There is that additional requirement because the school not only trains those who are going to go back home to add to their conduct but also others to go into the world and live safely, spiritually and religiously. It is thus apparent that the modern school cannot rely upon the catechism alone as an instrument in doing its bounden duty to the children of the present. At least as an instrument under these circumstances the catechism has all along begun at the wrong end of the process as a means in the hands of children to fashion right conduct. As a guide to teachers it may be employed as a valid pedagogical tool. It is a logical synthesis of revealed truth compiled with a view to strengthen knowledge and faith under circumstances and in times when these truths largely were being attacked because of the religious conditions outside of the true fold of Christ. For dialectic purposes it can be made more or less effective, especially in the hands of one who is well versed in sufficient theological and philosophical discipline. It can produce convictions. These are not enough, however, in the face of the demands of the age. These convictions and knowledge must become functional in the order of conduct and character which can meet the demands of conditions of the present.

How can teachers, the school and the system be assured that religious instruction will mould conduct? By making it conductive. To lead a child to do a thing, to color his activities, depends very much upon the nature of the child and his learning process.

To make high types of religious and spiritual conduct the forces that build with divine grace permanent Christian character depends very much upon the creature that God made. The personality of the child, which is to be characterized as religious and spiritual, grows as an integral whole and not as parts to be composed. There is more than mental growth to be observed in the development of personality. It may be viewed as psychological and psychical growth. The sequences in the learning process are not necessarily the sequences in logical expositions.

The first instrument used by the child in learning are the senses. With these he comes into contact with the environment, both natural and artificial. They bring him into contacts in the most human way with things in their wholeness; composite and concrete existence. Mental processes analyze these, rationalize and synthesize. The syntheses are later put into categories and logical composition in the form of abstractions. In the normal ways of learning that affect conduct the learner must have experience with the truths before he can be led to the fullest appreciation and practical use of them. Whatever catechism is used it ought to be taught last. A procedure which would be controlled by a process of this kind might lead the casual observer to think that it was directed by a philosophy of Illuminism and Rationalism. If this were true it would be a fatal blow indeed. These are to be avoided in the development of any method. Such defections from sane Catholic thought have done harm as the historical evidence plainly shows. All truth cannot be viewed with human eyes and cannot be gathered independently of authority. It is not the province of human reason to pass on all religious verities. All religious and moral conceptions are not latent in the child's mind. Much truth must be accepted on the authority of God and His Church, and the catechist no matter how he extends his ingenuity can not bring it within the compass of reasoning powers. They are strictly truths of faith. But in the case of such truths there are the *motiva credibilitatis* which can be elicited through a more refined method than the traditional, and that with a force and an influence which will affect the approaches to an abiding truth.

Many efforts have been made in recent years to make the catechism easy by simplifying the words. It was thought that by such simplification the meaning could be gotten out of the terminology. Perhaps these changes did help some. But in keeping with good pedagogy and sound psychology the meaning is not really gotten out of the word by the mind, but the mind puts it into the word. Words change and multiply as the mind seeks to secure a more detailed and accurate instrument to express the thought that it develops. It is really a false step to try to lead the mind and heart to the understanding and appreciation of the difficulty by an analysis of the complex or abstract. These are best simplified by starting out with the simple. Teachers have all along experienced this, and to make their efforts effective they have striven to make the complex and abstract intelligible to the mind of youth through abundant illustration and examples. If these are valid, if the truths can be exemplified and illustrated, why cannot the mind first meet the exemplifications and illustrations and be led from them to the truths as expressed in the abstract?

This is especially significant in the light of the facts that the examples and illustrations can be made a part of concrete situations in the schoolroom and thus provide activities which will give experiences, and tone the emotional nature in children. The examples that specify the meanings in the Commandments can be made a part of the experiences in the home, church, school and on the campus. All this can be done in keeping with acceptable modern ideals of social living. The saints and heroes who illustrate right spiritual and religious conduct can enter into class activities through dramatizations and instructions that inspire. The liturgical elements can be made to direct conduct in church and the worship, prayer and music elements in the school. The sacraments can become not only the sources of grace for right supernatural conduct, but the phases of conduct that show such effect can be abundantly exemplified and illustrated by characters who have become the heroes of sacred and religious history, ancient, modern and very recent. The activities can easily be made to show that the children grow holy together and that they save others by saving themselves.

This naturally leads to the observation and question as to what specializations in conduct are appropriate to children at the various stages of their development and gradations in school—both in the elementary and secondary grades. Facts and contents that will solve the question are not easily arrived at. They cannot be structured with any of the ease that has characterized the many recensions of the catechism, nor can the work be accomplished with any degree of validity or satisfaction to all by one or a small group alone. The materials to be used and the methods to be employed must go through an experimental procedure in many classrooms. The questions and answers in the catechism need to be graded if they are to be used as the synthesis of the spiritual and religious truths which are exemplified and illustrated by the conduct-provoking materials that are employed in the several grades. It is thus to be understood that the questions and answers of the catechism are to be employed to help the young to synthesize the truths learned from the instruction and right habit-developing activities. There is, therefore, a need of graded and uniform catechisms as instruments by which the young may be led to share in the corporate life of the Church, and by which, on account of definiteness and simplicity of form, the teaching Church may interpret alike to all the deposit of faith, from the pulpit, the rostrum, the teacher's desk, and the chair in the instruction room.

Many of the truths of religion would inform the mind of youth more accurately if approached by this way. That he is a child of God is easily gathered from the lessons of the catechism by the young learner; but that he is a child with other children, united in a social and religious bond, is not so easily inculcated by the question and answer method. He gathers this truth from supervised contacts in which the religious elements of charity prevail, rather than from instruction. That they are children of God, associated with all the other children of the Creator in a sense that is supereminent to their being children of a nation, with distinct lines of nationalism and language, has really never been effectively learned by the masses of God's children. The approaches to the sacraments have accentuated the good in themselves, but have not increased sufficiently the vision of good in

others. The catholicity of the society to which the child belongs is an important note of the Church, which the mere definition will not teach his heart. The completer understanding must come from activities in which he associates his brethren and neighbors in the distant parts. In a word, he never learns the catechism in its real meanings until all the branches in the curriculum and their projects and activities give him some concrete notion of life and the world in which he is living.

There is much work of this character being done in many of the schools over the country. This should be brought to the aid of all the teachers. A retesting of its value in the measures of standards discussed above would make it valid material for grade texts. After a period in which many materials would be developed and tested throughout the schools in keeping with the needs of the individual differences of children in the grades, the book-makers could assemble them in grade manuals to make their use still more widespread and productive of a greater good. Before this stage would be reached, however, teachers would find it to their advantage to have mimeographed copies made of some of the materials for classroom use. The selection of simple stories of the saints arranged to exemplify the virtues, attitudes, and traits by those in the several grades, would supply a want that every teacher has keenly felt, in the effort to follow modern pedagogy. The same is true of the Bible characters and the heroes of Church history. The material which contains spiritual and religious element needs to be increased. The children of all the grades in our times, seek a growing amount of experience as the years pass on. The mind and emotions of the modern child are very active and receptive. Even though the contacts with the various materials and the lessons learned may not remain a part in the after time of the conscious memory, still there is that vast reservoir of the subconscious that must be recognized as a powerful influence in life. This needs to be charged with ennobling impulses, through wholesome mental and emotional food, so that it may form a barrier against the assaults that vicious surroundings may afterward make.

It is suggested, therefore, as a constructive measure that means

be taken to bring the material to the attention of all the schools. To attempt to establish a journal of catechetics would both be a perilous venture and would add to the outlays which many schools with their present financial condition could hardly make. Yet they should be brought into direct contact with the movement so that a most generous use and appraisal might be made of all of the materials,—some already developed and much which is still in the making.

Perhaps the editors and owners of the two educational journals that are now in the field,—*The Catholic School Journal*, and *Catholic School Interests*, could be interested in the solution of this phase of the problem. A department of one for the elementary grades and the other for the secondary grades might be given over to the assembling of the material. Both departments could be sub-divided under two headings,—the Theory of Religious Instruction and Classroom Materials, and Devices in Religious Instruction. By adding only a nominal sum to the present annual subscription and by generous and sympathetic cooperation these could be brought into the possession of every parish school throughout the country. The project could be made to elicit the wholesome help of all the teachers, and particularly those who would be able to contribute specimens of work that had proved effective in the development of correct religious knowledge and right moral conduct. Many teachers develop a project or two, and for want of sufficient material accentuate the show element in these and then for the rest of the time revert back to former methods of catechizing. This is due to the fact that they have exhausted the material within their knowledge.

This interest could be best aroused through the Superintendents' Section, collaborating with this Department of the Association. To this end this meeting might organize a committee to carry on the further developments of the project in keeping with the thought that may venture forth in the discussion. The objectives thus proposed to the committee could be brought to the attention of the superintendents and other parish school administrators through the secretaries of both sections.

## DISCUSSION

SISTER M. LEO, SISTER OF MERCY: The space of time allotted precludes a full discussion of the scholarly paper just read by Dr. Wolfe. However, there are two sentences in the introduction to that paper which contain matter whose discussion might well occupy the remaining sessions of the present Convention and then be only beginning. Speaking of the problem of the teaching of religion, Dr. Wolfe says, "The basis for a solution ought to be concerned with religious instruction for children who attend our Catholic elementary and secondary schools." I shall confine myself to narrower limits, namely, instruction in elementary schools and in those schools I shall touch upon only two grades, the seventh and eighth, or that department which modern educators call junior high school.

The supreme test of success or failure in our religious training is the after lives of our pupils. There seems to be an agreement among Catholic educators that religious instruction in our schools measured by the morals and conduct of our boys and girls is ineffective. The lives of our graduates are not always such as to fill the heart of a lover of Christ with joy. They do not generally excel their non-Catholic fellow citizens in the natural virtues of honesty, business integrity, loyalty, or truthfulness. Are any of these defects due to the imperfect religious training given in our Catholic schools? Just what do we mean by teaching religion? The purpose of religious instruction is to enlighten the mind, to move the heart, and to excite the will to love and to obey God. Failing this we do nothing. We admit the failure. What then is the cause? Are the texts in Christian doctrine, Bible history and Church history to blame? Is not the teacher the living medium? Is the fault then hers? Some one has said in speaking to teachers, "What manner of spirit are you?" We know that the spirit shines out in the work, through the eye, the voice, through every act. Soul communicates with soul, and just so much virtue as there is in us, just so much may we influence our pupils for good. On the whole our religious teachers measure up to this gauge. Being one of them I must not be too hard on myself. Vitalizing religious instruction in our schools will mean a careful survey of our present methods with a view to their improvement, which may result in what Dr. Wolfe calls a satisfactory technique for the processes in the procedure.

I wonder if we religious devote as much time to research in the study of religion for our classes as we do in the preparation of secular subjects? We are so confident of our knowledge of religion, it is so much a part of our daily lives, that there is a temptation to relegate this preparation to the last quarter of an hour before the class assembles. Early in our study of pedagogy we discovered that there are three essential steps in the psychological development of a lesson; the presentation, the explanation, the application. The presentation requires a twofold preparation—preparation of the matter and preparation of the child mind. Religion is the basic



lesson and strikes the keynote for the day. Only a teacher who has fallen short in her preparation would assign a number of abstract questions for memorization. In these days of little or no home study what happens the next morning? Well, failures are prominent, scoldings are on and often punishments are administered. What is the atmosphere of that classroom for the rest of the day? Don't you feel that the temperature will scarcely reach normal? Can you surmise the result? A love for the study of religion? No, but a positive dislike.

The trouble here is due to lack of preparation. For a text we have that most unpedagogical of books, *The Catechism of Christian Doctrine*. All fundamental truth is there but not in the order best suited to the child mind. What is lacking in the book must be supplied by the teacher. If not there will be a setting aside such fundamental principles of pedagogy as concrete before abstract, sense knowledge before thought knowledge, facts before definitions, simple before complex, known before unknown. The lesson will be presented in the order of words, ideas, things, instead of the reverse order of things, ideas, words. If we desire our children to get a grasp on things instead of words, the catechism must be supplemented by abundant previous explanation and illustration. How this can be done in practice is well shown in the work entitled, *The Catechism Explained in Story Form According to the Psychological Method*, by Father Baierl.

Let us take for a lesson the sacrament of penance, which is itself an important educational instrument. Its form demands self-training—examination of conscience is a serious attempt at self-knowledge. The teacher carefully outlines her work. By way of presentation there is a preliminary talk—not at the pupils but by a prepared plan—with them. This talk might take the form of the stories from the Bible which are types of the sacrament. The children, too, are asked for type stories from Bible history. Interest is aroused by judicious questioning, by which instrument the teacher skillfully leads and draws from the pupils thoughts that are really hers not theirs. One is startled sometimes at the aptness of the response. This is the place where "soul meets soul." Do you think this is a living teacher? Let us proceed with the project. Children are asked to bring in scriptural texts from the New Testament proving the institution of the sacrament. It may seem far-fetched to send a child for scripture texts. (This is the seventh and eighth grade work). Preparation on the teacher's part makes this practicable. The sacrament we are working on is penance. From the Table of Reference found at the end of the New Testament copy out on your blackboard the chapter and verse of the text indicated for the proofs of this sacrament e. g., power of absolving given to the priests, (St. Matt. xviii-18), confession of sins, (St. Matt. iii-6.). The obligation of confession gathered from the power of binding and loosing, (St. Matt. xviii-18.). It is a good device for the teacher after she has made the assignment to have a text looked up at once and read aloud. She might

comment upon it and have the class find the exact word or words upon which the proof rests. The back and forth work here is valuable. Another day the work will center around outward signs. Detail a number of pupils for report. In speaking to a group of trained teachers it is unnecessary to name the subheads of a familiar subject. Ingenuity comes into play here. There must be team work, thorough review, individual expression, and, all theory to the contrary, constant drill. The drill is as imperative here as in a mechanic's tool chest. These assignments are not all made at one time. The teacher has her lesson outlined and by that chart her children sail. When reports are made, combinations begin. Institution, outward signs, inward grace, are discussed in logical order. The history of the sacrament is asked for and finally the exact definition of this sacrament as found in the Council catechism is required. By such *process in procedure* concepts are formed. This will take weeks of work. Success is the outcome of careful preparation on the teacher's part, a sound psychological procedure, and above all dependence on Him who said,—“Without Me you can do nothing.” This method of recitation gives opportunity for the independent study of religion. The growing maturity of the children in these grades makes them ready for projects in the social application of religion. The use of Bible history and reference to the New Testament make catechetical instruction concrete and vital. It gives a colorful historical background and puts behind the mere ideas of virtue and vice a strong emotional force. Its appeal, therefore, is chiefly to the passions and emotions, or to use a word that aptly designates both, the heart.

Classroom experience has taught us that even most careful preparation, approved methods, and constant effort on our part do bring sometimes meagre results. Haven't we all thought at one time or another the solution was hopeless? Introspection and examination may be in order here. A closer study of the methods of the Great Teacher should prove effective. With infinite patience He fitted His lessons to the minds of His hearers. Did He employ question and answer? Sometimes but not often. The parable was Christ's favorite method. With what aptness He used as illustrations the most common facts and incidents. The preserving quality of salt, the door of the fold, the lost sheep, the candle—all these were in the experience of those who heard Him speak. He drew largely from nature also. The seed cast into the earth, the field of waving grain, the vine, the grass beneath our feet, the winds, the clouds; it was from these Christ delighted to draw the great lessons of life. He created interest, secured attention and then proceeded to teach some great truth. He appealed more to the heart than to the head and in this way He was able to reach the poor and the most simple-minded. It is this heart teaching that we want.

BROTHER EUGENE, O. S. F., : The great object of Catholic training is to bring the principles of law and duty into practical effect as standards of action. It is one thing to have knowledge of our religion and quite another

to make our knowledge the guiding principles of Christian Catholic life. This is only another way of saying that it is not the knowledge but the doing that counts in religious education. The methods of catechetics are special and peculiar in the sense that they deal with the great concept of God as the supreme object of knowledge, love, and service and with the manner in which all other ideas, feelings, and actions are adjusted and correlated to this one supreme end. We may talk and write volumes about other ways and methods but the text of the catechism will ever remain the basis of instruction. To the teacher a catechism is a guide to the subjects to be taught, the order of dealing with them, and the choice of words in which the instruction is to be conveyed; above all it is the best means of securing uniformity and correctness of doctrinal and moral teaching. It is therefore all important that a catechism be produced that will contain besides doctrinal knowledge ways and means to influence Catholic life and action. Such a catechism should be graded to the mental maturity of pupils and issued in parts like the text-books in secular subjects. It should be racy of the soil and genius of our nation; flexible enough to suit all our schools; and thus be a strong bond of union between all our people.

When we consider the enormous sums of money contributed by the faithful to build and support schools wherein their children may have the privilege of a Catholic training, it is manifestly proper and laudable that this Association set in motion the machinery to secure a suitable text and to bring to the notice of our teachers all available data in successful religious teaching. Whether this can be accomplished through existing school journals or by a new magazine devoted exclusively to catechetics is a matter that requires thoughtful study and official sanction. How to unite all agencies to this desirable end will receive full consideration at another session of this Convention.

## THE PERSONALITY OF THE TEACHER

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The teacher is the school. The building is merely the shell. Text-books are only tools. Laboratories and libraries and other teaching equipment are simply aids. It is the teacher that makes all these worth while. What the soul is to the body, what the mind is to the man, that the teacher is to the school. A good teacher will find or devise good methods and will employ them with discernment, dealing with each pupil as an individual soul unlike any other that exists or has existed. His very presence commands attention, solicits interest and suggests thought. He is alive and he awakens life. His pupils follow gladly in his lead, feeling that it is good to be where he is.

In ancient days before there were permanent universities with splendid buildings, with endowments and scores of professors, schools centered around individuals. Eager minds sought out the man with a great message and attached themselves to him sometimes quite against his desire. In this way men gathered about Socrates, drawn by the richness of his wisdom and the nobility of his life. The same can be said of Plato, of Thomas Aquinas, of Albertus Magnus and the other great teachers of all times. It was our Divine Saviour, Jesus Christ, who transformed in a short time a group of illiterate men with little intelligence into a band of teachers whose heroic devotion to duty has never been surpassed.

Our own experiences confirm this, that the teacher is the school. Let us hurriedly recall the years of our school life which were most fruitful of good, and then let us recall the years that yielded the most disappointing returns. What made the difference? Certainly not the schoolroom, nor the equipment, nor the books with which we studied. Nor was it our classmates, nor ourselves.

The difference lay in the teacher. We may rightly measure our education not by the number of years we have spent in the school but by the number of stimulating, suggestive, and inspiring personalities it has been our good fortune to have known.

Should we ask a thousand superintendents or supervisors of schools what is the one fundamental and basic qualification which they look for in their teachers they would all reply as if one voice, "personality." They might use different terms but they would mean the same thing. Should we again ask them to tell us the most frequent cause for the failures of teachers, they would all reply "lack of personality." What, then, is personality? Personality is the divinest thing in the world because it is the only creative thing, the only power that can bring to material already existent a new idea of order and form. Goethe may be quoted to the same effect: "Whatever a man accomplishes, he accomplishes because of his personality."

It is personality that ennobles a calling and gives soul to an official position, that lends the physician power over the sick which art and knowledge alone could not give him. Personality secures for the military officer command over his troops and assures him their faithfulness in the presence of danger and death; it lifts the judge above the frigid law. Personality makes the priest a shepherd of souls amid his congregation and the teacher an admired and beloved model for his pupils. We like to speak of the charm of personality. Apparently we mean by the expression not only the obvious quality but also the mysterious part of its influence. Indeed, a strong personality enchants other people without one being able clearly to say why and how. In school life a root of its power sends forth a plainly visible shoot. The child receives the impressions with the susceptibility with which youth surrenders to the feeling of the moment. The child's own inner life becomes completely dominated by that of the teacher; the child's soul conforms to the teacher's soul; real education ensues, namely, a drawing upward to the standard of the model.

The personality of the teacher should radiate love, which fosters faith and engenders hope. The teacher's personality is but the

outward expression of his inward trust in Him who is "the way, the truth and the light." To shape the personality of those entrusted to him the teacher must have a well developed personality of his own thus exerting untold power for good, for the personality of the teacher is the ultimate means of influence in the school. This proves that nothing really matters about a teacher but his personality and how it is likely to reflect upon his pupils. He may be a wonderful manager, yet be hard-hearted with a mean love of power and a streak of cruelty, making him totally unfit to have control of children. He may possess any amount of knowledge and still be a failure as a real teacher for no amount of knowledge will make up for the personal element.

The teacher's personality far more than his learning determines his value as an educator. He is the ideal, the exemplar, the school itself. Young eyes are always upon him ready to be influenced less by what he says than by what he is. All are ready to take in every word the teacher says, to imitate him, even to think and live as he does. Let us, therefore, realize that we are imprinting ourselves on the sensitive souls of the little ones whom we have in our care. Daily we influence them for better or for worse; for the high or the low; for strength of character or for flabbiness of will; for faith, hope, and charity, or for doubt, despair and hate. Who can deny the lasting effect of the teacher on the memory of those boys and girls entrusted to his care? How much of the success of a teacher depends, then, on his personality?

And now the question arises, what are the elements of personality which united in an individual make him a successful teacher? A religious teacher must unquestionably possess first and foremost a sincere and deeply religious personality, for the principal duties of a religious teacher, as the name implies, is to teach Christ by word and example. His personality should be such that he can in all sincerity and unhesitatingly say to those lambs of the Master's flock, "Be ye imitators of me as I also am of Christ." And as to the religious instructions, no one would expect a stimulation and development of the spiritual life of our pupils if catechism and Bible history were taught in a merely perfunctory

manner. It is only when the personality of the teacher has a religious cast, when from his heart the note of honest conviction and deep emotion breaks forth spontaneously, when his act, thought and speech breathe love, can religious instruction also become a living force in the pupil's soul. Only what inspires me gives me power to inspire others; only what I myself have felt, can I make others feel. Of what use, for instance, is a magnificent discourse on patience when the teacher does not practice it, but allows the slightest incident to cause an eruption, which while it strikes terror in the hearts of some of the pupils of the class, will draw forth sympathetic pity from the more thoughtful and observant members? Again, can a proud, haughty teacher produce humble and docile pupils? And so it is with all the other virtues. They are but so many abstract terms unless actually demonstrated by the religious teacher.

The teacher must be a leader, for fundamentally teaching is leadership. It is essentially the art of stimulating and guiding the activity of another's mind. We cannot inject an idea into a pupil's circulation as the doctor hypodermically injects drugs into the blood. The only thing that we can do is to lead pupils to center their attention on the idea that we wish him to get by arousing his interest in it. There our power stops and the pupil's mind must do the rest. The teacher is, then, an energizer and a guide. He arouses and directs the mental activities of his pupils.

In this respect he is like all great leaders, for they, too, have aroused and directed the mental life of their followers. If we can discover the elements of personality in the great leaders of the race we shall undoubtedly hit upon the qualities which are essential to a good leader or teacher. Can we find common qualities in such diverse characters as Moses, King David, Julius Caesar, Gladstone, Lincoln, which gave them power over men and make them stand out in history as great leaders of humanity? I think we can. All these leaders had insight into human nature and it was sympathy which gave them this insight. The really successful leader is one, then, who possesses a sympathetic personality.

Sympathy enables a teacher to catch the pupil's viewpoint and thus to appreciate his motive and impulse for action. Kipling

says, in the conclusion of his "Wee Willie Winkie," that it is not given to very many grownups to know the heart of a child. We think we do, but as a matter of fact we do not or if we ever did we have forgotten it. We read some brilliant story of boyhood or girlhood and say to ourselves, "How true that is; we talked like that when we were young and had those foolish notions and believed the most absurd superstitions and acted on impulse, and did silly and unreasonable things for which we were vastly sorry immediately afterwards." And yet, almost before the book we are reading is closed we detect some luckless youngster in a similar folly and cry at once, "I can't make out why you should act like this." Yet if we possessed the blessed quality of sympathy perhaps we could make it out. If only we possessed the power to gain and hold the child's viewpoint we could understand many things that puzzle and perplex us.

When we find a girl weeping at her desk or a boy lingering in the schoolroom when he should have started home, the gift of sympathy may enable us to divine the motives which have given rise to the situation. Of course every pupil ought to come to school with his spelling words well learned, but it may be if we knew his home and his food and his living conditions and his family we should be satisfied by his knowledge of one half of them. Sympathy in a case like this involves knowing the home conditions and the obstacles and environment. Without knowledge of these factors we shall never understand, "What makes that child act like this." A teacher lacking in a sympathetic personality may command the respect of his pupils but he cannot win their hearts. The remarkable hold which the personality and teachings of the Great Teacher, Jesus Christ, has upon the hearts of men of all creeds to-day is due not more to the purity of His life than to the sympathetic insight with which He entered into the experiences of humanity. He knew and knows the heart of man.

Teaching is a calling that deals with human nature and for that reason the teacher must be a person of infinite tact. Probably nowhere is a tactful personality so needful to the teacher as in dealing with the parents. The welfare of the child demands



that school and home shall work in harmony. Tact will recognize the heart of the parent desiring the best for the child. It will recognize the parents' right to call at the school and talk over matters. It will frankly and kindly listen to the parents' view of the case. It will as kindly and frankly present the teacher's side. Nineteen times out of twenty tact will win, for courtesy, kindness and sincerity are all but irresistible.

Cultivate a cheerful personality. There is much truth in the saying about the "spoonful of honey and the barrel of vinegar." A cheerful personality will enable a teacher to be amused by what would otherwise drive him to distraction. To be able to see the funny side of things is a heaven-sent faculty and the teacher who possesses it is surely thrice blest. Children are really immensely amusing if you know how to take them. Their conduct, their conversation, their motives, their explanations, their folks and their affairs, are all quaint and queer and charming and delightful to the teacher with a sense of humor. Problems of discipline vanish like the dew when they are properly regarded and the humorous aspects of the case are given full consideration. Sympathy, patience and cheerfulness all blend into one. If a teacher has plenty of patience and the ability to see the pupil's side of the matter, then a sense of humor, or rather an appreciation of humorous values, is much easier to develop. With these three qualities alone an earnest teacher may go far.

If we again carefully reflect upon the personalities of the great men I have mentioned we shall discover that another vital and dominating element in their personalities is sincerity. The child is not deceived. There is no power in sham. The teacher must be what he would have his pupils be or he will fail to lead them. The Divine Teacher from the depths of His infinite wisdom suggests and verifies the secret of His power over the souls and minds of men when He said to Thomas who had asked to "know the way." "I am the way, the truth, and the life." This genuineness manifests itself in every detail of the teacher's intercourse with his pupils. It may be in his simple love of truth, in his receptive attitude towards it in whatever form it come; in his reverence for what is good and especially in his reverence for the

child himself; in the energy of his optimism; in his painstaking laborious efforts to secure results; in his sympathetic understanding of the needs of his pupils. In a thousand ways his sincerity exercises "a kind of mesmeric influence over the pupils, and and hurries them on without power of resistance." The pupil's reaction to this basic quality of the teacher's personality is at first of an emotional type, but under the skillful direction and watchful care of the devoted teacher, who sees in every aspiration of the child a germ to be cultivated, it will grow and develop into a fixed and abiding principle.

Sincerity in the broader sense is the mother of justice, one of the virtues which we look for in the parent and friend, in judge and juror, and certainly no less in the teacher. In his earliest years if a child has playmates he is made aware that there are rules of the game which he must obey if he is allowed to play. To be fair is to childhood what to be just is to the adult. Few stronger appeals can be made to a boy than that to his sense of fair play. The children take this keen sense of justice into the schoolroom. They are alert in watching and weighing the acts and words of a teacher. They are quick to detect the slightest partiality or favoritism or the absence of square dealing with any member of the school. The teacher who is just has a moral hold upon his pupils that nothing else will give. The teacher who is pronounced unfair has lost his leadership.

The elements thus far mentioned do not alone constitute a commanding personality. There is needed another element of character to lift a person above his fellows and qualify him for captaincy among them. This quality is intellectual rather than emotional or moral, namely, dynamic knowledge. Great leaders have been men of superior intellectual power. In fact, I think with many if not with most of them this characteristic impresses us first. What element of character comes first to our mind as we think of Gladstone, Webster, Alexander Hamilton and others? I fancy that with most of us it will be the intellectual bigness of these men. They were mental giants possessing dynamic knowledge, that is, knowledge that is not only usable but used, for such knowledge is power.

Knowledge gives a leader confidence in himself and leads others to have confidence in him. A teacher who feels that he has a mastery of the day's lessons, who knows what he is to teach and how he proposes to go about it, comes before his classes with a confident and not an apologetic air. He is delighted to come up against the difficult places. He loves the wrangles. The hard problems, which make the pupil surrender, are his opportunity. He is master! He has assurance and freedom which come from mastery. The pupils feel that he is master. They respect his knowledge and skill and cheerfully accept his leadership. The teacher's knowledge should go beyond the demands of the text taught. It is this beyond knowledge, this knowledge plus, which really measures his bigness and fitness. He should know more about geography and history than the school books contain and he should open his larger world to his pupils.

The teacher who can connect the history and civics of the school with the city government, the town meeting, State and national election, the Panama canal, the irrigation of arid lands, and other events of current interest; who can relate arithmetic to the meat bill and clothing bill of the household, or to the buying and selling on the farm; who can make geography explain the breakfast table, the crops raised on the farm, and the railroad over which the crops are shipped, is a teacher whose knowledge is dynamic. He will get a tenacious grip on the interest of the boy as well as the girl, and will reduce to a minimum the number who leave school because it does not appeal to them. Dynamic knowledge is power to achieve, and such power is an essential element in the personality of the teacher.

There are many more elements of character which I might have mentioned but I believe I have touched on the most essential. Enough has been said regarding the religious character or personality of our religious teachers. I also tried to indicate the main lines of strength that make efficiency of leadership. To summarize: A person who has the insight into human nature which sympathy alone can give, who has the sincerity of character which insures uprightness of life and tenacity of purpose, who is cheerful and patient, who is tactful in handling situations,

who is rich in dynamic knowledge, which translates itself into work, cannot fail to win leadership. Such are the personalities out of which the best leaders come, for teaching is essentially leadership. Let me add this precaution. Let us not forget while striving for skill in teaching, that we are not merely teachers of facts, but the architects of the characters of each of our pupils, and that some day our work must pass the inspection of the Great Teacher, Jesus Christ, who called us, you and me, to do this work for Him.

### DISCUSSION

SISTER ST. DONALDA: In the excellent paper just presented by Sister Mary Immaculate the outstanding qualities of the personality of the true teacher have been so well delineated that I feel moved to confine my further discussion of the theme chiefly to the dominant element of that personality, the love of the beautiful and the true. In a rating scale recently recommended for teachers, supervisors, and principals due consideration and careful explanation are given reliability, industry, knowledge of work, judgment, success in winning confidence, cooperativeness, initiative, organizing ability, leadership. Would it be hopelessly mediaeval to insert the love of the beautiful and the true as evidenced positively or negatively by the teacher? Would it prove more elusive than other qualities in the scale? Yet is it not the maker of indelible impressions on plastic youth?

Naturally we revert to the classic tribute wherein Cicero traces with deft touch and masterly lucidity the effect on his own life of the personality of his teacher. It brings us smilingly near our own day of utilitarian educational standards each time we ponder over his pleading to Roman ears the wealth of power given to him, an orator and statesman, by his poet-teacher. Carefully Cicero analyses his teacher's influence, inspiring and directing him, leading him to enter and pursue the path of tireless effort, of wide reading, of lofty aspiration, revealing to him the refreshment of spirit to be found in the flowery meads and cool groves of literature and familiarizing him with the master-minds that he himself might grow, for, as has been truly said, "the more extensive our acquaintance is with the works of those who have excelled, the greater will be our power of invention, the more original will be our conceptions." Cicero was young when he sat at the feet of Archias, but youth is the time of inspiration, of inception; as the twig is bent, so will the branch be.

The well-read teacher can develop in young pupils a high disdain for tales and poems that lead from the noble and the true; a lofty chivalrous loyalty to principle, to God, that leaves with silent scorn the novel or the drama which reveals the noxious. Grade students are too young for for-

mal courses in literature; but informally, imperceptibly, true taste and assured judgment can be made to permeate children's innermost being. Here the personality of the teacher tells; an apt quotation from a poet, an attractive bit from Dickens, a glimpse of a tournament from Scott, a legend of old Troy, or the myth of Persephone, may evoke an interest in pupils that will culminate in a life-long devotion to the best.

No temple of hero-worship ever existed more devout than the classroom; the weight of some chance remark from the teacher may be revealed only years later in the life of the pupil long after the teacher has forgotten words and pupil; life-long habits in many a man or woman may be traced to some teacher's all-unconscious power. Among the greatest of secular influences and closely akin to the spiritual is that of good literature. Every teacher should so lead pupils as to empower them to select for themselves, to discriminate, to condemn; no spoken word alone can effect this; the one who guides must not say "Go", but "Come". Love of the beautiful and the true must be interwoven in the fibre of the teacher's soul; no one else has a right to face children. To lead children to purify their taste in reading, music, art, is to lead them to purity itself. No critic of mature age judges more accurately the comparative values of simple melodies than grade students who have been trained according to the method of Mrs. Justine Ward. In literature as in music taste and judgment must characterize the young if we expect them in the adult.

Psychology taught us that principles alone are inert things; that to move the will they must be fused with emotion. So the poets, the master-teachers of the race, have ever been master story-tellers. Homer, Virgil, Dante, Chaucer, Shakespeare, weave their lessons in and through skilled narration. Through the stories craved by the youngest and the oldest of our pupils future realms of happy exploration may be discovered to youth, standards of literary value as well as of moral excellence may be inculcated, yet only if the teacher loves the true, the beautiful, himself. If it be true of material things that they may not yield what they do not possess, how far more true is it of teachers! Imitation is given us as a leading power in education; environment is made largely responsible for success or failure. It is a truism that the teacher is the model imitated, the creator of the environment. Students can hardly be made lovers of the true and the beautiful unless the stimulus is supplied by the teacher. An alumna of our academies wrote of a former teacher who had died:

"My earliest recollections of Sister recall a classroom in the old academy. Looking back I think that room was almost a grim little place where the sunshine from without seldom found its way and quite undorned by those accessories which make for beauty and modernity in the classroom to-day; but withal it was the dominant classroom of all my schooldays for it was presided over by a personality who by her beauty of mind and beauty of high ideals and beauty of unselfish devotion to those ideals shed beauty about her wherever she was. I can still see the queenly bearing and the beautiful and grave dignity that she brought

into the classroom each day and hear the rich deep voice; surely our girl-  
ish minds were justified in giving her, as we did, an unqualified devotion  
akin to worship....With the keener vision of maturer years, what was  
youthful enthusiasm has grown into reverent appreciation of a character  
of spiritual loveliness, mental brilliance, and womanly graciousness, which  
cannot but have made for the betterment of all who knew her."

Personality influencing even after death!

Countless pupils of ours go forth to lives of labor, lives into which travel  
will never enter with its wealth of aesthetic experience. If the teacher will  
but open youthful eyes to the loveliness God has put into every life, the  
poetry of bud and leaf, of flower and fruit, above all of the sky that has  
been created, one sage has told us, more for enjoyment than for utility,  
the students will be given life-long refreshment that may be known every  
day and in all walks of life. If teachers will but see trees with Kilmer,  
the moon with Davies, the stars with Binyon, and the woods and the streams  
with Wordsworth, Keats, de la Mare, these treasures can be made the joy  
of the young. Merely to read poems or to assign them to be memorized  
is a poor makeshift. But to live the beautiful and to love it is our task.  
The wise remark that in the Middle Ages schools taught men how to die,  
after the Protestant revolt schools taught men how to live and that to-day  
schools teach men how to make a living, is worthy of consideration. Our  
schools are second to no others in their success in preparing students to  
make a living; all teachers who love the beautiful discharge the nobler  
duty of preparing students to live with joy, with contentment, with cour-  
age. Teaching men how to die is the heritage of the ages for our schools  
alone. All love of the beautiful is love of the true for beauty is truth.  
In love of moral beauty our schools are preeminent; it is outbreathed by  
crucifix, statue, picture; it must be radiated by the personality of the  
teacher whose life is consecrated to it.

Normal diplomas and degrees are no longer merely desirable; they are  
imperative; only they are not final. Dynamic power must infuse their  
bearers even as the current vivifies the battery to make it efficient. The  
teacher embodying courage, obedience, justice, self-restraint, purity, honor,  
faith, hope, love, all essential elements of the love of the beautiful and the  
true, bears the pupil onward through hours of geography, history, arith-  
metic, grammar, to high levels of moral loveliness hardly realized till later  
years; the child touches God through the teacher's candour, impartiality,  
and reverence for truth in lightest word as in gravest act. The personality  
of the teacher must be to the minds of the pupils what magnetic force is  
to the compass-needle, winning and holding them true to beauty and to  
truth, as the teacher grows ever more and more the image of the great  
Personality Who drew the deepest lessons of time and of eternity from  
the flowers of the field and the birds of the air, Who being lifted up drew  
all things to Him, the Master-Teacher Who could say "Philip, he who sees  
Me, sees the Father."

## **DIOCESAN SPIRIT IN CATHOLIC EDUCATION**

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The American people have lived through a century and a half of prosperous and peaceful existence. They value the institutions which have reigned in this long range of time. They take a special pride in their schools and in the manner of organization in which they have been led up to their present high estate. The organization unit of administration is the State. The many measures which have been introduced at Washington to transfer the control of the schools to the nation have encountered stubborn opposition in the best quarters, because is it not widely believed that State control of education has been a proven blessing?

Those charged with the care of our Catholic schools have seen the wisdom of a large unit of administration resembling the political State. It is the diocese. Yet though recognizing the authority of the Bishop in the field of education, the pastors were allowed in the brick-and-mortar days of our American Catholic growth to handle directly the few schools that were opened. But when the schools began to multiply and to crowd together in numbers, when the competition with the public schools became keen, when the State undertook to assume an attitude of concern for private schools, the priests themselves were the first to look to the Bishop for direction. It is through this appreciation of the need of a large administrative supervision that school boards were formed in the dioceses of the country and the office of diocesan superintendent of schools created.

It is the purpose of this paper to outline under five headings the play which this diocesan control of education may well have: First, the nature of the diocesan spirit or control in education; second, the main scope of diocesan participation; third, diocesan supervision of schools; fourth, problems from the diocesan angle;

fifth, and last, active fields of present-day diocesan educational endeavors. Throughout the essay we write in a spirit of shedding credit on all sides and of setting forth views that are in the main purely personal. Some of them may not please; others may express thoughts that are in the minds of all. But without treading upon the right of everybody to maintain his own stand on the points under discussion, we lay no claim to a complete treatment of the subject. The many points that arise for statement force us to hurry along lest the paper grow too long and too tiresome.

#### THE NATURE OF THE DIOCESAN SPIRIT IN EDUCATION

Totally unnecessary is it to dwell upon the important part which a Bishop has to enact in the schools of his diocese. Back in the early Christian days it was said of Bishops that "The Holy Ghost hath placed them to rule the Church of God." (Acts of Apostles xx-28). It is this Catholic notion that has been worded in our Code of Canonical Law (Canon 336-2): "Let Bishops take care that the integrity of faith and of morals be maintained among the clergy and the faithful, that the food of Christian doctrine be imparted especially to the young and uninformed, that in the schools set aside for children and youths instruction be accorded in harmony with the principles of the Catholic religion." In fulfillment of this sacred and weighty trust every Bishop is of necessity the overseer of the schools of his diocese. Generally he shares the responsibility with a school board or with a superintendent of schools.

But no Bishop is unaware that the parish is the practical and financial unit of church and school administration. It may be tersely stated that as the parishes, so the diocese. It may be added that the school question is fundamentally one of parish devotion. The priest who catches the spirit of the Church on the subject of education will gladden the heart of his Ordinary by his untiring labors to erect and maintain an elementary school for the children of his flock. A like compliment is due the communities for their care of the children of the moderately rich and for their long service in the field of high school instruction. With the setting up of a diocesan organization for the



betterment of the schools no Bishop is minded to withhold credit from those who continue to hold aloft his hand. It may sum up the situation well to state a personal belief that not only were the foundations of our present rapidly developing school systems laid by zealous pastors and communities, but to-day a major share of the credit for their efficient running must be given to the same persons. Despite the bickerings that at times assume exaggerated proportions it is the pastor who is the cornerstone of Catholic education. A Bishop is minded but to encourage, to aid and not to supplant pastors and communities in his care of the schools and in his own educational structural projects.

The religious communities are the glory of the Church and the mainstay of our teaching staffs. They deserve even more than their rights. It is not too much to ask for them habitual residences, the bestowal of a meagre salary, marked by a spirit of sacrifice on the part of the orders but adequate enough to care for the wants of the communities, and a large grant of liberty in the selection of the personnel for each school. Our experience has witnessed how under the Bishop's care this relationship of good will between pastors and communities has grown more friendly. It is important to note here that priests expect in their teachers first the religious and only secondarily the teacher.

The diocesan spirit in education is one of high regard for the native talent and long experience of the teachers. Participation in the diocesan administration of the schools on the part of supervisors, principals and teachers follows as a natural result. The work of handling a large number of schools is heavy. One is well advised to lighten the labor and to enhance its worth by seeking out from the staff the numberless suggestions which come to active minds in the classroom. Every superintendent whose term of office has been marked by measures of improvement for the schools under his jurisdiction must be big enough to concede a large share of the credit to the unnamed advisors he had among his teachers.

#### THE MAIN SCOPE OF DIOCESAN PARTICIPATION

The nun and the teaching Brother are the ordinary staffing material for our Catholic schools. The Bishop is mindful of

this. He appreciates the difficulties under which most if not all communities labor in trying to recruit candidates for their novitiates in the hope of replacing those removed from activity by infirmity or death and of increasing the range of their zeal. But recruits must be turned into teachers. That means heavy expense to the community, it means the uphill struggle of years. Despite the slow progress of teacher-formation it is a happy day which has come to us when good will and a book in hand joined to a religious vocation are no longer regarded as sufficient equipment for teachers in our Catholic schools. We are dedicated to religion but we are also dedicated to the highest standards of American education. For that reason we want teachers equal in ability to those employed in the State schools. To bring about this condition the diocese owes it to itself to take an interest in securing subjects for the teaching orders and in handling or encouraging the present-day efforts to fit by special pedagogical training our religious to enter the classroom in all the efficiency of their professional status. The diocese has sent its schools ahead wherein the Bishop and those charged with the administration of education have led the priests and the laity in the crusade to fill up the ranks of the teaching communities and in providing for the proper preliminary teacher-training of the new candidates.

It is within the province of the diocesan school authorities to set a healthy uniformity on certain minor school matters. The public schools evoke our admiration because of the harmony of their procedure through the year. Catholic schools can easily do likewise. The superintendent can bring about a uniform school-day, can end the haphazard holiday allotment by means of a school calendar, can fix uniform diocesan standards of promotion and graduation, thus removing a heavy load from the shoulders of principals and teachers. The records made necessary by school life if passed over to the judgment of many can quickly become too numerous or too few, too general or too specific, but through diocesan uniformity reasonable record systems can be had which provide needed data and also make the least possible inroad upon the teaching time of the instructors. That this dioc-

esan uniformity is possible is seen in the fact that it has been introduced into some dioceses amid general satisfaction.

Perhaps we are removed from the truth in holding that our Catholic religious teachers seldom realize how they can play an important rôle in shaping the educational ideas of our native land. We little know our greatness. We have in our schools, elementary, secondary and collegiate, distinguished educators who have wholesome notions on education which should be shared with the country at large. Where the diocesan spirit in education is pronounced, there you will find religious writing for magazines and newspapers, always with the eye single for the advancement of American education in general and for the welfare of Catholic education in particular. The diocese when functioning in the field of education can do much to stir up and send forth real leaders in pedagogy who do well by the schools of the land and erect a noble repute for the schools of the Church. Thus able religious teachers assume large views and take on wide interests.

#### DIOCESAN SUPERVISION OF SCHOOLS

Even an off-hand acquaintance with the curricula of the early American schools will give the knowledge how varied were the courses of study offered to the student body. In fact the make-up of the school program of work was in a large degree left to the caprice of individual institutes. Odd schemes entered in and assumed the authority of tradition. The philosophy of child-training was forgotten in the scramble. Schools were run whose scanty outlines did not earn the dignity of education. But when the larger units of education became active, uniform courses of study were the things of the hour. Over-ambitious schools were returned to normalcy; weak schools were lifted to a proper plane. The same story holds for our Catholic schools. We just limped after the city or State schools. Our originality or educational leadership was obscured until the diocese stepped in. Then the Catholic course of study was born. It reflected respect for the provisions of the education law but it was marked also by ideas of its own. Its charming trait is that it attempted something like an organized outline of religion study. With the course of study

came the diocesan examinations which, with all their weaknesses, have placed our schools upon their feet. The pride of any diocesan system of education is the calibre of its semi-annual official tests.

There is much to the statement that the teacher's classroom life is humdrum and wearing. But there is a relief in the contact with bright young life and in the satisfaction of examination results. The principal travels even a harder road. The entrance into a school of the representative of the Bishop must be welcomed if he comes as he should to cheer, to admire and to advise teachers, principal and pastor. All work hard. It is to the general good that this official visitation and a filed report upon it be an annual affair. With the first dread removed teachers eagerly await the coming of the supervisor. The procedure of visitation may differ with the dioceses. In some the work will be undertaken by the members of the school board; in others by the superintendent himself; in the larger sections by the community supervisors functioning under the ideas and care of the superintendent. Whatever the form the visitation may take, it does inspire, it does lift the load of worry and it does accomplish much good. Only a diocese can undertake supervision in the most satisfying manner.

Our day has entered into appreciation of group gatherings. Our priests get together for the discussion of priestly problems; our doctors and lawyers assemble for a like purpose. It is becoming that the Catholic teachers of a diocese should meet regularly in conference to sustain interest in things educational, to receive from the lecture platform information about old and new pedagogical enterprises and to inflame the dying enthusiasm so needed in every successful teacher. The program to be presented at these conferences may vary. A prepared paper, the promulgation of new diocesan regulations and a lecture by an equipped speaker, are elements we have found in the program of successful teacher conferences. Nor should we be so inhuman as to overlook the social side which permits the religious and the lay to enjoy the company of one another, much after the manner of the meeting that precedes or follows our annual retreats. As with

priests so with teachers, especially when they are wearers of the religious garb. The more they companion with other religious teachers the better for both their teaching and their religious spirit.

#### PROBLEMS FROM THE DIOCESAN ANGLE

A Bishop is pastor of every parish in his diocese. His interest goes out to every parish and to its every concern. He has indeed the solicitude of all the parishes. No Ordinary but longs for a school in every parish and for every Catholic child in a Catholic school. The growth of the schools in a diocese is a tribute to the zeal of the Bishop. One earnest schoolman Bishop can turn a diocese over to Catholic education. Especially is this solicitude needed for the offspring of our immigrants. This problem is one of vital import for both country and Church. You have noticed how a far-visioned pastor of a national parish can keep the fires of the faith and the practice thereof burning through the instrumentality of a good school. The best stop for the leakage in our numbers is the Catholic school. The diocese that is confessedly interested in education will soon be honored by a large yearly increment in its school structures and its school population.

Our relations with public officials are many and most pleasant. We have contact with the State Department of Education, with the municipal and county school officials and with the Department of Health. Such contact can yield much good to our schools. Little differences can be handled through a central diocesan office; new regulations that are contemplated can receive thereby the thoughtful suggestions of our Catholic educators; the popular appraisal of our Catholic schools can be diffused through the acknowledgement on the part of public officials of our cooperation with the laws and with every movement that means the lifting up of education or the promotion of the patriotic training of our school population. It is a jealous aim of Catholic superintendents to keep at peace and in cooperation with all public officials.

The times in which we live clamor most loudly for higher Catholic education. Just as necessary as the Catholic elementary school is the Catholic high school, Catholic college, the Catholic

university. This gospel of our educational fullness and of the essential character of every stage is best preached by our Bishops whose voice carries farther and goes out with most authority. We are witnessing the coming of diocesan high schools in which the faith of thousands upon thousands is being strengthened and in which a thoroughly efficient secular education is being imparted. Such secondary schools with the vast monetary outlay demanded and with the fullest employment of teaching power are not within the province of the parishes themselves. They are rightfully regarded as a diocesan work. The day is here when Bishops are urging Catholics of means to invest their surplus wealth in the endowment of our educational enterprises, from the elementary school to the university. Under the leadership of the hierarchy attention is now turned to the need of the religious atmosphere and training in every department of education.

#### FIELDS OF PRESENT-DAY DIOCESAN EDUCATIONAL ENDEAVORS

There is nobody so untraveled as the city dweller. He is ignorant of what goes on in the country. This ignorance extends not only to the happenings in the sparsely settled sections of far-distant places but even within the range of one's own diocese. But diocesan school authorities have vision and have interest. The cities are well provided with the facilities of Catholic education. But not so the rural districts. The rural child has a claim on his Church for the religious education that is imparted to his city brother. We have seen the interest of a Bishop when centered on education lead to the erection in large towns of Catholic elementary schools, thus striking down from dread-possessed pastors the fear of shameful failure. The episcopal concern can extend the benefits of these town schools to the hard-by hamlets. The school bus has forced school consolidation in the public school system. It may bring about the transportation of Catholic children from neighboring parishes to Catholic schools maintained in the large settlements. City parishes that are free of debt might be led to befriend their rural friends by providing the bus and its maintenance that every rural child in our Eastern parts may enjoy the opportunities for a Catholic education.

Our school text-books have been printed in clear type and embody the best ideas of modern text-book construction. Few of them have come to our classrooms from our religious teachers. Certainly we should have our proportionate share of text-book writers. If our courses of study are to be followed we must have texts based upon them. If the errors of ignorance rather than of bigotry are to be kept from our students our books must have a distinct Catholic flavor. If fundamental truths are to be shining in our high schools amid the vagaries of the modern scientists, we should have Catholic authors at work on the production of text-books. Good leadership in diocesan education will bring this need down to the practical relief of having our religious teachers taking pen in hand to give the book market capable texts which will earn the patronage of our own schools and that of some of the others.

The problems of our large city Catholic population as far as schools are concerned is the placement of the lay teachers to the best advantage. The short tenure of the average lay teacher, her passing into marriage or over to the public schools, makes her worth with us lower than that of the average religious teacher. Yet large parishes can outpay smaller parishes and make greater appeals to communities because of the possible wealth of their religious vocations. Moreover some parishes are happy in the circumstance that long tradition has fashioned certain communities in the policy of refusing schools unless they are ready for a religious teacher in every room. Thereby suffer the rural school and the run-down-section school in the city. The diocesan spirit advises a religious teacher in every classroom for the rural districts, and the confining of lay teachers to the cities where teacher help is abundant and where teacher-training facilities can be easily offered.

A really grave problem with every diocese that is facing the high school question, is the correction of the apparent popular notion about the worth of a vocation to the teaching Brotherhoods. The nun is widely valued because perhaps she cannot aspire to the priesthood. But even among well-meaning clergy, not to speak of the laity, the notion is far from common that the

Brother is a priesthood derelict. But we are fully aware that in the great economy of the Catholic Church the teaching Brother has a distinct and noble rôle to play. Because of this erroneous belief about Brotherhood vocations and because of an over-interest in recruiting for the priesthood and an under-interest in recruiting for the staffing of the upper grades of our elementary schools and our boys' high schools, there is a very positive need to emphasize the crusade for more candidates to the teaching Brotherhoods and to take an active part in bringing about the desired increase. The Lord must be smiling down upon our school efforts and He will not stint us in the matter of providing male religious teachers.

Finally the diocesan spirit in education must serve to scatter among our lay people a deeper appreciation of Catholic education from the kindergarten to the university. It remains a subject of surprise that so many of our Catholics of means patronize private schools, academies and colleges which are not Catholic. We should down the idea that social prestige suffers through attendance at a Catholic institute of learning or that over-education is attempted or patriotic training neglected with us. The diocese usually wields the power of a diocesan press and can urge upon the attention of all classes of Catholics that we want patronage, we want financial support and we want endowments. Also it is but proper to have the laity voice their views on our manner of running the schools, not turning over to them the schools but pausing to consider the opinions of those who look at education from the outside standpoint of life and experience.

In taking leave of this fertile subject of the relation of a diocese to its schools and the spirit of cooperation which should obtain, we cannot restrain ourselves from penning before a wide public our personal pleasure over the harmonious relations that have ever existed between the Bishop and the superintendent on the one hand and the pastors and religious communities on the other hand, in the several dioceses which it has been our good fortune to know from an education angle.



## DISCUSSION

REV. FRANCIS J. BREDESTEGE, PH. D.: The name superintendent is borrowed from the public school system, but the title has not the same connotations among us that it elsewhere bears. Msgr. McClancy's paper showed us that. Our traditions are a natural growth whose roots can be traced back through the centuries. One point of Catholic tradition, for instance, that it is hard for the non-Catholic to grasp fully is the fact that the parish is the unit of Catholic life. We can have no arbitrarily marked off district for educational purposes independent of the parish. Even the regional high school is composed of a number of geographically contiguous parishes.

The result of this parish tradition is among other things that each school is financially a unit dependent on its parish for support. A board may pass on the architect's plans when a new building is contemplated, a commission may check up on the financial possibilities of the parish in the conduct of a projected school; but in final analysis the parish, and principally the pastor, is responsible for the existence and maintenance of the school. The pastor becomes in an added sense the principal. So true is this that a new term, that of director or directress, or head teacher, hardly known outside our own school life, has been adopted to designate the immediate chief of the teaching force as over against the pastor who concerns himself rather with the wider aspects of the school's maintenance.

Another distinction between our superintendents and those of the State schools is his absence of immediate responsibility in the "hiring and firing" of teachers. It has been only with the growth of democracy that the preparation of a literate body of citizens has become a desirable condition. In the earlier ages of Christianity schools were not a requisite in parish economy. A "complete plant," as the present-day pastoral vernacular has it, would in some few parts of the world even now be a tremendous parish burden, not to point out its utilitarian questionability. As a consequence the Catholic Church can well remember the times when education in the 4 R's—reading, writing, 'rithmetic and religion,—was as specialized a work as seminary training or hospital work still is to-day. It was to meet that need for specialized work that most of the teaching orders and communities were instituted, and very seldom was this on a parochial basis, if at all. Most dioceses in Europe presented problems of so peculiar a nature that the Bishop was obliged to consider the needs of his diocese and meet them with the material at hand. Higher education offered him his only model or pattern and the solution oftener than not was an imitation of the exempt orders within diocesan limits, if not an actual invitation to the teachers of higher training to assist him in his own actual situation. Homogeneous conditions in neighboring sections brought further invitations to outlying districts. As a result when universal education put forward its claims we find the pastors discovering at their command communities who made

a specialty of education ready to move into his parish, equipped with methods, traditions, courses of study, and with a membership of trained individuals, ready to relieve him of most of his practical schoolroom problems and to supply the talent he could hardly hope to find among his own laity.

In this manner there grew up, roughly in accordance with the law of supply and demand, a multiplicity of teaching communities, all similarly organized in the main, but each showing variations characteristic of the time and location of their origin and of the spirit of their founders. The growth of the Church in the New World extended their fields of possible good, and led even to an increase of the grand total of these communities in our midst. Here they worked side by side, here they grew as the Church grew and prospered.

The middle of the last century was characterized by two phenomena that had a tremendous effect on our times. The first of these was the growth of our means of communication, giving us as a nation the means of that homogeneity that is so characteristic of our country. The second was the establishment of the public school system as a government function. These two became a mutual reinforcement, each aiding the other in growth and expansion, and both increasing in extent and power as travel became easier, communication more common, and education more universal and uniform. Then too it became evident that the diocese had to return to its original position as the administrative unit, and a parallel uniformity and homogeneity to become characteristic of Catholic education in America. The little differences apparent in the communities, the various administrative devices and teaching philosophies were all of such value that a wider sympathetic knowledge of them outside the communities that originated them became a desirable thing and a diocesan-wide administrative unit paralleling that of the State seemed a necessity. But social life had meanwhile become more complex and the Bishops had their hands full of administrative detail. Hence there was born the "*vicarius in scholasticis*," the diocesan superintendent.

The paper just read has given us a very sympathetic picture of what is meant by the diocesan superintendent. His duties, the spirit of his office, the main outlines of his personal philosophy of education, have been indicated with felicitous hand.

The problem that most probably arose in the minds of most of us during its presentation was how far it was a true picture of our own superintendent in his official flesh. Many may be able to take exception to parts of the portrait. In some parts of the country he is all that was described and more. Instead of coordinator he is even prime mover, instead of lubricant he is the steam behind the engine's piston. In other parts of the country his position is an adjunct to parish duties, he a gatherer of statistics, a cabinet minister without portfolio, or at least with an empty one. In short

the position is too new, the local conditions are too varied to permit of the existence of a type or standard. All stages of its development can be noted, and some variations wide of the central tendency. While emphatic exception must be taken to the inference that the early superintendents were monkeys, it is still a fact that the position is in process of evolution; and in its present stage of development it gives evidence of both the Darwinian response to environment and the Lamarckian inheritance of acquired characters. Originally hardly more than a gatherer of statistics, he has gradually gathered from the pastor parts of his responsibility, from a smiling visitor who gave the pupils a respite from drill work he has become a trained supervisor if not the chief of a corps of visiting supervisors directed from a central office; at one time without honor in his own country, he now consults with and advises State departments of education. Free from the cabals of petty politics, he is the envy of the State or city-appointed public school superintendent. What is his future?

It is of course a brave man who would attempt to prophesy here. Too many factors are at work in the field of pedagogy in general, so many forces are forging out the destiny of our own Catholic education that the general condition of the future is difficult of prognosis. How much less then is it possible to foresee the ultimate destination and condition of the still so fluid superintendency.

We may however hazard a guess. Judging the future by the past is supposedly one of the benefits of the study of history. Many of us can remember the opposition stirred up among pastors of a not altogether selfish or egotistic type by the appointment of the first superintendent. The atmosphere of his first receptions often made him fear pneumonia. Now it is rather the exception if both pastor and Sister directress do not welcome him with open arms. The radical irreconcilability of the Holy Rule and the prescriptions of the superintendent are now seldom the subject of conference. Rather scientific pedagogical procedure is discussed at inter-community gatherings of diocese-wide representation. It need not follow of course, that building questions or financial problems will migrate from the pastor's study to the central office. But the central high school and the consolidation of "dying" schools of contiguous diminishing parishes do keep problems of purely classroom nature from remaining a monopoly of the superintendent's time. In some States the State authorities are already bringing to his attention the necessity of a greater interest, and consequently, a wider authority in teacher training, hitherto still an exclusive field for Mother Superior's jurisdiction. The agitation for federal control of education is by no means dead, and may presage a corresponding State-wide or even national oversight of an active administrative kind in the field of Catholic education. The continued dearth of vocations may even force into the superintendent's hands the "hiring and firing" of lay teachers, a task he has been so very happy to be left free of till now.

On the other hand, the pendulum may be even now preparing for its return swing. Some almost totally neglected factor in the school problem of to-day may favor a return to a small unit of almost individual independence, and return the superintendent to the parish house whence he came out. That it will stop him from being a "*vicarious in scholasticis*" of the Bishop, that it will relieve him of the necessity of being a technician and a specialist, or that he will cease to be an exponent of a Catholic sort of pragmatic philosophy of education in the very near future, does not seem probable in either hypothesis.

## THE TREND OF TEACHER TRAINING

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Teacher training has often been discussed before this Association, but I doubt if there ever was a time when a thorough discussion of the problem from all angles was more urgent than it is to-day. Catholic education has just passed through a crisis as far as teacher preparation is concerned. At some time during the past decade that crisis was very keenly felt by practically every community of teaching Sisters. In looking back over the ten-year period from 1915 to 1925 it is not a difficult matter to point out the nature of that crisis and to indicate the chief factors responsible for bringing it on. In the last analysis it was a shortage of religious teachers who were qualified to meet the constantly advancing State requirements for teaching certificates. This was principally felt by the communities when attempting to meet the abnormal demands for additional high school teachers. The fact that the number of Catholic high schools nearly doubled itself during the period under consideration partly explains the cause of this teacher shortage. And the statistics showing that the number of high school teachers required to operate these new schools increased nearly 400 per cent, further enable us to appreciate the abnormal demands for trained teachers made upon these communities. And when in addition to these facts we consider that the majority of these high schools became accredited high schools requiring State certificated teachers, which usually meant that such teachers must be in possession of a Bachelor's degree or equivalent training, we have diagnosed the chief sources of the difficulties which the communities met with during this period. Such considerations enable us to understand the worry, the tension and the strain under which so many of these communities as well as individual teachers have been laboring during the years which have most recently passed.

Under normal conditions the annual increment of elementary teachers alone that was required during this period to meet the needs of a rapidly expanding Catholic school system would have been a problem and a source of worry and anxiety for many of these communities. But when in addition to this the high schools began to expand by leaps and bounds, when the after-war fever for higher education began to exert its influence and in consequence the academies began to extend their activities and entered the field of higher education in great numbers, it is easy to understand why many of these communities were reduced to the critical situation about to be described. All available teaching power was drafted into service. The best qualified teachers in every community, old as well as young, were shifted from the elementary school into high school and college work. Many untrained and inexperienced teachers—not infrequently novices, many of whom had had only a partial high school training if they were even that fortunate,—were sent into the elementary schools to fill the places left vacant by teachers advanced to higher spheres of teaching. Teachers with partial collegiate training, though still retained in the elementary schools, were rushed off to summer schools, week-end classes, enrolled in extension and correspondence courses of various kinds, or were urged to study privately certain subjects in order to prepare for State examinations with a view of securing credits essential for a teaching certificate. For such teachers, credit chasing began with a vengeance. As a rule it made little difference to them whether the courses they were taking summer after summer and year after year would serve any immediate need in their professional work. Much less were they concerned whether or not the subjects they were pursuing represented a coordinated group of courses designed to give them the best possible preparation and training for a specified field of professional work. We may as well admit the fact that they were chiefly interested in securing so many credits. The driving power behind much of this work can be nicely summarized by the following slogan: *Get 120 semester hours of college credit and get them as soon as possible.* The records of the past ten years show to what extent they have succeeded.

Witness the tremendous growth of the summer schools, week-

end classes and extension courses under Catholic auspices. The number of Catholic universities and colleges offering summer courses increased more than 45 per cent during the five-year period from 1921 to 1926, while the number of students enrolled showed an increase of more than 50 per cent. Bear in mind that of the students enrolled 88.5 per cent were Sisters. Besides the summer schools conducted by standard colleges and universities we find an enormous increase in the number of summer normal schools conducted by religious communities. During the period from 1922 to 1924 the number of communities offering such summer normal courses increased nearly 138 per cent, while the number of students enrolled, practically all Sisters, increased more than 176 per cent from 1922 to 1926. It is likely that the increase in summer normal school enrollment is even greater than this since the figures just cited represent the reports from only 66 of the 88 institutions known to be conducting such courses.

Combining both types of summer schools just described we find that the number increased nearly 83 per cent during the four-year period under consideration and that the number of students increased nearly 80 per cent. These figures do not complete the story. Numerous week-end classes and extension courses likewise sprang into existence. Perhaps the best way to represent to our minds the extent to which the Sisters have been utilizing in-service methods of teacher training during the past five years is to note that more than 36,000 teachers, or nearly 75 per cent of the total teaching corps of 50,000 teachers required to operate the Catholic elementary and secondary schools in the United States in 1926, were pursuing summer and extension courses of various kinds. Making allowance for duplications it is probably safe to say that half of all the Sisters employed in the Catholic schools are availing themselves of in-service methods in order to improve their professional standing. Truly a remarkable showing! This is a glorious tribute to the indomitable courage and the professional spirit of these self-sacrificing religious teachers. The Catholic educational world owes them a debt of gratitude which it can never repay. And it was chiefly due to this admirable spirit of industry, this self-sacrificing devotion to

a noble cause, that enabled these human dynamos to meet the requirements for high school teaching certificates and temporarily avert the crisis spoken of above.

An analysis of the type of courses these teachers are pursuing by in-service methods shows that more than 60 per cent, or 16,314 out of 27,030 teachers, are taking strictly academic and professional courses leading to a Bachelor's degree, 32 per cent are taking normal courses, whilst the remainder, amounting to nearly 2,000 teachers, are making an effort to complete their secondary education.

What is the significance of these facts and figures for the trend of Catholic teacher training? They lead to two important conclusions: (1) that our teacher training effort during the past decade has been largely concerned with in-service training, and (2) that this in-service training has consisted mostly in courses that are strictly academic in character. Briefly stated, *the trend of Catholic teacher-training effort during the past decade has been decidedly in the direction of academic work and collegiate credit secured chiefly by in-service methods.*

In stressing this fact I have not overlooked the important place which the regular normal schools for religious teachers have played in the pre-service training of such teachers during the same time interval. These schools show an enormous increase both in number and in enrollment. Statistics compiled by the National Catholic Welfare Conference show that the number of students enrolled in these religious normal schools increased 70 per cent during the period from 1922 to 1924 and that the number of graduates increased 108 per cent during the same interval. All available figures show that the number of religious communities offering regular normal work for their prospective teachers has been on the increase during the past five years. Unquestionably these communities are making every effort to prepare their teachers for their future professional work by regular residence methods. However, the fact remains that in-service training has dominated our teacher training efforts within recent years. No one will deny that untold good has been effected by this in-service training and that the professional standing of the Catholic teachers



as a whole has been greatly improved thereby. I would be the last to deny these facts. On the contrary, I maintain that it was chiefly through these in-service methods that the professional standing of our Catholic teachers has been brought to such a level that it compares favorably with that of the teachers employed in the public schools throughout the country.

Some weeks ago I completed a study of the professional standing of Catholic and public school teachers in the United States.\* Using two years of advanced training beyond the secondary school stage as an educational yardstick or criterion of adequate preparation for teaching in the elementary school—the commonly accepted standard—the findings showed that 57.2 per cent of the Sisters as compared with only 50.6 per cent of the public school teachers measure up to standard of minimal preparation. Furthermore, if all the advanced training which the Sisters have had were evenly distributed among all the Sisters employed in the Catholic schools this amount would be expressed by a single index number of 1.6 years of advanced training per teacher. The corresponding number for the public school teachers was only 1.3 years of advanced training per teacher. The Sisters employed in the high schools made even a better showing when compared with the teachers in the public high schools. The findings revealed that 75 per cent of the Sisters as compared with only 66 per cent of the teachers in the public high schools have had four years of college training.

Evidently, then, the in-service methods of teacher training have played and will continue to play an important rôle in the Catholic teacher-training program. There is a great danger, however, that such methods will come to be looked upon as the ordinary and proper method of training teachers and will eventually usurp the place that properly belongs to pre-service preparation obtained through the regular residence methods. As a matter of fact these methods are already assuming the dominating rôle in our teacher-training efforts whereas they should be looked upon as mere

\*In this study were included more than 500,000 teachers employed in the elementary and secondary public schools in 86 States and likewise more than 10,000 Sisters employed in Catholic schools in 86 States. The findings have been reported in *The Adjustment of Teacher Training to Modern Educational Needs*, Abbey Student Press, Atchison, Kansas, 1927.

*temporary expediences.* In-service training has already become so general and has taken on such vast proportions—borne out by the figures cited above—that many Catholic educators interested in the problem are wondering what it will lead to and where it will end. Many are beginning to realize that these methods have been worked over-time; they are convinced that requiring Sisters—many of them advanced in years and in poor physical condition—to attend summer schools and week-end classes year after year, not to speak of the correspondence courses which are demanded in some cases, will eventually impair and undermine both the health and efficiency of the teaching personnel in the Catholic schools, so that the very methods intended as temporary measures for the improvement of teachers in service are likely in the end to become positively detrimental to the cause of Catholic education.

The arguments they advance in support of their contention deserve careful consideration. They tell us, first of all, that the Sisters are human beings and not mere machines. Their physiological makeup is subject to the same laws as other human beings. Consequently they need rest, vacations and diversions even more urgently than many other persons employed in different types of work. This continual grind, this teaching and study year after year and summer after summer, will sooner or later bring on detrimental effects. Keep up the stress and strain, continue to drain their energy and sap their strength, and sooner or later human nature will snap and breakdowns will ensue. Let these breakdowns become numerous, as eventually they must, and the teaching personnel of the Catholic schools will register a period of retrogression both as regards numbers and teaching efficiency. Within recent years I have come into contact with hundreds of teaching Sisters and likewise with many Superiors of large communities, and they assured me, one and all, that the worry, the strain and the tension entailed by this in-service training is beyond description. One Superior declared that the amount of sickness and breakdowns in her community practically doubled within a few years after summer schools and extension work of various kinds were introduced into the community.

A second argument directed chiefly against week-end classes

and correspondence courses is that it is impossible for the Sisters to study effectively and teach efficiently at the same time. Many pastors with whom I have come into contact in recent years have severely criticised this practice. They declared that the Sisters, with the possible exception of a few rare individuals, should discontinue these correspondence courses and week-end classes. They maintain that in consequence of these courses many teachers are neglecting their teaching duties. That such has been the case I am able to verify by the statements of Sisters themselves. Some months ago I sent questionnaires dealing with this problem to more than 200 teachers distributed over all of the middle Western States. Of those replying, 85 per cent declared positively against such courses. "Their objections point out that want of time, physical inability, the necessity of some recreation, the neglect of school work, household and other duties do not warrant the extra burden imposed by week-end and extension courses."\*

One teacher stated as follows: "I know positively that I cannot do justice to both teaching and week-end courses at the same time. If I do both, I mean if I try to do both, I do neither efficiently and of course half work is never desirable." Another writes: "As a result of such courses either your school work suffers or your spiritual exercises will be somewhat neglected." Others stressed the fact that such courses deprive the Sisters of needed recreation and rest. The fact that the majority of Sisters who are actually taking such courses look upon them with disfavor and feel that they impose too great a burden should be a sufficient reason to make us hesitate in further stressing the use of such in-service methods, at least on such an extensive scale as has characterized our teacher-training policy during the past five years.

Not the least among the objections brought against the summer schools in particular and also to some extent against the week-end classes and extension courses, is the fact that such work is lacking in coordination toward *specific and desirable goals*

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\*A detailed report of the findings of this survey will be found partly in an unpublished Master's dissertation at the Catholic University, 1927, entitled *Attendance of the Teaching Sisterhoods at Catholic Summer Schools and Week End Extension Courses*, by Francis X. Coan, O. S. A., and partly in *The Adjustment of Teacher Training to Modern Educational Needs*, by the author of this paper. Abbey Student Press, Atchison, Kansas.

*of attainment.* We saw above that 60 per cent of the teachers enrolled in the various summer schools and week-end classes are pursuing courses purely academic in character leading to a Bachelor's degree, whereas only 30 per cent are taking regular normal courses. Stated concretely, more than 16,000 Sisters out of 27,030 enrolled are following out a program of courses chiefly academic in character. What are these teachers preparing for? Are they all aiming to become high school teachers? Do we *need* such a large number of high school teachers? Before further extending our program of in-service training and even before we renew our approval of this movement on such an extensive scale as has characterized our teacher-training policy during the past decade, would it not be a prudent measure to make careful investigations as to the probable need of additional high school teachers in the near future, say in the next ten years? Does not scientific procedure demand that we set up definite aims and objectives? Furthermore, should not those objectives be validated? A few facts pertinent to this point will not be out of place here. In 1924 there were employed in all the Catholic high schools in the United States slightly less than 12,000 teachers. This represents an increase of 375 per cent over the number employed in 1915. The maximum increase took place during the first lap of the decade from 1915 to 1925, the increase during first half of this period being 216 per cent as compared with only 159 per cent during the latter part. Furthermore, each biennium since 1920 shows a rapid decline in the demand for additional teachers, so that from 1922-24 we find an increase of only 19 per cent over the preceding two years. A study of these figures indicates that the increase during the next decade is likely to fall short of 100 per cent over the number required in 1925. Such being the case we should probably not need 10,000 additional high school teachers by 1935. In the light of these figures, what justification is there for having such a large number of teachers in preparation for that type of teaching?

It may be objected that all of these teachers are not preparing for high school teaching but that they are simply working for degrees. Splendid! Certainly we should all rejoice to see the day when all Sisters employed in the Catholic schools are in

possession of the Bachelor's degree. But that day is still far in the distant future. Granted that working for degrees is both desirable and timely, here are some pertinent facts deserving consideration.

It is certain that the majority of these teachers now taking in-service training have been and are likely to be employed in the *elementary schools for many years to come*. In view of this fact permit me to propose a few questions relating to desirable objectives of teacher training. Is this collegiate academic training the most desirable and suitable preparation for a teacher contemplating professional work in the elementary school? Does the study of Latin, French, chemistry, physics, higher mathematics and other purely academic subjects give any immediate preparation for teaching in the grades, which the majority of these teachers need? It is a well known fact that such courses very often do not function at all in the daily grind of teaching reading, writing, grammar, spelling and arithmetic. Would it not, therefore, be far more advisable and advantageous for those teachers to pursue a course of studies that is definitely correlated with the work involved in teaching in the elementary school?

Furthermore we must admit that the Sisters often change summer schools. The courses offered in these different schools lack coherence and sequence as far as specific goals of attainment are concerned. They are conducted as isolated units. The transient nature of the summer school enrollment renders it impossible for most institutions to conduct such courses in any other way. And even in cases where the enrollment in certain schools represents a fairly high degree of stability, the student's choice of subjects is frequently circumscribed by the limited offerings or by the conflict of courses in the schedule. As a result they will take a first course in a subject one year, and a first course in another subject the following year. Much energy and hard work is thereby wasted. Generally these teachers make no attempt to follow out a definite program of courses year after year, or if they do their efforts in most cases are frustrated for reasons just enumerated. In consequence as the years roll by they get a smattering of this and a smattering of something else, so that in the end they have little more to show than an accumulation of *college credits* whose

value is practically negative as far as desirable goals of attainment are concerned.

Probably this argument loses some of its force in the case of those teachers who have had at least two years of regular normal training prior to taking up this college work. But as a matter of fact how many of those teachers have really had two years of such training beyond the high school? After a careful study of the situation, I am convinced that the majority of that vast number of teachers taking in-service training in some form or another have not had a regular, well-planned two-year normal course. My own findings regarding the professional standing of the teaching Sisters in the Catholic schools, including both elementary and high school teachers, reveal that the amount of advanced training per teacher is only slightly more than one and one-half years when all the advanced training is evenly distributed among all the teachers. If the high school teachers are eliminated, the average amount of advanced training per teacher would be less than one year. Moreover, much of that training does not represent regular normal school work having for its immediate object the *preparation of teachers for the task of teaching in the grades*, but rather represents a conglomeration of collegiate work largely academic in character which was done by extension methods and therefore lacks definite coordination, sequence and coherence with reference to desirable objectives. Stating the facts somewhat differently, less than half of the elementary teachers in the Catholic schools have had two years of advanced training. It is, therefore, safe to say that less than half of the teachers attending summer schools or doing extension work of various kinds have had a regular two-year normal course. Viewed from this angle we are enabled to see the *real trend of Catholic teacher training* and this trend indicates that *much of our teacher training effort is shooting wide of the mark. It lacks definite direction toward desirable goals of attainment.*

Keep in mind that I have no intention of discouraging teachers from working toward a Bachelor's degree. I am ready to defend the thesis that our teaching Sisters should work for degrees. I would not maintain, however, that all the Sisters now in service should strive toward that goal. I would not even advocate that

all those teachers who have been taking in-service training of one kind or another should continue in that direction. Many of the Sisters now entertaining such ambitions are far too advanced in years to profit appreciably by such work. Many others are not capable of enduring the physical and mental strain which continual study and teaching effort entail. For the reasons enumerated above, it would be better for many of those Sisters, the communities they represent as well as for the general health and efficiency of the Catholic teaching personnel, if they would discontinue in-service training entirely or pursue it only rarely and with prudent moderation, relinquishing forever all ambitions for degrees. More specifically I claim that Sisters who have not completed a full two-year normal course should not be permitted to undertake purely academic courses by in-service methods except in cases where they have been definitely set aside for teaching in the high school.

As regards those teachers who have completed a two-year normal course and are physically and mentally able to pursue further studies but who are likely to continue teaching in the elementary school, I would seriously question the value of any indiscriminate Bachelor's degree which usually requires concentration upon and specialization in one or two purely academic subjects. Why not have these teachers pursue a course of studies that is closely correlated with the actual work of teaching in the elementary grades and which at the same time will lead to a degree? In other words, why not plan a four-year program of studies for prospective elementary school teachers, arranging the courses in such a way that after completing the program of studies outlined for the first two years, the students could enter upon actual teaching service and at the same time continue by in-service methods the courses prescribed for the last two years? The courses making up the curriculum for the last two years would be of an advanced nature and designed to further improve the professional equipment of the teacher for the activities required in the elementary school. Prescinding from the fact that there would be no loss of time or credit as would be the case when working for a purely academic degree—since some of the work done in the normal school may not be accepted toward a

purely academic degree—there would be the added advantage that all courses taken in summer schools and by extension methods would contribute toward one and the same coordinated whole. I maintain, therefore, that teachers who at the present time are employed in the elementary school and who are likely to devote their professional lives to that type of teaching, should follow a definite, coordinated group of courses having for its immediate object the preparation of teachers for that specific type of professional work and which will ultimately terminate in a bachelor's degree in education. I would go a step further and say that these teachers should follow out a program of studies that has for its *immediate object* the preparation of teachers for a specific type of teaching in the elementary school. The implication here is that there should be a four-year curriculum designed to train teachers for the primary grades, another for teachers of the intermediate grades, and still another for those contemplating grammar grades or junior high school teaching. Briefly stated, teacher training should be differentiated on the basis of future professional service in the elementary school.

I realize that such a suggestion may appear both startling and untimely to many Catholic educators who are not familiar with the recent transformation which teacher training in the United States has undergone. Expert opinion supported by educational practice is practically unanimous that such differentiation of teacher training is essential to meet modern educational needs. It is impossible here to point out the psychological principles and facts upon which the idea of specialized and differentiated preparation of teachers is based. I have given this topic extensive treatment in the book, *The Adjustment of Teacher Training to Modern Educational Needs*, which will come from the Abbey Student Press during the course of the next few weeks. Suffice it to say here that whether we consider the physical, psychical, mental, moral or educational life of the child, significant changes are discernible at different age levels and must receive consideration if the child is to receive the best that progressive education has to offer. If the child of eleven years differs in so many phases of child life from the child of eight years, it seems but natural that different types of teaching are required at these age levels.



Consequently teacher training should be based on a definite field of professional work. Such is the underlying principle of differentiated teacher training.

That such differentiation is practically unknown to Catholic teacher training is unfortunately too true. But that such a program is not untimely both from the standpoint of teacher shortage and of Catholic teacher-training facilities, I feel that I am able to show. From a study of more than 10,000 teachers employed in the Catholic schools I found that at least 40 per cent of the communities represented by this group of teachers are in a position to adopt the suggestion made above and to introduce four-year differentiated curricula for the training of their teachers. An additional 40 per cent of the communities could adopt such a program with some modifications as to the amount of pre-service training. Differentiated curricula can be operated with but a slight addition to the faculty required to operate a single general curriculum. I cannot here give the details showing how this can be done. This phase of the program has been treated in the book referred to above.

It may come as a surprise to many to learn that well-trained and experienced Catholic teachers are convinced of the necessity of such differentiation of teacher training. Some months ago I sent questionnaires to 250 well-trained religious teachers representing different types of teaching in the elementary school. By far the majority (91 per cent) of those replying stated that such differentiation is essential. Many of the replies were emphatically affirmative.

Reference was made in an earlier paragraph to the transformation that has taken place in recent years in the teacher-training policies in the United States. It will be pertinent here to dwell somewhat on the trend of teacher training for the American public schools. To begin with many radical changes have taken place. Not the least important of these is the fact that the normal school of yesterday has become the teacher' college of to-day. A complete transformation has taken place both as regards the organization and the function of the normal school. H. A. Brown, writing on this point says:

"Throughout the nation the State normal school of yesterday has become the teachers' college of to-day and has entered the field of higher education. The elevation of the State normal school to the rank of a college represents a great expansion of the original conception of the normal school." (Ed. Admin. and Supervision, XII, 6, 1926.)

Regarding the change in objectives, Rainey writes:

"Normal schools have gone through a transformation period within recent years with respect to the objectives for which they were organized. Whereas in the past their activities were confined almost entirely to the training of elementary and rural teachers, they are now enlarging their purpose and extending their program to all fields of teaching." (Ed. Admin. and Supervision, XI, 7, 1925.)

The extent to which this is true is seen by noting the fact that in 1918 there were only 21 State normal schools offering a four-year course beyond the high school, whereas in 1926 there were 93 such institutions classified as teachers' colleges and granting degrees. These institutions are distributed over more than 30 States and some educators maintain that within another decade scarcely a normal school or a city training school for teachers will exist which has not been made a degree-granting teachers' college.

Intimately connected with the transition of the normal school to the teachers' college was the problem of the curriculum. The old two-year general curriculum designed to prepare teachers for the elementary school had served its day. It was no longer suited to the new character, organization and purpose of the teachers' college. The original normal school was born in isolation. It was developed in isolation. It was an independent form of school organization. The traditional curriculum had been worked out to meet the needs of teachers for the elementary schools regardless of what was being done in the rest of the educational world. But now that these schools have entered the field of higher education, now that many of their graduates are clamoring for admission into standard graduate schools, they must take cognizance of the standards of these institutions of higher learning and develop their curricula accordingly. At the present time educational experts are beginning to evolve new programs and curricula

which give promise of placing the professional preparation of teachers on much higher plane. These new curricula are based on specialization. They are built on the theory that there are distinct types of teaching in the elementary school for which specialized training is essential. A recent study of the courses offered by these newly created teachers' colleges shows that the majority of them are making a distinction in the preparation of teachers for different levels of professional work. Although there is still some uncertainty as regards the extent of the differentiation that should be made, there is fairly definite agreement that differentiation should be made for such fields as the primary grades, intermediate grades, grammar grades or junior high school, and rural school teaching. The transition of the normal schools into teachers' colleges together with organized efforts made to standardize and improve upon the quality of teacher-training, led to the formulation of standards for teachers' colleges which were adopted by the American Association of Teachers' Colleges in 1926. It is important for those interested in Catholic teacher training to become familiar with those standards. Unfortunately I cannot dwell upon this topic in this paper. A discussion of these standards appears in the book I have mentioned above.

It is worthy of mention that the movement toward improved and specialized training of teachers for the elementary school has already had its influence on State departments of education. The education department of the State of Pennsylvania has already prescribed certain differentiated curricula for the State professional training institutions and has modified the requirements for certain certificates on the basis of such specialized training. Quite a number of States have in recent years increased the amount of professional and institutional training required to obtain certain certificates. As the specialized curricula become more stabilized and the graduates from the teachers' colleges become more numerous the inevitable result will be that State departments generally will begin to incorporate differentiated training in their requirements for certain certificates. In the light of these facts, it is obviously imperative that Catholic educators take cognizance of this nation-wide movement toward

improved methods of teacher training and adopt measures whereby specialized training leading to a Bachelor's degree can be provided for the teachers in the Catholic elementary schools.

I would not maintain that it is essential for Catholic education to adopt the standards proposed by the American Association of Teachers' Colleges. But I do claim that if we hope to maintain a high level of efficiency in our Catholic schools comparable to that contemplated in the public schools by the introduction of these improved methods, we have a duty to investigate the recent trend in the training of teachers for the American public schools, and to study the standards for teachers' colleges recently adopted. I claim, furthermore, that if we do not decide to adopt these standards in toto then at least we should propose and adopt suitable and equivalent standards of our own. Either we must *standardize our own institutions for the training of teachers or others will standardize them for us.*

I am prompted to take this position because after a careful study of the religious normal schools I am convinced that the type of training now offered in many of these institutions does not measure up to present-day requirements. I have studied the curricular offerings of scores of these normal schools, their library equipment and their training school facilities, the qualifications of their teaching personnel and numerous other problems connected with the training of teachers. In some cases I made personal visits to institutions and had conferences with the head of the training department. The findings revealed that very few of the religious normal schools in the country were making any attempt to differentiate the training of teachers for different types of teaching in the elementary school. The institutions actually providing such training are mostly located in Pennsylvania where the State Department of Education has already adopted a definite policy with regard to this matter. The other normal schools still adhere to the traditional two-year general curriculum designed to prepare teachers for any and all types of teaching in the elementary school. Even this curriculum in many cases was unsatisfactory and out of harmony with the commonly recognized objectives and functions of the normal school. The tendency to give

courses strictly academic in character the most conspicuous place in the curriculum was very much in evidence. One school, for example, required 40 of the 60 semester hours of credit of the regular two-year normal course to be in foreign languages, not to speak of other purely academic courses that were likewise demanded. Of all the courses offered by the different normal schools included in the study not a single one was common to them all, showing that there is a lack of uniformity as regards the essential elements of teacher preparation. Less than half of the schools devote any time and attention to such courses as educational tests and measurements, mental measurements and other courses which are now recognized as essential elements in the professional equipment of the teacher. Strangely enough less than half of these institutions are offering courses in religion. The practical training provided was not only insufficient in amount but likewise unsatisfactory as to the method of administration and supervision. The library equipment in many cases is entirely inadequate for the type of instruction which normal schools doing work on a college level should offer. All facts considered there is a great need for reorganization, standardization and adjustment of our teacher training to modern educational needs.

To sum up: In-service methods of teacher-training have taken on a tremendous growth during the past decade and now hold a place in our teacher-training program that is out of all proportion to the benefits that are likely to result therefrom. The courses usually pursued by such methods are largely academic in character and as such are not in keeping with the type of training required for teachers who will devote the greater part of their lives to teaching in the elementary schools. Although it is commendable for Sisters to work for degrees, much of the work taken in the past with this goal in view is questionable because it is lacking in definite coordination with specific, desirable goals of attainment. Consequent upon the unparalleled progress made in educational science in recent years, expert opinion is now practically unanimous in maintaining the view that differentiated teacher training is essential. The State normal schools are rapidly being transformed into teachers' colleges and are operating four-year specialized curricula leading to a Bachelor's degree. One State depart-

ment has already taken cognizance of this modern trend in teacher training in their requirements for teacher's certificates. Other States are likely to adopt a similar course of action in the near future.

The religious normal schools have not kept pace with this movement. The majority of them are still operating the traditional two-year general curriculum and even this in many cases is clearly out of harmony with the future professional work of the prospective teacher. In general, the curricular offerings of these normal schools show a striking lack of uniformity regarding essential courses, and oftentimes the provisions for the practical training of candidate teachers are inadequate. The impression received from the study of the religious normal schools and of the courses they are offering was that in many cases junior college work is confused with normal school work.

Associating this impression with the statement previously made regarding the courses pursued by in-service methods, one is forced to the conclusion that our teacher-training program is woefully lacking in definite and desirable goals of attainment and out of harmony with modern educational progress. The need of the hour is a careful adjustment of our teacher-training program to meet modern educational needs.

### DISCUSSION

REV. F. N. PITT, M. A.: The most important unit in any system of education, the heart and soul of the school, is the teacher. To say that the teacher makes the school is a truism to educators and laymen alike. The training of our Catholic teachers is a matter of prime importance to superintendents, religious superiors, pastors, principals and parents; for all know that the success of the school depends upon the training of the teacher who is the medium through which truth, the inheritance of the past, is transmitted to future generations. Hence the paper just read should not only be of interest to you but to all Catholics.

Father Schmitz has treated his subject in a truly scientific fashion. After painstaking research and investigation he presents us with his findings in the approved manner. From the results of his study he draws certain conclusions and then announces his own suggested program of reform or correction. Each of these points is well deserving of consideration and study. In regard to the statistical facts in the paper under discussion I would like to call to your attention two points by way of emphasis. While we all knew that our teaching Brothers and Sisters were flocking to

summer schools and taking extension courses during the school year, it is startling to learn that their number is 36,000 representing 75 per cent of the entire teaching body. That single feature is eloquent of a zeal and devotion to be a sacred cause without parallel on so large a scale. The second statement worthy of note is that of these teaching-studying teachers, sixty per cent are working for an academic degree. Both of these statements are highly significant.

The conclusion drawn from his study as stated by Father Schmitz is that "the trend of Catholic teacher training effort during the past decade has been decidedly in the direction of academic work and collegiate credit secured chiefly by in-service methods." He further concludes that most of our teacher training is shooting wide of the mark. The first is justified by the premises and is sustained by scientific study. The second conclusion is in my estimation more debatable.

In regard to the first, that the trend is in the direction of academic and collegiate credit chiefly by in-service methods, it is a fact and the question is, what can we do about it? Is this trend in the proper direction, or not? If so we should encourage it and if not we should attempt to re-direct it. One thing seems to be certain: the situation has not come about through any preconceived plan or concerted action either on the part of the religious communities or diocesan authorities. The in-service method of training their teachers was forced upon the different communities by their own or local demands. These demands are apparently not decreasing. Everywhere there is the cry for more teachers. I would venture to say that there is hardly a community in this country that is able to meet every application for teachers. They are doing everything in their power as we all know. As soon as a Brother or Sister finishes the religious novitiate in most instances he or she at once enters the classroom, depending upon the summer school and extension courses to complete their education. The only way this situation could be avoided would be to declare a moratorium on new schools or the enlarging of present ones until the supply of trained teachers equaled the demand. As this is practically impossible it would seem that in-service training for our teachers, even though it is not the ideal, even though it is a great hardship on our Brothers and Sisters and in spite of the fact that it may interfere to some extent with their work, like the poor it will always be with us.

The fact that fully sixty per cent of our teachers are working for an academic degree is a point worthy of discussion. It is apparently chiefly because of this that Father Schmitz considers the present trend of our teacher training shooting wide of the mark. And I think his arguments are very good. But is it such a grave mistake for the majority of our teachers to work towards a degree? Certainly for high school teachers the possession of a degree is essential. For an elementary teacher, while by no means essential, collegiate training will surely not make her a worse

teacher. If a Sister or Brother with only a high school education desires to obtain the Bachelor's degree and can only do so through the summer schools it will require fifteen years to reach the goal of 120 semester hours. Even if they possess two years of normal training and it is accepted as college work, to obtain a degree through summer work only would require from five to seven years. And who knows what may be required of a teacher fifteen years from now! Only last year I heard a prominent public school educator state that the time was coming when every teacher in every classroom would be required to have a college degree. However, I think Father Schmitz is perfectly right in his disapproval of indiscriminate striving for degrees merely for their own sake. The community Superior should exercise careful judgment and should have a well-defined purpose in view, in selecting the members of the community for college work.

The suggestion in regard to differentiated professional training of our teachers is an admirable one and in line with the most progressive thought in education. This is already being done in some of our Catholic normal schools as well as in the public normal schools. It is to be hoped that as many of our normal schools as are in a position to do so will give the method serious consideration.

If I have anything to offer to supplement Father Schmitz's rather complete treatment of the situation it would be to suggest the carrying out of the decrees of the 3rd Plenary Council of Baltimore in regard to teacher training. Most of the dioceses of the country are gradually organizing their schools into a system of education. The most important unit in any system of education is the teacher. The success or failure of the school depends upon her training. And that too, therefore, should be under the jurisdiction and control of the diocesan educational authorities. This is being done in several dioceses with splendid results. If this was the universal practice many of the doubtful and objectionable features pointed out to us in the present-day trend of our teacher training might possibly be lessened or entirely eliminated and the suggested program could be more widely carried out.

REV. LOUIS S. WEITZMAN, S. J.: Father Schmitz is to be commended, I think, for the frankness and candor he manifested in treating the subject under discussion. It is only by meeting our problems squarely, by looking facts in the face, that we can hope to arrive at a solution of our problems. That there has been a waste of energies and a lack of proper objective in extension work on the part of some of our teachers no one I am sure will deny. It is possible, however, for one on listening to the paper just read to get the impression that the difficulty which we Catholics experience in training our teachers is peculiarly our own. This is not true. Only the other day I read some statistics which proved conclusively that we need



not be ashamed to compare the training of our teachers with that of the public school teachers. I think that it is well to bring this point out because even at this late day there are some Catholics who appear to be apologetic about the scholastic standing of our schools.

Though all will admit that Father Schmitz has treated the question in a scholarly and scientific manner, not all will agree with him entirely in what he says about the worth of the regular A. B. course in the training of our teachers. It may be that the training received in a normal school will make for greater efficiency in the classroom for a time but in the long run the teacher who has gone through the regular arts course and taken the customary courses in education will eventually, other things being equal, prove more proficient. It is essential that those engaged in high school teaching should have a degree and it is not always possible for religious Superiors to determine immediately after novitiate days just who are to take up work in the high school.

I agree with Father Schmitz that we ought to take immediate steps to improve our normal schools and to establish real normal schools with practice teaching facilities where they do not already exist. In-service training is at best a makeshift; it is not an ideal situation. We all realize this. Religious Superiors are doing all that can be reasonably expected of them to lift the burden of taking extension courses from those actively engaged in the schools. Many religious communities have normal schools that are among the very best in the land. Right here in our diocese one of the communities has an excellent normal school, one that has elicited the unstinted commendation and heartiest approbation of the head of the Teachers' College of this city. The great difficulty which religious have to contend with in establishing and maintaining normal schools is a financial one. As we know the salaries paid to the Sisters is not very handsome. Besides supporting themselves during the school year and the summer months they must lay aside a certain amount for the education of the members of the order who are still in the process of formation. For this reason in some localities there is a movement on foot to have a diocesan normal school, or better still teachers' college, erected and supported by the diocese. The faculty is to be made up of members of the different religious congregations of the diocese together with extern teachers and professors. Each religious community will have its own house in order that the traditions of the order may be preserved and the spirit of the founder kept intact, but all will attend class together. Such schools would have the additional advantage of furnishing an opportunity to many thousands of our Catholic girls of getting their training under Catholic auspices. This is a good suggestion, I believe, and I should like to bring it to your attention for serious consideration.

## **PREPARATION IN THE ELEMENTARY SCHOOL FOR THE STUDY OF LATIN**

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I have been asked to write a paper on a subject that should be of interest to every teacher in view of the fact that it touches education as it reaches out from the most elementary to the most advanced department of school life. That my subject is of interest to this body of educators goes without saying, since it is one that is being brought to your attention during the valuable days of this conference.

I cannot claim to have had a great deal of experience teaching Latin. I can, however, compete in experience at teaching the subject with the niece of Doctor Gray who had the good fortune of spending at least one evening as teacher in classics to the two young Wycherlys. In addition I have had some twelve years learning and using the language in school, and of these some three or four were spent studying the subject without the objective of the priesthood before my mind. This coupled with my experience as a teacher of Latin will form the foundation upon which I rest the following recommendations, not however being unconscious of nor ungrateful for the ideas that have been blown in upon my mind by the gentle winds that loosed the pollen from the more fruitful minds of my associates.

What preparation have we to offer in the elementary grades to the student who will eventually choose Latin as one of his new experiences in the junior or senior high school? For the sake of simplicity I will direct your minds to the situation as it exists in our own system where the junior high school is not yet commonly included. And in any case I might rule out the junior high school because if we include it the question still remains, what is to be

done in the elementary grades to prepare the student to receive the new subject in the junior high?

I see before me some thirty boys and girls in a classroom pursuing the studies usual to the sixth or seventh or eighth grade. Some of them are restless, others have not enough energy to be so, and a few are "ready to go" as the teacher sets about to start the school tasks. Now before the spring is touched the teacher knows the ability and capacity of her pupils; she knows too that each of them needs stimulation constantly, and as the school year progresses that the stimuli must come more from her own resources, since the pictures that have been introduced to the textbook, the newness of the subjects studied and the very makeup of the classroom have grown stale. This is the field in which she has to labor. Is there any obligation on her part to bear in mind that preparation must be made *hic et nunc* for the future study of Latin? Yes, and few will deny that there is. Few will question the truth of the recommendations for the study of Latin as given out in the circular letter from the school authorities of Youngstown, Ohio, in 1921:

"Latin is the mother of many of the modern European languages and a knowledge of Latin helps pupils later to acquire these languages.

"A large percentage of English words are derived from Latin, so that a knowledge of Latin contributes much to the comprehension and mastery of English.

"Whatever values of formal discipline inhere in any language may be found in Latin and to a greater extent than in most other languages.

"Latin is prescribed for admission to many colleges and in many colleges is accepted as satisfying the language requirement.

"Latin is prescribed for admission to many professional schools such as those of medicine, dentistry, pharmacy, law and theology.

"Latin is prescribed by many State certifying boards which have to determine the educational and professional qualifications of candidates for licenses to practice various professions, among which are the pharmaceutical, dental and medical professions."

All of these students will not take up the study, but some will, and of those who will not, some will be sorry they did not. All of them should have some preparation for the subject that will

be offered to them later and offered on a gold platter highly recommended by competent authority. With perfect ease and no distraction from their present studies all of these children can be prepared quite well for what is ahead, if we simply bear in mind that the elementary school should prepare the high school freshman to enter on his new curriculum without difficulty, or rather I might say the elementary curriculum is the one now at our disposal for the preparation of the high school student. Elaborate to whatever length we choose on the objectives that should be the aim in the elementary school, it still remains true that for the present at least, and for some years to come, it is not a success unless the child fits into the work demanded of him in the high school.

We are all acquainted with the freshman who comes to his new experience with a "chip on his shoulder" because though he has come to the acquisition of long trousers he is not yet of age to go out in imitation of his elder brothers and draw a weekly salary. He still has time to serve and his experiences in the last years of his grammar school may not have been pleasant. This lad has not been prepared for Latin or for any other branch of learning that is served up to him. Whose fault? Only God knows. But the number of such applicants to the high school will certainly be minimized if the grammar school teacher has considered it one of her important obligations to strive for the acquisition in her pupils of attention and accuracy in all phases of school studies. She should preach and teach constantly and with as much variety as she can command, the value of attention and accuracy in every department of life. The boy cannot hit the ball with the bat unless he attends to what he is about and be accurate in his aim; and Mary will forever be prodding her fingers with the needle if she is too much engaged in conversation while putting new trimmings on her old hat. It is hardly necessary to enlarge on this requirement to the future Latin student; its importance is readily admitted. And if it should appear that the young lad is still wiggling under the discipline of school life and knows that he cannot go out to work for some years yet, an appeal can be made to him to get out of his expenditure the value of his coin. Whether he will or not he must spend some time yet in

school halls, and what a fool he is if he gives himself and his time without getting something out of it all. He will take every precaution in seeing to it that he gets his money's worth when he spends the coveted nickel or dime, and he will look at several billboards and ask a few questions before he makes up his mind to spend three hours at any particular "show." Why then should he spend what he has to give in time without getting something out of it?

A training in appreciation of values cannot be dispensed with in looking to the child's preparation for the Latin course. He knows unfortunately from observation and experience in grammar school that he and others have served time, made no personal expenditure of energy and been rewarded with passage along the grades. He feels that if done once it may be done again and so he enters into high school with the "chip on his shoulder" and the knowledge in his satchel that he can get along without striving very hard. But again, it is the appeal well made to him in the grammar school to put into action the old adage "*Age quod agis*" that alone will obviate an increase in the number of the disinterested, some of whom we will always have with us.

This is a trite recommendation, I hear you say, and not worthy of attention at an educational conference, but the trite recommendations and the most obvious ones are very easily overlooked when the consciousness that we are not learning Latin in America forces us to look for the reason why.

As a special preparation for the study of Latin it appears to me that the following is not unworthy of consideration: We have passed through life unobservantly if we have never heard the objections passed out by high school students to their juniors that Latin is hard. "Will I take Spanish or French or Latin?" the budding secondary student asks at home and abroad, and quite commonly the answer heard is "Oh! don't take Latin, it's terrible," or "Well, I tried Latin, but gee it was hard!" And since we are not living on the South Sea Islands we must prepare for the influence that piece of information will have on the secondary student's approach to the golden key that will unlock the treasures of antiquity or serve one of the many utilitarian purposes that Latin does. I still quote to students whom I meet who believe

it impossible to do this or that, the expression of one of my teachers in the wee elementary grades: "There is no such word in the dictionary as 'can't'." I still remember it and I presume without much scrutiny that it has carried me through some difficulties. There is providentially enough of the spark of courage in every boy and girl and a very helpful pride that will make them responsive to the reasons the teacher offers against being afraid of the difficult things in life. But the objection must be met and answered to their satisfaction before the question of their choice of language in the upper school comes to the fore.

When these youths are gradually being formed to fear no one or nothing that can tax their physical endurance or their mental energy, the elementary teacher will be doing a great service to her colleague in the high school if she will make an effort to pass out from time to time bits of information that we might call cultural helps in shaping the grammar school child's point of view on the Latin language. In the history class, for example, she could give them tales from Roman and Greek history; while she quizzes them on their knowledge of Lindbergh's accomplishment she could follow up her vivid sketch of the route taken by our youngest hero with the story of the Trojan war and draw a beautiful comparison that will make them see the value of Lindbergh's feat and the advantage to themselves of knowing the beginnings of adventure and where to read about them. The little German school boys have studied Greek and Roman history for a year before commencing the study of Latin at 12 or 13 years. They have done much else too, it is true, but if this historical background serves as an excellent preparation for these German boys, why may it not be as useful to your young grammarians? In the catechism class that taxes the inventive powers of the best teacher, the dress of a statue, the chasuble worn by the priest at Mass, and the Stations of the Cross that are so attractive to the child mind, will serve as an opportunity to the teacher to inform her pupils with great interest on the part of the latter on the customs of dress among the bygone Latins. The Crucifix and the Crucifixion will be looked at with great interest and profit if they are the occasion of remarks from the pedagogue. on the forms of punishment prevalent among the Romans. Latin

hymns that are of common use could be translated for them, or the prayers at the altar illustrating the differences in ways of expressing thought. There are tricks in every trade, and if we wish to interest the child in the study of a branch of knowledge that is ahead of him, we must take pains, and we cannot kneel down and expect God to work a miracle in answer to our prayers for the propagation of knowledge and love for the classics. It is too much to expect even from a kind and provident God. A scholarly gentleman told me recently that his interest in Latin commenced the day a certain species of speller or expositor came to his hands, in which as many words as possible with like prefixes and suffixes were grouped together, showing the ease with which the meaning of the word could be detected with a knowledge of the meaning of the Latin words from which they were derived. I do not know when my interest in Latin commenced, but I am yet able to feel a little of the hatred that welled up in me at the sight of the first paragraph in Caesar's Gallic Wars. A colored porter whom I know sings Latin hymns at work and greets me in Latin. On inquiry he told me that he always loved Latin, still uses it, and had from the start for teacher the very best. No doubt he did have the best.

The influence of Latin in forming the Romance languages could be pointed out with profit long before the student takes up mediaeval history in his sophomore year. Out on the west coast where the rapidly increasing Spanish-speaking population has created a great many social and industrial problems, a knowledge of Spanish has become almost a necessity and in some cases, as with the clergy, an absolute necessity. The increasing trade with the west coast of South America and Mexico has made Spanish a language of great commercial value. Truly the student with a foundation in Latin has a better opportunity to master Spanish than one who has not. Similarly, though in a lesser degree, we might speak of **Portuguese**.

Of all the complaints made by Latin teachers about the preparation brought to the first-year Latin class, possibly the most common is that of inadequate preparation in the technique of English grammar. There can be no progress in Latin without this knowledge, and unless the child has a certain mastery over the

old fashioned method of parsing, diagramming sentences, definition and rules, his ability in the first Latin class will much resemble the hazy existence of our friend Jiggs during his recent hallucination. Special stress should be laid too upon the study of special parts of grammar, such as the use of the participle, the subjunctive mood, conditional sentences, these are simply not known by the child who experiences his first difficulty in the Latin tongue. The Latin teacher would do well to give such as these some private lessons in English before she really makes a start in her subject, or if she discovers that many are in the same category she would be doing no injustice to her subject did she give over even the first two or three weeks to a review of these parts of the English grammar by the whole class, quizzing especially those whom she had discovered were deficient in the necessary fundamental knowledge. Where the same teacher is instructor in English and Latin the deficiency can well be made up by allowing her freedom in the division of her time according to the needs of her pupils. The function of words should be studied, not merely the cataloguing of parts of speech into which they fall. "Down" is classified as a preposition, so it is given off parrot-like for "Down town," "I am down," "He downed me." The relation of each word to the others in a sentence must be stressed as a good preparation for the future study of Latin.

There is again a glaring defect noticeable in Latin freshmen in their supply of English synonyms. The child is accustomed to the thought that slang is not very harmful because it is not swearing nor profanity, but if the teacher would insist on her students inside and outside of the classroom avoiding slang as a practice that would do injury to their progress in the English class, she would be doing a little more than the text-book exercise offers as a preparation for the work of translation. The young girl who was pictured riding on the streetcar with her mother, responding to her maternal parent's sentences by the use of "You bet you"; "I should say"; "I'll tell the world", had a variety of synonymous expressions for the beautiful English word "yes", but her familiarity with slang would grate on the ears of her future Latin teacher and contribute much to the latter's anxiety as to whether



the elementary lessons in English synonyms had been really profitable and consequently been labored over sufficiently. This young lady would likely be the type that would translate "*virtus*," forever, by the word "virtue", and if the teacher gave her an English sentence to translate into Latin with the phrase "resolution in difficulties" worked into it, would complain that she never had the word "resolution" before, and possibly "difficulties" had not appeared in previous lessons. *Sesame and Lilies*, if studied carefully and imbibed by an English teacher in any grade, would be a magnificent stimulant to her in inducing her scholars to leave the company of those who for want of a better word fall to using slang and thus advertise their lack of vocabulary.

The task of interesting the child in the elementary grades and preparing him while doing so for the study of Latin is not an easy one. \* Credititis is a common disease, and with the advance in educational theory and practice the learned doctors do not seem to be able to check it. This makes it more difficult to appeal to the child to study Latin or to spend secondary school time with other academic subjects. The tricks to be resorted to by the elementary teacher must be as various as her ingenuity will allow, but these are incidental compared to the value of studious habits, of a thorough knowledge of English, and a working knowledge of its parts of speech, its word values and its variety of expression. I have not touched upon the subject of the time for introducing the language. Introduce it where you will, to be forewarned is to be forearmed, and thoroughness in every elementary school branch will make the excellent Latin scholar—at least for a day.

## DISCUSSION

SISTER AMBROSE, O. S. D.: We will consider two objectives of the study of Latin before the regular high school course, one immediate, including the progressive development of the power to read Latin and this ends when the formal study of the subject ceases; the other ultimate, which includes a practical, cultural and disciplinary side that continues to function after the formal study of the subject ceases.

Let us answer the first objection that is given to us. The Princeton Press in the "Value of the Classic" states very clearly that our boys and girls who go to college are in school education two years behind those of a

like age in England, France and Germany. Are we going to save these two years and teach the classic earlier or are we going to allow our great American educational system to be the stumbling-block in collegiate work? These are potent questions. They are followed by "How shall the classic be taught?" "When shall the classic be taught?" Surely we need, then, to start the classic earlier. We need a new freshening spirit in the Latin class. Latin must be made natural to the boys and girls of our schools. I do not mean that we should allow any superficiality and dilution to come into our class-work in order to make the classic "interesting." Once the right spirit and method take hold of us and we can begin early enough to take the young mind when it is most plastic to the sounds, images and memories of the language—then and then only will Latin be vividly "interesting."

The subject is much too large for this discussion but I shall note just a few points. Begin two years earlier. It is the spoken language of the child of eleven and twelve that we as teachers are discouraged with. Does it seem out of place to accept the saying of Quintilian, the greatest of Roman teachers, who said that we take in language by ear? Give the American child an opportunity to learn Latin somewhat in the way the Roman boy of his years learned it but make it more simple for him. The historic background has already been covered in the course in history under the present condition in most of our schools. Tell him the Latin word, a Latin phrase and its meaning. What have we done? We have felt satisfied with showing the word, then saying it and then expecting the earnest pupil to remember it. When, by imitation, the child is able to say the Latin phrase, have him write it. We shall not worry about it just now if every word is not Ciceronian. I have often wondered if Cicero too, sometimes lapsed in his daily talk—and there must have been a great deal of it. We need to give the Latin words that are English and show their meaning. Show the child of eleven and twelve years the Latin, old and new, that runs through the world of geography (Africa, Asia, America, Australia, Virginia and Canada) all the way to the island of Formosa. Saying is everything to the child of this age. With this daily usage the dread of Latin will disappear and the child will begin to get the Latin consciousness. How long shall we keep up this conversational Latin? For two years at least. We can pick out or make up from Terrence and Cicero's letters much practice in writing easy sentences in the simple constructions, avoiding all the time the periodic sentence and the finished works of adult literature (these were not even made for the best Roman boy) and keeping to thoughts and expressions within the sphere of childhood.

What a joy there would be to the child of to-day in having his teacher make him familiar with inscriptions on cups, sling-stones, weapons and other things of common life. How much more the proverb would mean translated. Let us help the child to read aloud selected parts of the

Psalter and the Gospels. All these will make a child ready, really ready and happy, to begin his harder task of reading the serious Latin literature for he is already equipped with a vocabulary that is sounding in his ears. He has acquired a natural habit of saying and writing simpler Latin as well as a large store of satisfying information. Does this all sound too easy? It is hard enough for the child of twelve. Where does it come in? Everywhere. In the beginning by selecting words according to their kinds and then by moving on step by step and finally arranging them clearly under the law of the language. When the dreaded "exceptions" occur help the child. Take the most simple example. We want the child to find the grammar inside the used and usable language instead of trying to find the language in the grammar. We want him to learn the rules of the game by watching and trying the game. Then he is able to understand the game better by mastering the rules. All this done well, he knows how to play the game and just how well he will play depends mainly on himself. Another question, "Where does the literature come in?" Everywhere; give the easier Latin stories first and as soon as it is practicable give more difficult reading. This done we have aided the child to climb the Hill Difficulty and now he may look out with clear vision upon the broad realm of literature and the long perspectives of history.

I would offer an apology here for a suggestion as to our neglect in teaching foreign children the history of the language of their forefathers and the language itself just at the age spoken of in this paper. Do we not owe the child this? He has grown up in our American school to hate his language, and why? Because he saw no glory in the race from which he sprung, his accent was criticized and his only model for imitation was the picture of some unknown warrior hung on the wall whose features were many times not those that would solicit the love and veneration of a child. Let me emphasize here that our children to-day need the stories that are characteristic of the older Roman. The Service Bureau for Classical Teachers, Columbia University, will gladly supply unlimited material that will teach our children to-day love for law and order; a strong feeling for liberty; a sense of justice and love for fair dealing in general, a reverence for tradition, a pride in the race from which they came; a pride in the worthy achievements on the part of their ancestors, obedience to rightful authority; respect for their elders; faithfulness to religious obligations; to look on one's duty as the paramount consideration; simplicity of life; self-control and last but by no means the least, loyalty, fortitude and patriotism. All of us have been in error in our teaching. Too long have we been teaching subjects and books but not children. Let me suggest a semester course respecting the people, the civilization, language, literature and history of Rome. Such a course would place the child in a fair realization of the facts concerning the geography, history, literature, beliefs, customs and institutions of the language in question. Is not material of this kind the very ground for criticism on the part of those in the

secondary schools and colleges when they say that the classical student comes to them without the necessary background for the language taken? This is true and it is also true that nearly all of the students leave both schools without getting this as they should. Does that clear the question in your mind of the best place to begin a course in Latin?

A course of this kind is open to the criticism that it is not primarily a course in foreign language, but it is a course in which we give the very substance lacking in the courses that are offered to-day in the best of our secondary schools. But the emphasis is upon content values rather than upon form values. Let it be understood that such a course in foreign language be not pursued by a pupil in lieu of the prescribed courses in English in the grades. The idea is that this course supplement the English course. This course should be given to all pupils. I doubt the justification for giving no credit for language unless it is pursued for two years. A single year's work if properly organized and taught should yield credit values for all pupils. Mr. C. O. Davis, Professor in the School of Education at the University of Michigan, says:

"To hold good to the standard that demands two complete years' work if the subject be elected at all, tends to discourage the cautious student from understanding it and to encourage the inapt student to continue his unprofitable efforts for the sake of insuring the little credit he has already conditionally earned. Persistence and perseverance are assuredly qualities that need to be cultivated in the schools. But there is no great educational value in continued and continuing defeat. 'Nothing succeeds like success' is a maxim made venerable by age; but the opposite statement is equally true, 'nothing fails like failure.' Educators need to appreciate this fact and while they should not make irregular transition from course to course an easy transition, they should be careful not to penalize too heavily the child who for valid reasons desires to make the change."

Further proof this for the course spoken of in this paper.

It is the aim in all of our grade schools to perfect the English language. The greatest number of complaints come to us pointed in this direction. Is it not worth considering the double foundation of language and thought that holds up our liberal education to-day? For the mass of us, a few people excepted, the best use of English is not attained until we know the source whence our mother-tongue draws its life. Nearly half of it is Latin. The better we know the Latin the better will we know the English. The modern languages are simply Latin in modern guise so the better we know Latin the easier it will be to master French, Spanish or Italian. It is the home of the forefathers of these people and largely ours as well. Since the World War all parts of both Americas, Australia and many islands of the sea have been brought into closer touch through one or more of these languages. This proves that the one common underlying factor in education is Latin. We need to know it better, it needs to be made more simple, it needs to be part and parcel of the days in school when sound and imitation are vital factors in the progress of the child's life.

Before closing this discussion on the acceptance of an introductory course in Latin for the grades I shall submit some constructive criticism to those who would exclude it from the program of the grades.

In our course we aim to give to the child a general elementary idea of the language as such through the medium of comparison. Specifically we aim to help the child study the origin, growth, and influence of language in human history; to help him study the words, their history, their prefixes and suffixes; to develop in him a feeling for the significance of phrase, clause and sentence structure in the expression of thought, and to help him make use of such fundamentals of grammar and syntax as will prove of valuable help in his future language work, whether it be but English or some foreign language. The course will be a laboratory one in which the class hour becomes as little as possible a recitation for prepared work, but should have for its purpose a training in attacking new problems of vocabulary, inflection, syntax and sentence. From the very beginning vocabulary should present a problem for solution and should not be given to the child as a list of Latin words with their English meaning for memorization. With a new Latin word the key should be found in the context, in English derivatives or in the related Latin words. Presenting the vocabulary with English meanings and then noticing English derivatives and related Latin words is the reverse of the desired process. The known English words will solve the unknown Latin and the known Latin will solve the unknown English word. The child comes to the Latin with a knowledge of English vocabulary which must be used in acquiring a Latin vocabulary. And as he acquires a Latin vocabulary it should be used to enlarge and enrich his English vocabulary. This section of the early study of introductory Latin will clear away some of the present difficulties in grade English.

Furthermore, if the pupil is trained from the beginning to solve his Latin words with a consciousness of context much meaningless translation later will be eliminated. Learning vocabulary by solving through context derivatives or related Latin words gives power to find the meanings of unfamiliar words in later reading as well as a knowledge of actual words studied. The vocabulary as it is treated in these early years presents one of the greatest opportunities for linking Latin and English and is the tool which will be used daily. For the child the cultural value of such a study of vocabulary lies in his increasing realization of the debt of modern civilization to Rome and of the interrelation of races and the acquisition of historical information. There is not time in this paper to discuss each step as fully as I have tried to cover the vocabulary. Inflection and syntax hold their own place. The value of all reading is thought-comprehension. The purpose of all language is to convey thought. In order to do this well the Latin order must be preserved from the very first. The aim is to read a Latin sentence or paragraph through in Latin and know what it

means. This requires slow, careful reading every day. The child must be taught to get the thought in the Latin word order and we must help him to avoid the old method of hunting around for the subject, verb, etc. The thought must come to him without recasting the Latin into English. Let it be the aim of every teacher who attempts this new phase of Latin to give the child daily practice in the rapid reading of a great many sentences in the Latin word order without analyzing every word or group. Translation is the expression in adequate English of a thought already comprehended in Latin and must be held as such. Finally the sole purpose of translation is training in English expression. Hence by giving our children this work earlier in the school curriculum we have helped them to remedy some of the so-called evils of English expression.

Since then, it is agreed by all educators that the present four-year secondary school does not give adequate training in Latin and that it does not seem desirable to extend the school period, there is left but one alternative and that is to begin the study, as I have stated before in this paper, two years earlier. Then we would have a more effective course completed at the same age as the students are to-day who have but four years' training. This would give a better chance to anticipate mistakes in their use of both English and Latin and to prepare them for reading Latin earlier. By beginning two years earlier and continuing the study for two years longer than in the present four-year course it will be practicable to develop more deeply rooted habits of accuracy and thoroughness, a larger reading of the authors, greater facility in the reading and a broader appreciation of the literary and historical influence flowing from the subject. It will also furnish those who go on to college greater power to read college Latin with certainty and speed and thus the opportunity to gain a larger first-hand acquaintance with Latin literature.

It follows then that there should be in the mind of every teacher of elementary Latin as we wish it taught in the grades an explicit consciousness of the values inherent in Latin. Furthermore the teacher should bring this same sense of consciousness to the pupils as far as their developing power will permit. Too, the child must be impressed with the interdependence of Latin and English that he may use either to solve the other. A known English word is to solve its Latin original and so the known Latin word will solve the English derivative. From the very first day of school the pupil's conception of the value of Latin should be broadened until it corresponds as nearly as possible to the conception in the mind of the teacher. To give the child earlier in life this elementary course in Latin, then, is part of larger questions, the unity of our higher knowledge, the welfare of our race and the best training for all who can take it. Then indeed are we fitting the child for his place on the platform of a true liberal education. Can we undervalue then the great lessons of Camillus, Fabius, Romulus and Pompilius as they are brought to the child of twelve

years in the simplified Latin lines that will live forever as examples of reverence, loyalty, obedience and faithfulness to everyday religious obligations.

**REV. HILARY R. WEGER:** Father Dillon in the course of his paper has offered some valuable suggestions concerning preparation in the elementary school for the study of Latin. Having had no actual experience in the teaching of Latin I do not propose to discuss the question except from the point of view of one who has studied the language and who during several years of contact with Catholic school organization has become partially acquainted with the problems of transition from the upper elementary grades into the high school.

Preparation for the study of Latin is evidently included in the broader question of preparing the pupil for high school work generally, and it ought therefore to be considered relative to the entire school curriculum. What is said of Latin might be applied as well to history, science, art and other subjects, but with a difference in emphasis proportioned to their educational values. The question of preparation for the study of Latin, it seems to me, depends largely upon the importance of Latin among the high school subjects.

Since secondary education has been brought within reach of the masses the modern high school, in accordance with the diversified needs and talents of boys and girls generally, has extended its functions beyond the limits of the original academy and has gone into the broader field of training for practically every walk in life. The subjects offered in the high school of to-day might be classified into three groups, the academic, scientific and occupational, each group being intended to prepare the student for his particular aim in life. For the student who will likely attend college after the completion of his high school course and specialize in one of the professions, such as law, medicine, pharmacy, the academic and scientific subjects are stressed and usually at least two years of Latin are desirable, if not required, for college entrance. On these grounds alone Latin has a utilitarian value apart from its value culturally.

The third group of studies, the occupational subjects, which are chiefly of a commercial and technical nature, is intended primarily for that majority of students who will never reach college and who must to some extent fit themselves during their high school years for their lifework. The high school, particularly the public high school, is developing rapidly along occupational lines, for the reason, as is claimed, that it is a community institution which must accommodate itself to the needs of all. At the same time the academic and scientific subjects are not entirely excluded from the occupational curricula because of their cultural and utilitarian value. No one will deny that a knowledge of history and science, for instance, is an asset to any occupation, and it is precisely these two subjects

—not Latin or other foreign language—that are required of the students preparing for shop or office work. Where the academic or scientific subjects must be curtailed because of occupational necessities the practice is to retain as much as possible of social studies and natural science and to offer foreign language, including Latin, as elective.

Perhaps this practice is significant of an opinion quite general that history and science, both cultural subjects, are more beneficial than foreign language to the average student in the pursuit of his lifework. I do not maintain that the Catholic high school is mistaken in emphasizing the importance of Latin as it still does in many instances. Nor do I contend that Latin will serve no utilitarian purpose for the average student. That a knowledge of Latin is helpful in the acquisition of other languages, that it contributes to a greater mastery of English, that it should have a special appeal to the Catholic student because it is the language of the liturgy—all this is true. But I do believe that if the Catholic high school by the requirements of the State codes is increasing its offerings in occupational subjects and consequently curtailing the academic and scientific, the study of Latin for the average student might rather be conservatively encouraged than emphasized. We are sacrificing to an extent the cultural element in education, but perhaps we are not making a mistake in permitting that Latin and not history or science should bear the brunt of the sacrifice. Whether or not Catholic high schools generally will adopt this attitude remains to be seen. Still it is true that the pressure of the State codes tends inevitably to incline the Catholic schools in that direction.

What effect would the adoption of such an attitude have on the study of Latin in the Catholic high school and the preparation for its study in the elementary grades? I have at hand the results of registration, recently completed in one of our combined grade and high schools where the work of vocational guidance is attempted by the school authorities and parents cooperatively. Forty-eight out of fifty eighth grade graduates have with much earnestness signified definite intentions. Eleven have chosen from the college preparatory courses which include the study of Latin and thirty-seven have decided on occupational courses. If we are permitted at all to judge the possibilities of pupils from their past records and present aptitudes only a few of the thirty-seven who have chosen from the occupational courses might carry two years or more of Latin with satisfactory profit. There are reasons for believing that findings of this kind have more than local significance and that even under careful guidance fewer than fifty per cent of our Catholic high school students generally would include Latin in their course of studies. In that event a preparation in the elementary grades for the study of Latin as such would not be directly beneficial to the majority of students and it should not, therefore, be given a prescribed place in the elementary curriculum.

A preparation of an informal kind, however, such as that recommended



and explained by Father Dillon, can be given, as he states, "with perfect ease and without distraction from present studies." The skillful teacher aims and manages to keep her classes interesting. She draws illustrative materials from various sources, from the past and from the present. She holds out to the pupils a future promise in the studies they are here and now pursuing. The teacher in the sixth and seventh and eighth grades is dealing with children whose minds are beginning to broaden and whose interests are widening. She has it within her power to direct those interests culturally, to create a taste for classical and scientific knowledge, in short to prepare the pupils to take up cultural subjects with understanding and sympathy. The purpose need not be to emphasize Latin as the objective. Preparation is being made for the study of cultural subjects generally and Latin is included. All the pupils are directly benefited.

The suggestions made by Father Dillon might well be brought to the attention of every teacher in the sixth, seventh and eighth grades and applied to all the cultural branches taught in the high school. The teacher who realizes that the educative process is gradual and continuous, that the work of each year branches out from the past and carries over into the future, will become acquainted not only with the pupils' past accomplishments but also with the work still ahead. The eighth grade teacher in particular will familiarize herself with the nature of the studies offered in the high school and their relative importance. She knows that all the pupils will take at least a year of general or special science, that all will have to make a maturer study of history, that some will take foreign language, others, art, and still others, commercial or technical subjects; and she feels that without previous preparation the transition into these more advanced studies, especially the cultural subjects, will be entirely too abrupt. She has for ready reference bits of practical information relating to the content of physical science, choice readings from ancient and modern history, striking allusions to the Latin and Romance literatures, all of which might be utilized to enrich present studies and build up a cultural background for the future.

## THE CATHOLIC SCHOOLS OF TOMORROW

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Education is a preparation for complete living, and while the end never changes, the means and methods employed must vary with changing times and conditions. The view of life of the ancients in the cradle-lands of civilization, the social strata of these peoples, the ideals of Greece and Rome and of nations generally prior to the Christian era, the long succession of States under various religious, economic, and political conditions—all called for or brought forth views and practices of what constituted a proper system of training to enable individuals to fit into the life of their time. The history of education through the ages is in general a history of progress, and the thoughtful of the present day, keeping this in mind, interested in the progress of the race, are constantly looking for opportunities of betterment in a changing environment.

Much can be learned, it is needless to say, from the history of past educational endeavor, much can be learned by Americans from the pedagogical ideas and theories of the older nations of the world, much can be gotten by Catholics in America from the so-called non-sectarian or public school system, but we have our own peculiar problems to solve, and it is the purpose of this paper to state some of the problems and forecast some of the changes that our successors in the United States will see within the next decade.

Ours is a democratic State in which all should share in the responsibilities of government if the State is to survive. In order to share fully each should be fitted by character, knowledge, and education to give aid, to render service, and to accept the burdens that may be imposed. Education, then, with us must be universal and of such a character that during the first ten or twelve years of school all will have equal opportunity, there will be no fitting

of groups into moulds tending to set up social classes, but all will have equal chance to develop until fair maturity and be ready to choose with some wisdom the occupation or profession in accord with taste and tested intelligence. A recent writer on education has said:

"We have been concerned with the more fundamental changes in education, with the awakening of the schools to a realization of the fact that their work ought to prepare children for the life they are going to lead in the world. The pupils who will pass this life in intellectual pursuits and who get the necessary training for the practical side of their lives from their home environment are such a small factor numerically that the schools are not acting wisely in shaping all their work for them.

"The conventional type of education which trains children to docility and obedience to the careful performance of imposed tasks because they are imposed, regardless of where they lead, is suited to an autocratic society. These are the traits needed in a State where there is one head to care for and plan for the lives and institutions of the people. But in a democracy they interfere with the successful conduct of society and government. Our famous definition of a democracy as 'government of the people, for the people, and by the people' gives perhaps the best clew to what is involved in a democratic society. Responsibility for the conduct of society and government rests on every member of society. Therefore everyone must receive a training that will enable him to meet this responsibility, giving him just ideas of the condition and needs of the people collectively, and developing those qualities which will ensure his doing a fair share of the work of government."

Throughout the country, wise minds have been working over the problems of change and improvement, now groping, now visioning, and occasionally hitting on a scheme of substantial advance. Sometimes they have been led into by-paths and have occasioned the cry of "fads." In the great cities, in some industrial communities, sometimes in small, remote, out-of-the-way places, plans have been made and tried, and from them has resulted greater interest in learning and culture, improved material conditions, and zest for real advancement, a better understanding of one's duties and an enrichment of life.

Some questions of educational policy and practice are common

to both public and private schools, and some are peculiarly our own. Improvement of the curriculum to avoid waste, correlation to get the most with the least expenditure, the length of the school-day and school year, the use of the school plant and the establishing of contact between the purely intellectual and that which is more practical, the formation of sensible and reasonable relations between school and home, teacher and parent, these are matters of study and concern on the part of all educators, and any one of years and experience can testify to a steady forward advance.

One of these, it seems to me, calls for special comment, and this is the question of the length of the schoolday and school year so as to cut down if possible some of the pre-college years. Our American life is so complex, our activity and intensity and the varieties in climate so great that any considerable lengthening of the school year would interfere sadly with the habits and the recreations of great numbers and perhaps take from many others opportunities for earning that are not undesirable. Again, our Catholic schools are taught by religious workers whose rule of life is such that they could not give to the work of the classes much more time than they now give without breaking in on the time required for religious duties, intellectual and professional advancement, and needed and healthful recreation. So it would seem that if time is to be saved it must be saved in some other way, probably through a further pruning of the content of the traditional studies and a wise correlation of the subjects, so that in a sense we may make a start to have "two blades of grass grow where one grew before."

Education is growing in cost by leaps and bounds, some of it unnecessary, but much of it a legitimate result of the increasing expenditures in other phases of life. The constant demand for better scholarship and more advanced and improved professional training necessitate on the part of the public schools higher salaries, better equipment, and much more of many things that mean money. It is true that our Catholic schools can operate more cheaply than the public schools, owing mainly to what has been called the "endowment of consecrated men and women," but even *our* schools must face the prospect of higher expense if they hope to compare in general results with other schools.

The Catholic school of tomorrow will as all common schools be less *bookish* than they are to-day and this may mean more outlay as well as reorganization of present methods. Not enough is done in schools just now to serve the instinct of activity in every child, to enable him through the senses, through play, through making things for his use, to learn the thousand and one things that cannot be learned in any real way from books. The school buildings usually erected at great cost must come to be utilized to greater advantage and for many more hours a day than at present, not only by the regular pupils of the school, but by the members of the parish or community centre. Many localities have worked out plans for mental, physical, cultural and moral improvement through the use of the school plant as assembly places for social, civic, or dramatic study, and as a recreational opportunity, but there is room for a great deal more of such activity for all schools.

Again, to keep pace with the progress of others, to have our pupils lose nothing because of their attendance in our schools, plans must be made to connect the pupil's classwork with the practical life into which he must enter sooner or later—the life of manufacture, agriculture, and commerce, as well as that ideal life of acquaintance with nature that should mean so much for all of us. This may mean establishing contacts through the schools and making a rearrangement of schedules so that Catholic pupils may not be handicapped any more than need be.

These are some of the ideas and practices engaging the thoughts and labors of the foremost educators of the day, and so far as we can see, for the present and the immediate future they are real forward steps. For our Catholic schools, however, there are other movements that mean vastly more for their future success and improvement than anything that has been discussed previously in this short paper. In education, we are getting away from the parochial system and building up a system based on community or diocesan units. At present there is real enthusiasm and decided action in the foundation of diocesan high schools, spacious, well-equipped, well-conducted and worthy of a place alongside any schools of similar grade. They are rapidly taking the place of the small parish high schools that served their day and generation pretty well, but in most cases cannot now in any reasonable way

hold their own against any organized, well-financed, well-taught, well-conducted central academy or high school. The future may see the diocesan high school idea extended to rural sections where it will be a real boon to Catholic life.

More auspicious even for our schools of tomorrow is the widespread interest on the part of all connected with Catholic education to improve the personnel of teachers and administrators. Sisters and Brothers of all congregations are evincing an interest in their own intellectual and professional improvement, greater perhaps than ever before. They seek, often at the price of exhausting labor, to get all possible to fit them for the tasks they see before them. Community courses that utilize almost all leisure time, summer courses, extension courses, are followed with eagerness. The Catholic colleges have opened their doors generously to those seeking help and have given the sanction of their highest degrees to hundreds of those students whose work not only merited recognition but has often been of the highest type of scholarship. This attendance of members of the various communities at the centres of learning, with its class and lecture contact, with its exhibition of abilities or limitations, makes for largeness and broadness of view, works for better understanding and finer toleration, a mutual respect and a delightful spirit of religious camaraderie that had no field for cultivation in the past. Contact with lay teachers interested in a similar way with the religious will work for less narrowness and self-sufficiency and will often be a source of much inspiration.

The results are not to be measured merely by the work of those taking advanced courses in Catholic colleges or even more advanced and technical work elsewhere, but rather by the helpfulness that the very well trained carry with them to their communities and the spirit of study that their example engenders among their co-workers, a spirit that they foster through their own labors as directors of studies, or as teachers of the younger, or as writers in increasingly large numbers on educational or scholarly topics, in the growing and improving magazines devoted exclusively to education or carrying departments devoted to it.

Not the least of the hopes for the future of the schools will

result from the professional preparation and training of the clergy who under the designation of the Bishops are administrative officers as superintendents of schools in most of the dioceses of our country at the present time. Building on a thorough general philosophical and theological education a further structure of pedagogical science, they serve as guides to direct the way, to warn of dangers, and make sure of a goal that means success.

The reason for the foundation of our system of Catholic education is to be found in our conviction that morality is inseparably associated with religion, or in other words, that religion is the basis of morality. So the Catholic schools of tomorrow would fall short of their mission did they not, in keeping with real progress in other directions, make a real step forward in the teaching of religion. Who can doubt that the zeal exhibited in the past, enlightened by the wisdom and learning of the present, will not produce a generation of God-fearing, devoted sons and daughters of Holy Mother Church?

## DISCUSSION

REV. JOS. F. BARBIAN: The writer of this paper has outlined a few definite policies with regard to Catholic education and in a clear and a concise manner he has called our attention to some of the things which we must consider in order to do real service to the vast numbers of children who are and should be educated under Catholic auspices. To prepare the child for a useful life in the kingdom of God, for a life of service in our country and to lead his soul to God by means of this life,—that is the objective of our system of education. The reason for the existence of our Catholic school system is to give an education of the heart and mind. The keynote of this conference is the teaching of religion by which we endeavor to give the child that knowledge and education which make him ready to give aid, to render service and to accept the burdens of life that may be imposed.

One of the many changes that we note in the progress of education is the elimination of waste in the curriculum. Subjects should be correlated so as to eliminate waste of time and effort. In some cities it has been shown that through the elimination of waste of time on subjects that have no place in the grade school curriculum it is possible to complete the grade work in seven years. In many instances one finds where scholarships are awarded for high schools on the basis of competitive examinations that almost the entire year is spent in drilling in those subjects in which pupils

are to be examined. The lack of interest in school work during the last year of grade work is often due to the many repetitions of the work done in previous grades.

Brother Edward comments correctly on the inadvisability of lengthening the school year. The school year of 36 or 38 weeks is sufficient to do the ordinary work. The tendency of the public school system in our larger cities to conduct school throughout the year, giving the child the privilege to attend three of the four terms, is advantageous and economical in the public school system whose teachers have not religious duties as our Sisters have. The intellectual and professional advancement of our Sisters must also be considered for in the improvement of all educational systems the professional advancement of every teacher is essential. This we can readily see in the splendid efforts made among all our Sisters in the various summer schools and in their extension work performed throughout the year wherever opportunity has been offered them. The success of our educational effort is due to a great extent to the spirit of sacrifice in our teachers, always willing to acquire more knowledge so as to improve their teaching ability. One of the problems we have not met sufficiently and one that we must meet in the future is the problem of the handicapped and backward child. It is easy enough to say that such children should be sent to an institution. Our aim should be to make the handicapped child a useful citizen. Every city school has its problem children and yet we have not done what we could do for them, that is, to provide a special class for this type of child.

Another problem which we as Catholic educators must solve is the religious education of the Catholic children who by some unfortunate circumstances or by lack of room in our Catholic schools are forced to seek their education elsewhere. Our field of religious education seems to have narrowed itself down to the education of those who attend our schools, and yet if we wish to do our duty as educators commissioned by Christ in the words, "Go ye therefore and teach all nations, teach them to observe all the things I have commanded you," we must devise some means to reach these children. This can be done by conducting classes after school hours or during vacation months.

The future of our Catholic schools depends entirely upon the zeal and the interest of every Catholic educator in his work in Catholic education. New problems must be met, newer methods must be devised and used to meet these conditions. Constructive work must be done in all our schools. In this we ought to be leaders and not mere imitators. With the vast number of men and women devoting their lives to the cause of Catholic education on account of their divine calling to this work we ought to be able to establish a sane and safe policy of Catholic education and to maintain a system of education that will always be an honor to God and country.



# **SUPERINTENDENTS' SECTION**

## **PAPERS AND DISCUSSIONS**

### **THE VALUE OF THE ENGLISH COURSE**

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One feels apologetic in offering for discussion such a seemingly trite topic as that of English. There is no subject in the curriculum of our schools that has been more dissected and wrangled over, but it is with no excusing frame of mind that the following paragraphs are given, for with the exception of religion there is no field of training so interesting to the Catholic educator as that of his mother tongue. It holds a cherished place in courses of study — and rightfully so for it plays a most important rôle in our lives. We start its use with our infantile lisplings and throughout the succeeding years it is largely the cause of our success or failure. We are judged by the way we talk, the ease with which we write, and the knowledge which we have gleaned from our reading. Our familiarity with language brings the danger of breeding a neglect for its serious study; and even otherwise well balanced educators, alas, fall occasionally into the heresy that any well trained person can teach it. It has often been asserted that English is the most difficult subject to teach. Specialists in other branches may take issue with this statement, but certainly the wide field it presents, its nebulous content, and the uncertain and individual methods of handling the materials offered, have made it the despair of many otherwise successful teachers. Since its difficulties are so many, discussions are always in order for they help to clarify the issues and focus attention on the objectives to be attacked.

No one can gainsay that considered historically English is a most important part of the curriculum. Speech is not a dead thing. It is used by everyone. It is living and ever developing or degenerating; historical events influence it tremendously and it leaves its reciprocal impress upon the affairs of nations. Witness the attempt of conquerors to eradicate the national spirit of a vanquished people by prohibiting them the use of their language. The histories of England, Ireland, Poland, and of our own United States would be much different to-day had not the language problems been solved as they were. Our local tasks of assimilating alien groups are being gradually met and successfully completed by the considerate teaching of English. Nor is it necessary to justify its honored place in the course by emphasizing the cultural advantages that accrue from its study. It unlocks the gates of literature—and such a literature! He who wanders through its enchanted groves never lacks interesting company, though friends may fail and age dull the edge of sociability. The reader conjures up the spirits of the mighty from their books, converses with them at will, and encourages them to yield him knowledge and pleasure. Their sweet but potent influence pervades his life, mellows and corrects his judgments, feeds him with wisdom, and brings him a calm happiness. It is thus that the study of language gives the student a cultural background which has its value in social and intellectual life.

In this materialistic age we are wont to look at the practical value of every subject in the curriculum. We have been turning away from the old traditional subjects towards those that will be of immediate use in a matter of fact world. Surely English needs no defense on this score. One would feel foolhardy in attempting to write an *apologia* for its place of prominence in the school. It is like a self-evident proposition, so simple that it is almost intuitive, so obvious that explanation becomes superfluous. Its use in the daily transactions of business, in the familiar speech of the home, in the amenities of social life, makes its position in a course of study preeminent and without serious competition.

Its efficient teaching, then, becomes a matter of prime impor-

tance; and for those charged with the administration of schools the problem resolves itself into the formulation of general aims, the material to be covered, and encouragement of the best methods of instruction. Stated in the widest terms, the general aims of English study are correct, clear, and vigorous speech, the development of a writing ability so that the student may express his thoughts clearly and with facility, and the development of a taste for the best in literature so that in after years he may turn to books for knowledge, and pleasant, helpful companionship.

Without doubt the speech aim is the most important because the most necessary and practical, and underlying its study there must be a fundamental acquaintance with the grammatical structure of language. It has been the custom in late years to diminish the claims of grammar for recognition with the result that complaints have been heard that pupils know nothing of the correct forms of speech and are ill-prepared to approach the study of other languages. It is a wholesome sign, we think, to see the return of a reasonable amount of grammar to the elementary course with the introduction of historical grammar in the secondary school curriculum. Its study improves diction and cultivates a mental discipline that is helpful in speech and in other studies. We do not believe in stressing grammar in such a way that it makes language study hateful. Some teachers are pedantic and dogmatic, forgetful of the arbitrary and free nature of speech. English has never been logical in its forms. Popular speech always comes first, and a long time afterward the grammarian appears. It is his duty to distinguish root, trunk, branch, and flowers in its luxuriant growth. Some years ago Dean Trench published a book called *The Queen's English* wherein he defends to some extent the errancies of popular usage against the meticulous charges of grammarians, and much of the bad grammar cited by him has since been recognized as good diction. As we type these lines a news article carries the information that an Anglo-American committee has been formed to establish definite rulings to control usage. George Bernard Shaw's comment is interesting. The language, he says, is dying in England from exhaustion and in America from indigestion. We wish

the committee success in its endeavors but our hopes are not sanguine. Our position between the Scylla of rigid formalism and the Charybdis of linguistic licence should follow the age-old maxim, "*in medio stat virtus.*" Let us not have too much grammar, nor too little, but a moderate amount suited to the needs of the pupil and sufficient for the realization of the general aims of language study. But let that which we have be related to life, and let the practical value of the study be impressed upon the youthful mind. Much of the disgust with grammar study has been bred of the methods of teaching it. It has been given in deductive fashion, without much elasticity, and with little contact with the experiences of life.

One hesitates to write about writing. The canons of taste are largely individual and what one considers a piece of good composition is condemned by another as trash. We cannot train our pupils to be Macaulays — let the later years take care of that when experience and practice have matured the stilted endeavors of school — but we can train our pupils to be themselves. Oral composition is a great help, and a definite place should be found for it in the course. It develops confidence in expression and promotes facility in diction. It is noticeable that in schools where oral work is carried on consistently through the grades, the teaching of written composition is comparatively easy. While our general aim is clear and facile expression, the needs of Church and State for gifted writers should not be forgotten. They must be encouraged and to some extent developed by the school. There is no royal road to success in writing. The old advice to write, write, and then write some more, is as valid to-day as ever, and though it counsels drudgery, it is the only way. An ingenious inventor who died recently once wrote a book on the writing of poetry wherein, true to his scientific training, he laid down very definite rules for the composition of verse. In perusing its pages we were struck by the cold mechanical view he had of the subject. Indeed, he asserted that following his rules, good poetry could be written by handling words much as a bricklayer arranges his bricks. Would that someone would give us a set of such infallible rules to turn our pupils — and

ourselves — into writers. Alas, I fear the rules will never be found, and meantime hoping for their discovery, we must travel along the same old laborious road upon which so many others have trod.

We need writers. And by that "we", is meant especially the Church. We are just awakening to our intellectual power. Attacks on doctrine and practice, historical calumnies and misrepresentations of our position, appear frequently in the press; the best way to meet the attack is not in sullen silence, as has been done too often, but in well written, even tempered, dignified replies. We need publicists of writing ability. Chesterton, Belloc, Gillis, Scott, and Walsh are doing splendid work. But what are these among so many? May we not direct the generous energies of our high school and college youth to this field where so many attacks are met and so many victories gained?

Of all the subdivisions of the broad subject of English, none is so easy and so pleasant to teach and at the same time so difficult and so fraught with pitfalls as that of literature. This seeming paradox shall not be explained, but it shall be left to the experienced to subscribe to its truth. Our chief purpose in specifying it a generous place in the course is the development of a taste for reading. There are some who cry out against "teaching" for taste. The taste is inborn, natural, they say; experience, however, shows that it is acquired. Father Faber while not denying that it can be acquired says that it is "almost a grace."

Our discussion must of necessity be narrowed to one point of especial interest in this wide field, and we must confine ourselves to commenting upon the importance of literature as an aid in religious formation and the development of a taste for reading Catholic works. Books have been a powerful agency for instilling noble ideals, implanting truth, and stirring emotion. Great literature influences not only the intellect but also the will; and since reading has this effect it becomes of paramount importance that we bring our students into acquaintance with the best works. It was Cardinal Newman who drew our attention to the benefits and dangers to faith and morals that result from love of literature. He reiterated what was said by St. Basil centuries be-

fore in warning the youth of his day against the pagan literary beauties of the Greeks. Our English literary heritage has been Protestant, and therein lies the danger. We make our students acquainted with men — mostly unbelievers, some infidels, whose norms of conduct are not ours and whose points of view are at variance with historic Christianity. "If the interposition of the Church is necessary in the schools of science," writes Newman, "still more imperatively is it demanded in that other main constituent portion of the subject-matter of a liberal education — literature." Many authors of English classics have been filled with an animus against things Catholic and they do serious harm to youthful readers whose judgments have not been maturely formed. What impressions can be gained from reading such works as Dicken's *A Child's History of England* and Mark Twain's *Innocents Abroad*? And some better known works are more harmful.

For our purpose as educators intent upon giving a sound English training side by side with religious instruction, Catholic literature offers a practical solution to our needs. Courses of study should not be so exclusive as to include the titles of Catholic works alone. An injustice would be done students by giving them a wrong perspective of the field of literature. But we should break down the conspiracy — unconscious though it may be — that minimizes the work of Catholics and excludes them from secular courses of study as too religious in content. It is our duty to introduce the pupils of our various types of schools to the flaming and mystical Crashaw, the fervent outpourings of Southwell, the magnificent diction of Francis Thompson, the rich, almost decadent lines of Ernest Dowson, the chaste, perfect prose of Newman, the splendid apologetics of Brownson, and the beautiful essays of Spalding and Brother Azarias. Nor must we forget to draw their attention to the works of the Meynells, Agnes Repplier, Katherine Bregy, Louise Imogen Guiney, Father Tabb, Miss Proctor, Father Blunt, the martyred Plunkett, Denis McCarthy — to the interesting poems of Tom Daly, many of them in fine dialect, and the appealing prose and poetry of Joyce Kilmer, redolent of a living faith. One fears to go on with the

list lest he forgets a favorite, but these with many more find an honored place in the various Catholic anthologies published by Kilmer, Maynard, Carver, and Shane Leslie, and their works have been discussed critically and appreciatively by Katherine Bregy and George Shuster.

All good literature can be found useful for instilling noble ideals in the heart of youth, for all good literature in order to be good must lift the soul to higher things. Many non-Catholic authors are filled with opportunities of spiritual service. Some one it was who said that all great literature is religious literature. Was it not Scott who drew the attention of Protestant England to the beauties of an older day when the country was called "Mary's Dowry"? And even dour old Milton whose Puritan organ tones have been considered the very apogee of Protestant poetry, brings to mind the old Cathedrals which a still older faith reared, filled with the incense of worship and the happy people of a warmer creed. Shakespeare who was at least a Catholic in spirit affords the teacher many occasions for spiritual lessons. One of our most valuable authors is Tennyson. Save for a few passages, his *Idylls of the King* is almost wholly Catholic. The lines are filled with the symbolism of the Ages of Faith as Condé Pallen has well shown in his little book on the interpretation of the poems.

One might continue the discussion of the value of the English course indefinitely. The subject is broad and interesting, and the temptation strong to open to the gaze vistas untouched in the preceding paragraphs—but there must be a conclusion even though our treatment has been that of the sciolist who rushes from point to point without developing any thought sufficiently. Our aim has been to focus attention on a most important subject and the field covered by it. The general purposes of its study in school have been lightly touched upon. A few observations have been made without any thought of throwing new light upon a very old topic. The connection between religion and English has been shown and a few possible correlations indicated. Nothing said, of course, has been new; the saying of the wise man who inveighed against the vanity of all things is especially

applicable here. The subject is trite, but its very triteness makes its discussion important lest familiarity breed neglect. Our purpose will have been served if interest has been stimulated and your aid still further enlisted in making English serve more effectively the noble work of our schools.



## VALUE TO THE SCHOOL OF SCOUTS AND SIMILAR ORGANIZATIONS

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The present paper aims to cover, not the whole broad field of the place of play and extra-curricular activities in the school program, but only a corner of the field. It, moreover, leaves aside the work of the scores of big community clubs that make up the Boys' Club Federation. It deals only with such national organizations at work with the gang-age boy and girl as the Boy Scouts, Girl Scouts, and so forth, and deals with these only in their relation to the school. Finally, in order further to simplify our task we shall give almost exclusive attention to the value of such organizations to the school in the matter of character-training or moral education.

A boy or girl may play alone or with a chum or as one of a loose amorphous play group or as a member of an organized gang or set. There is a marked tendency among our American boys and girls between ten or twelve and fifteen or sixteen years of age to spend the greater part of their leisure time with their gang or set. Club work, as distinct from other types of organized or supervised play, is an outgrowth of the gang and set. The gang or set as contrasted with the loose play group has certain very characteristic features of its own. It is distinctly a one-sex affair, the boys' group being usually called the gang, the girls' group the set. The members commonly range in age from about ten or twelve years to fifteen or sixteen, though the ganging urge does not necessarily die out at the latter age. The number of members in the gang or set varies much, with, however, an average of about eight. The gang and set are more or less exclusive; not every one is welcomed to membership. The members hang together and are deeply loyal to one another and to the group. They recognize

one of their number as the leader, although leadership may shift or spread to two or more.

Our several surveys seem to show pretty clearly that the set is as widespread and deep-rooted among girls as is the gang among boys. Except for a few minor differences in the attitude of members toward the leader the set shows quite the same pattern in its internal structure as does the gang. Almost the only major difference is in the respective activities, the gang going in more for physical and athletic activities, the set going in more for social activities. The play group is a seemingly universal juvenile social phenomenon but the gang and set are of very limited distribution. They appear to arise and thrive chiefly or only where play has ceased to be home-centered and where the home itself has to some degree disintegrated. The American gang and set would seem then to be in part at least by-products of that partial breakdown of the home that has come about as a result of the modern industrial revolution.

The gang has been given a bad name. This is because most gang studies have dealt with the predatory lawbreaking gangs such as are described by Puffer and more recently by Thrasher. In reality, the garden variety gang has both good and bad features. It may at times carry on predatory activities and it may and does often suffer a seachange into the predatory type. And normally there obtains in it a double ethical code, one code toward gang fellows, another or no code toward outsiders. Then, too, idle ganging and an impoverished activity program may readily lead the members into unwholesome ways. But on the other hand the gang and set help to instill some very desirable moral ideals, such, for instance, as generosity, unselfish teamwork, fairness and justice, self-control, consideration for the needs and rights of others. No other type of play does this so well. In the normal gang or set there are apt to be some mischief-making features but probably the good results far outweigh the evil ones. In any case the gang and set are with us. There is no chance of uprooting them. Our hope lies in educating them, and far-reaching educational possibilities are found in them.

The club under adult coaching is a gang made over, a sort of

sublimated or domesticated gang. It is built upon and out of the already thriving gang or ganging tendencies, and usually preserves the internal structure pattern of the gang. The club tries through repression or substitution or sublimation to weed out what is undesirable in the gang and to keep and cultivate what is worth while and of good repute therein. Making over the gang into a club naturally calls for a certain measure of adult coaching and leadership. In injecting a little adult leadership into juvenile gang play the club movement is merely trying to bring back into the leisure time occupations of the boy and girl a bit of the adult leadership and supervision that had been in evidence from time immemorial until with the onset of the industrial revolution parents began to give up being the leaders and coaches and supervisors of the play of their own children.

The chief active national organizations dealing with the gang-age boy and girl are the Boy Scouts, the Girl Scouts, the Camp-fire Girls, the Woodcraft Leagues for Boys and for Girls, and the Government Rural Clubs. The two chief organizations under religious auspices are the Catholic Boys' Brigade and the Girl Reserves of the Y. W. For the purpose of illustration and for this purpose only we shall in the following three paragraphs refer to the Boy Scouts as being more or less typical and as being in many respects one of the more highly developed. The structure pattern of the Scouts is modeled upon that of the gang. The lower age limit is twelve years and while there is no set upper age limit, most scouts give up their membership before they are sixteen. The scout unit, the troop, is usually divided into smaller units or patrols of eight members each. Each patrol has its own boy leader while an adult scoutmaster assumes the general coaching and supervision of the whole troop. The loose gang code has in scouting been both trimmed and added to until it has become the broader scout law with its twelve clear-cut ideals: trustworthiness, loyalty, helpfulness, friendliness, courtesy, kindness, obedience, cheerfulness, thriftiness, courage, cleanness, and reverence. The ideals of this code are in turn locked together and given a motive and driving force in the scout promise: "On my honor I will do my best to do my duty to God and my country and

to obey the scout law ; to help other people at all times ; to keep myself physically strong, mentally awake and morally straight."

The scout activities are largely of a physical or athletic type, thus holding true to the actual prevailing trends within the spontaneous gang. But the gang program is not only purified but also enormously enriched, and many intellectual, manual, vocational, social, and aesthetic activities have been superadded. Moreover, an elaborate use is made of badge, sign, symbolism, uniform and other devices to win and hold the boy,—an elaborate use that is in line with the historical pedagogical practice of the Church herself. Both in structure pattern and in activities the clues are taken from the structure pattern and activities of the gang with the necessary weeding, lopping, and planting called for by the character-training objective of the scout program. This program of moral education is carried through under the impulsion of and in association with strong play interests.

So much for the club and its relation on the one hand to the gang and on the other to moral training. We may now pass on to consider the stake the school may have in the club movement, particularly the stake our Catholic school system may have.

#### THE CLUB AND THE SCHOOL

The school cannot hope to take over the whole leisure time coaching of the boy and girl or even the whole gang problem, but the school cannot afford to be entirely indifferent to either. For, in the first place, the boy and girl are in school during their school years less than one-twelfth of their time, averaging for the year and for the country at large. They are out of school the other eleven-twelfths. School children are at leisure, as our various surveys show, about four-twelfths of their time and at the gang age they tend to spend the greater part or almost all of their free time with their gang or set. Undirected gang life may and often does bring to naught all that has been so conscientiously driven home by the school. The odds against the school, so far as the time element is concerned, are four to one.

In the second place, with the partial breakdown of the home as

the moral educator *par excellence*, other agencies have each to take up a share of the child's moral training. Nothing should be done to make things easier for the parent who shirks. But the breakdown of the home has not been brought to pass through parental shirking. It has come about through industrial and social conditions over which the most earnest and painstaking parents have little or no control. Among the agencies that are being called upon to take over some of the shifting and waning opportunities of the parent, the school can reasonably be expected to undertake its fair share. The efforts it puts forth to do so will on the other hand be more than repaid. Some of the repayment will come along the following three lines.

#### VALUES OF CLUB WORK TO THE SCHOOL

1. In our plan of Catholic moral and religious education we tell our children how to pray and we teach them their prayers and devotions in the classroom. But we do not stop at this. We follow up instruction with practice training at school in the habits of prayer and devotion. In this sense we have traditionally used a project method long centuries before this original home method of teaching and training was re-vamped for school use. We also have our school children learn in minute detail what is morally right and what is morally wrong. But unfortunately we have only limited chances to follow up this moral instruction with practice training in moral habits. Something of course can be done within the school walls and during school hours, but the scholastic atmosphere and the relatively small range of life-situations of the school are a serious handicap to satisfactory and adequate practice-training in moral habits.

Extra-curricular activities in general and such club work as scouting in particular furnish wide opportunities for training in moral habits, for grafting onto the child's life the moral ideals he learns about in the classroom, and for doing so under the most promising pedagogical conditions. The play or club activities give rise to more varied life situations than does the classroom. They are commonly more spontaneous. They are nearer to the child's native interests. They are surcharged with highly satisfy-

ing emotional elements. Most of our moral projects and project methods to date are somewhat artificial and forced. They lack spontaneity. In most of them too there is a masked but very real background of make-believe. Gang-club activities like scouting give to the school a wealth of "natural" projects or practice situations for moral training and thus help appreciably to shore up our Catholic system of moral training at what most Catholic educators are agreed is its weakest point.

2. The traditional home has educated the young morally through the medium of work and play activities either shared in common by parents and children or else carried out under conditions of physical togetherness of parents and children. Coached or supervised play is no new thing under the sun. It is as old as the family itself. Parents have always shared or supervised their children's leisure time occupations. And what is more such shared or supervised play activities have been as much the medium or occasion of moral training by parents as has been shared or supervised work on the one hand or formal home instruction and exhortation on the other. Inasmuch as the school stands to to the child *in loco parentis*, should not the school, so far as is possible under its limitations of personnel and finance, make generous use of the play medium of moral education that has from the earliest days been tried by the home and, weighed in the balance of experience, not found wanting?

3. God our Father's method of training us His children religiously and morally includes the plan of close association of praying and playing. He has set aside one full day out of each seven for this joint purpose. The Catholic Church has steadfastly upheld this humane and pedagogically invaluable practice by her liberal attitude towards Sunday amusements as contrasted with the narrow puritan attitude. God and His Church ask of us hard tasks and sacrifices. Both God and His Church temper their demands by associating such demands with the happy free play life of their adult and juvenile children. Likewise the home has always had to demand much of the children in the moral training process. The home has been able successfully to push its demands largely because of the loyalties it has built up by

what it has been enabled to give the children in play and pleasures. The United States army and navy authorities have, it is reported, decided that in the next great war all recreational facilities and activities will be under sole army and navy auspices. The authorities have learned from experience that it does not make for the best morale among the men if all the hard drills and tasks and commands come from them, while all the play and amusements come from outside agencies. God and His Church, the home and the State, seem to be of one mind, and who would care to challenge the wisdom of their pedagogical strategy?

The school is likewise reinforced in its uphill task of moral education if it can be the giver of alluring things like scouting as well as of hard things like moral precepts. We may succeed in our efforts to make the intellectual learning process painless. It is unlikely we shall ever succeed in making the moral learning process so, either in school or out of it. But we can at least associate pleasant and pleasure-giving things with it. The school that does so associate the *dulcia* with the *utilia* deepens the children's loyalty to itself and thus has a much better chance of getting its moral precepts and counsels not only impressed upon the children's minds but also imbedded in their habits, characters, and lives. Generally too one can safely say: Give me one hour with a boy in his free play and I will do more to build up his character if I take advantage tactfully of my strategic position than I could do in four hours with him in hard and unwanted tasks. He is more receptive at play and he is more open to impression, both emotionally and volitionally. Moreover at the gang age it is gang play that ordinarily appeals to him most keenly, and of all kinds of play it is gang play that holds the richest educational opportunities for the alert and resourceful and high-minded adult leader.

The foregoing are three of the chief values that scouting and similar gang-age activities seem to have for the school. There are others, but shortness of time suggests that we pass on to a review of the limitations of such activities. No warning can be too emphatic against the view sometimes loosely advanced or held that scouting is a panacea for all the ills of the leisure time

problem or for all the ills of the gang problem. Some of the outstanding limitations, — these are limitations, not criticisms, — are as follows.

#### LIMITATIONS OF GANG-AGE CLUBS

1. The children of only certain years are reached, approximately of the years from ten or twelve to fifteen or sixteen. It is possible that modified programs will in the future reach and hold the boys and girls of tenderer years, but the prospects for holding those of more advanced age are far from bright.

2. Only a relatively small proportion of all boys and girls of gang age are being adequately reached and influenced at present and it now appears very doubtful if the majority will ever be reached. Ten per cent of all boys and girls would probably be a generous estimate for the country at large for those being adequately reached now, although here and there in parishes and Catholic schools there is an almost one hundred per cent enrollment. One difficulty that stands in the way of further progress is the dearth of equipped volunteer leaders. How far this difficulty will in the future be surmounted remains to be seen but the outlook is not roseate.

3. Even this ten per cent shows a marked tendency to be found among the children of families of the middle and upper-middle income classes. Scouting, for instance, has not taken much among the children of the very wealthy nor among those of the great unskilled worker group. It thrives mainly among the white collar and skilled worker classes. Campfire has drawn its membership from slightly higher average income levels. The Catholic Boys' Brigade is nearer to the great masses. It would be fairly safe to estimate that fully eighty per cent of the scouts and similar club membership is drawn from the upper twenty per cent of income-receiving families of the country.

4. It seems to be the general experience, so far at least as the scout program is concerned, that it prospers best among the boys of good or superior mental caliber. It appeals less to those of sub-average mentality.

5. Even were all gang age boys and girls enrolled and active



in the national organizations we should still have no full solution of the board leisure-time problem. A well conducted scout troop, for instance, may it is true be made by an exceptionally resourceful scoutmaster to spread its activity and influence over a great section or nearly all of the boy's leisure time, but ordinarily such spreading does not take place in any large measure. In fact in a great many troops, perhaps the large majority of them, the influence of scouting does not extend much beyond the couple of hours spent weekly at the set scout meeting.

6. Some very strong resistances have developed in many Catholic minds against the introduction of scouting and similar movements into Catholic schools and parishes, — this notwithstanding the repeated assurances of papal and high ecclesiastical approval of scouting. Unless we are much mistaken these resistances will not soon or easily be outgrown, and they may grow more powerful as time goes on. Whether or not they are justified we are not discussing. The fact remains. To touch upon just one of these resistances.

Scouting, for instance, gives an almost purely natural motivation for moral conduct. The Catholic mind and faith rightly insist upon a supernatural motivation. The two are of course compatible in this sense, that supernatural motives or supernatural virtues should build upon natural motives or natural virtues. But a better adjustment than now exists between the "Scout Law" and the "Law of God" as Catholics know it will have to be made before uneasiness on the subject among Catholics will be entirely allayed. Not that there is any thing in the Scout Law to which the most meticulous could fairly object, — on the contrary, so far as it goes it is eminently admirable both in its content and in its wording. In fact as for wording we might well get some good hints for our own moral pedagogy. But some familiar Catholic moral concepts are just missing and above all do we miss the basic Catholic motives and means. On the other hand a scout troop under Catholic school or parish auspices has full freedom and leeway to supply all that is missing in the program of the national scout movement as such. The theoretic difficulty then is very far from being an insoluble one in practice and in

reality has been successfully solved in hundreds of Catholic schools and parishes.

#### CONCLUSIONS

Notwithstanding the limitations we have just noted,— and we wish to emphasize again that they are limitations only, not objections,— the manifest advantages and values of the scout troop or similar clubs for gang-age boys and girls should recommend such club work forcibly to the school. Such clubs are of course in no sense a substitute for moral education as given by the Church, the home, or the school. They are, however, a powerful ally of and support to the traditional agencies of moral education.

Three ways lie open before us as Catholics and as Catholic educators. We may join hands with the already going national organizations, we may begin building up our own national Catholic organizations, we may prefer to start in each school our own unattached clubs.

Building up our own national organization would be a very expensive undertaking, and there are many other almost insuperable difficulties in the way at the immediate present. Meanwhile we can be assured of the most friendly and sympathetic attitude towards Catholics on the part of the existing national organizations like the Boy Scouts and Girl Scouts. Perhaps our necessary separation from our non-Catholic fellow citizens in church and school might suggest the advisability of joining wholeheartedly with them in leisure-time enterprises such as these.

The third possible choice is that of unattached clubs in each school. If we choose this course, we should at least avail ourselves of the long experience of the existing national organizations and should acquaint ourselves fully with their rich programs of activities and with their splendid literature. The men and women who have shaped the destinies and policies of these organizations have shown an intelligence that falls little short of pedagogical genius. The scouting and kindred literature teems with an unending array of invaluable suggestions on structure and activities. These very concrete suggestions have been hammered out, not in remote studies, but in the thick of actual club

work by hundreds of alert and ingenious adult leaders all over this country and in foreign lands. The suggestions have in turn been sent in to the national offices of the organizations. The headquarters educational specialists have carefully sifted, classified, and rearranged them, and have then published them in convenient handbooks and manuals as well as in regularly appearing bulletins. Not only club leaders but teachers and educators can find in these sources a wealth of practical pedagogical hints and recommendations.

Whatever be our choice between the three ways that open up before the school as regards gang-age clubs, certainly the balance of evidence is on the side of adopting such clubs into our school work. Our divinely entrusted task of training souls will thereby be both lightened in weight and speeded towards fulfillment.

## HEALTH EDUCATION AND THE PARISH SCHOOL

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### I

Health is largely a matter of education. Scientists may discover for us the cause of each disease and the specific preventive measures which will in time eradicate the disease, but it takes an enlightened and educated public to insist on a pure water supply as an antidote for typhoid, or the general use of vaccination to counteract smallpox, or toxin anti-toxin to eradicate diphtheria. Enlightened legislators may make the most progressive laws regarding the control of infection in public places, but there is no law to compel a man to cover his sneeze, to keep away from a public eating place if he has an infectious disease or to keep his child from school before the child's ailment has been diagnosed as communicable. To do these things he needs a developed health conscience. We can force the manufacturer of a patent medicine to conform to certain standards in regard to his advertising but there is no way to prevent people from spending literally millions yearly on worthless nostrums and so-called patent cures and healing systems. This can be done only through educating them to see that health cannot be bought in bottles or boxes or from chiropractic or naturopathic treatments—that it must be earned as a by-product of sane, sensible living based on an intelligent concept of the functions and the needs of the mind and body. For wholesome living an individual needs well established health habits which can result only from proper training over a period sufficiently long to make them what habits really are, "second nature". He will need a certain body of facts, certain basic information, certain principles to guide his behaviour and a critical attitude towards new theories and new information. As an outgrowth of this training and study he should have acquired cer-

tain attitudes and standards which will determine his reactions in any situation involving the health factor. Habits, knowledge and attitudes are the outcomes of education.

Now we are all agreed, I am sure, that education is not confined to the school—that it includes the child's experiences in school and out. At one time the child received the major part of his education in the home and as a result of his struggle with his environment. Then the function of the school was merely to give a narrow literary and book culture. More and more, however, the home is abdicating in favor of the school with regard to the training and education of the young with the result that while the three R's originally constituted the entire curriculum we now find a constantly growing list of "essential" subjects. These subjects have been introduced because at one time or another they were shown to be necessary. Health study for the same reason sought entrance and although theoretically it has had a place in the curriculum of the American elementary school in one form or other for nearly a century, it has never until recent years received rightful recognition. This, I believe, has been due largely to the fact that there are some who believe that training in health is a function of home education as distinct from education acquired through the agency of the school. Now it is generally agreed that the teaching of any subject which can be taught properly in the home is not the function of the school, and the purpose of all this is to show that since health is not being taught effectively in the home it is the duty of the school to impart this training and information. Health training, like religious and moral training, is the joint work of the home and the school, of parents plus teachers. It is an objective of elementary school education.

Why should health be a major concern of the elementary school? First, because as statistics show the home alone is not prepared to teach it. Commissioner Tigert tells us that in this country we suffer an annual economic loss due to preventable disease and death among wage earners that is greater than our entire annual expenditure for all kinds of education. It is estimated that 42 per cent of the million and a half deaths occur-

ring annually — that is, 630,000 — are preventable. We spend yearly on drugs for self-medication, most of which are useless, \$200,000,000. Working people lose three per cent of their working time every year because of illness. Presumably, adults do not know how to take care of their health or they have not been trained to apply their knowledge. How, then, can they teach their children to safeguard their health?

Take the matter of contagious diseases which cause 25 per cent of the total deaths in the United States. Theoretically every communicable disease is preventable yet scientific studies reveal that most adults have had some communicable disease. The loss to childhood from communicable diseases is so great that in the parlance of the day they are known as “children’s diseases.” For diphtheria, which is preventable, there has been a curative for over thirty years, yet this disease takes the largest toll of deaths amongst children of any common communicable disease. It is 130 years since Jenner gave us vaccination — which will control smallpox and which will eradicate the disease if a proper program of vaccination is employed by a sufficiently enlightened community — yet during the calendar year 1924 there were more than 218,000 cases and more than 50,000 deaths from this disease. In the United States during the year 1924 there was a marked increase in the number of cases and in the number of deaths as compared with 1923. It is my personal experience that no small number of our people are still unconvinced of the value of vaccination or else they are ignorant of the germ theory of disease. Now all this indicates that the present generation of parents are not, as the advertisers would say, “sold” on the scientific prevention of disease. How, then, can they safeguard their children from communicable disease?

Again, the customs which prevail in many homes to-day are those based on personal idiosyncrasies, traditions and superstitions which have come down from a time before the present-day development of the sciences of bacteriology, physiology, hygiene and nutrition gave us the newer knowledge of personal health and disease prevention. The foods, methods of ventilation, amounts of exercise and habits of personal hygiene which were

in good standing a generation ago do not necessarily conform with the demands of present city life with its artificial foods, crowded quarters, needless waste of nervous energy, and lack of physical exertion of any kind. Much of the current health information acquired by the adult population comes by way of the daily paper with its advertisements and health department which often are not to be relied upon. Because much of the adult knowledge of hygiene and disease prevention is what is termed "popular" as opposed to that which is accurate and scientific, it becomes necessary for the school to function as an agency for the dissemination of scientific health knowledge in the community, since it is a unit of society intended to meet its educational needs.

Secondly, health is a school concern because institutional education brings together large groups of children and in mere self-defense the school must assume a protective attitude toward each individual child. The school has a moral and legal responsibility to provide a healthful environment for the child during school hours, to see that no child is a source of contagion or annoyance to the rest of the group, to see that a child who may prove to be such is removed promptly on the discovery of his condition and that he is not readmitted until notice is received from the medical authority that he is in fit condition to assume his normal place in the group. But over and above these considerations is the fact that the progress of the child in school is directly related to his physical condition. The child is a psycho-physical unit with mind and body inter-related and reacting on one another. That the mentally ill child is unfit for school work will be readily conceded. It is not so easy to discern how physical illness directly affects school accomplishment. Investigations have shown that ill health and physical defects cause 15 per cent of all elimination, 16 per cent of non-promotion and 16 per cent of retardation. The New York State Commission on Ventilation made a study of absence in relation to illness and found that one half of the number of school absences were due to illness. Other investigations have shown a direct relation between the number of physical defects and school failure.

This is serious when we consider that figures for the whole

country show that 75 per cent of our 24 million school children, or 18 million, are handicapped with one or more physical defects. Different localities show anywhere from 50 to 98 per cent with decayed teeth, due to improper diet and lack of mouth hygiene. Thirty to 40 per cent have adenoids and diseased tonsils; 25 to 40 per cent have postural and foot deformities; 25 per cent have defective vision; 25 per cent are so malnourished as to be in a serious condition. Most of these defects might have been prevented. From the educator's point of view it is better economy to spend the amount needed to discover these conditions so as to be able to inform parents, than to try to teach children who are not physically fit to be taught, and then to be burdened by a growing group of repeaters. Purely as a business proposition it is wiser for a community to spend money to eradicate and prevent communicable diseases and physical handicaps through the education of its members, than later to have to care for the victims of these diseases through organized charity. Our Catholic charities are in many instances evidencing an appreciation of this policy and have consequently taken a very active part in promoting health education in the schools.

Lastly, health training is character training. For this reason I think it has a very special place in the program of the parish school. Do not misunderstand me as implying that we have to resort to teaching health in order to give character training. We do not. But since health education furnishes one more very valuable opportunity for will training we should utilize it. Time will allow but the suggestion of its possibilities. Health is often defined as "a quality of life that renders the individual fit to live most and to serve best." Now it is the business of health education to improve this quality and to this end the child is trained to live a regular systematic life; to make a certain choice of foods which are good for him whether he fancies them or not; to abstain from others which appeal to him because they are not the best for the body's needs; to cultivate positive mental states instead of giving in to negative unsocial moods, and to do many other things which may conflict with personal desires, at least at the outset. To live on the highest plane physically and mentally calls for the



constant employment of will power, mortification and self-denial.

Again, situations arising in connection with games and sports in the physical education phase of the health program combine to give an emotional drive to physical training activities which renders them peculiarly effective in training the emotions and moulding character. Character is formed by right choice of action under emotional stress. Just such opportunities are provided by our play program. To sum up, then, health is a prime requisite in the conduct of a successful educational program. Health instruction belongs in the curriculum of the Catholic school. Health education is a fundamental of elementary education.

## II

Of what, then, should our health program consist? The program in health education which you set up in your local system will be governed necessarily by what you wish to accomplish. As may be seen from the first part of the paper it will be both protective and educational in nature. The protective phase of health education will include a program for the control of communicable diseases which will insure that every child is safe from contagion during school hours. This will be accomplished through daily inspection for signs of communicable disease by the Sister or some other delegated school official, preferably the Sister, with provisions for dismissal by the Superior, of children adjudged unsafe to mingle with the group. Provisions should be made for re-examination by a qualified physician before permission to return to class is granted. The prime essential for effective control of disease is its early recognition. Here the teacher holds a strategic position for noting at the earliest possible moment those deviations from the normal indicative of communicable disease. As we never shall be in a position to afford large sums of money for medical inspection—nor is this necessary—the efficiency of our disease prevention program will depend in the last analysis on the alertness of the teacher.

It goes without saying that a protective program of school health work will also make provision for a healthful school en-

vironment, with attention to ventilation, lighting, heating, necessary adjustment of school furniture, adequate play space and, what is even more essential, adequate room space and cleanliness of building and surroundings. Not a little of the child's education in health will be acquired incidentally from his environment and from the standards of cleanliness and hygiene which we set up for him and which he will observe in practice in his immediate surroundings. Much of the effectiveness of the Sister's very fine health teaching can be vitiated by such inexcusable ignorance as the common drinking glass and the roller towel; in other words, by teaching one thing about fresh air, temperature, outdoor play and cleanliness, and practicing something in direct opposition to this teaching.

Turning to the educational phases, we think at once of the health habit program, which some are wont to consider as the whole of the health education program. But training in healthy living alone will not suffice. Muscular activity, good food, fresh air, sufficient sleep, and other health practices alone will not maintain good health. Anatomical and physiological abnormalities may be present or may creep in and health education alone will not eradicate them. No amount of teaching, no matter how fine, will discover or "teach out" an abscessed tooth, diseased tonsils, flat feet or a rickety chest. For this we need medical examination and treatment. The examination is educational for the child in that it gives him a health inventory and provides a base line from which he can build up a healthy person, physically, mentally and emotionally. At the health examination, ideally given, the teacher and at least one parent should be present. Here is an educational opportunity for both to learn something about the particular child's physical condition as well as how to detect deviation from the normal. The results obtained from this medical examination should not be filed away in the superintendent's or Superior's office, but should be used by the classroom Sister as the basis of constructive health teaching and should be carefully followed up. The successful medical examination program should bring results in the way of corrected defects and improved health. If our aim is to stimulate a public

appreciation of preventive medicine, every examination after the first should be looked upon not as a time for discovering defects and diseases, but as an opportunity for the child to prove his accomplishments.

Judging from results of an investigation carried on by the N. C. W. C. in 1923 and supplemented by a recent study, some form of medical examination is almost universal in our Catholic schools. But most health examinations in public and parish schools are very superficial. What we need is not more extensive, but more intensive, medical examinations. Contrary to popular opinion, with the elementary school child there is no need for a yearly medical examination. Let us have fewer occasions when children parade before the school physician and substitute two or three occasions when the physician studies carefully the individual child and his needs. This is the thought of our foremost leaders in health work. In matters of school medical supervision, European countries lead and this thorough type of examination has been their practice for some time. Sir George Newman, Chief Medical Officer of the Board of Education of Great Britain, in his recent report states that in schools under his supervision there are three routine examinations: (1) for new entrants (2) for children in the middle school, aged 8-11 (3) for "leavers," aged 13 and 14. The Health Section of the World Federation of Education Associations at its last meeting in Edinburgh in 1925 went on record as advocating the medical examination at school entry, at the age of about nine years, and at the time of leaving school. Of all these the pre-school examination is most necessary. It should be insisted on as has been done for a number of years in Germany, where children are examined at school entrance and if found malnourished and otherwise unfit, are returned to their homes until they are in better condition for school work. The medical examination of the child at least three times in his school career is all-important. As it is usually carried out it is of negative value. As proposed here it should be a very vital part of the educational program, and is often though not necessarily the starting point of school health work.

Then there is the health instruction program. As commonly conceived, this involves a graded instruction in health habits with emphasis on habit training in the primary grades, on the underlying information in the middle grades, and on ideals, standards and attitudes in the upper grades. In health instruction the teacher provides for the child experiences and activities by means of which the child becomes educated in health. For a more detailed discussion of this phase of the health education program I would refer you to a publication of the N. C. W. C. Bureau of Education — *Health Through the School Day*. This is a graded course of study which will guide the Sister in her classroom instruction in health. Now we are prone to think of physical health only when referring to health habits, so I should like to call particular attention here to the prime importance of the formation of right mental attitudes and habits. Training in mental hygiene is a very important part of the health instruction program. If we realized fully that negative emotional habits have a more derogatory effect on health than germs and that positive emotions such as joy, happiness, contentment and optimism, are what Dr. Montessori called "an inoculation of health," we should pay more attention to this phase of hygiene. Habits of self-reliance, concentration, of facing situations squarely, and the like, need to be cultivated as much as habits of cleanliness and are as much a matter of training as heredity. Under the health instruction program will also come training in nutrition and food habits for all children, as distinguished from special nutrition classes which give highly specialized training to a small malnourished group only.

In every adequate program of health education, physical education, or the activities program, has an essential place. This was one of the first methods of solving the school health problem as far back as 1830. It came down into the elementary school from the colleges where gymnasiums were installed and dedicated to the health of students. Since the World War physical education has come into its own again, chiefly by legal pressure. In 1924 thirty-three States had physical education laws which were mandatory in all but three. Physical education, while not the

whole health program, is very important, because it controls one of the approaches to the acquisition of good health, namely, exercise. Now physical education for elementary school children is not concerned with exercise in the adult sense of the word because children never exercise spontaneously. They play. Play is nature's method of education and we capitalize this for health ends. We must cultivate this play spirit all through childhood and adolescence if we are to have adults who know how to play. For it is only through this play instinct that we can get adults who take enough exercise to keep fit mentally and physically. It is this philosophy which controls the present policy of a program of plays, games, folk dances and natural gymnastics as contrasted with the artificial formal gymnastics of an earlier period. The desire to play is instinctive in the child but all children do not know how to play. Hence supervised play has a place in the grade school.

Play is also a means of teaching health, that is, of motivating the health habit program. The child who can be shown that his manner of living affects his play abilities in games, sports and competitions has at once a rational motive for keeping fit. His interest in play provides the driving force for the practice of otherwise uninteresting health habits. Lastly, play is a source of mental health and is valuable as a part of the mental hygiene program. Its possibilities can only be mentioned here. As Clark Hetherington writes, "The individual who has experienced a rich play life during childhood and youth is apt to be emotionally sane during adult life. The individual who fails to have a joyous play experience in social relationship is sure to have some cogs missing in his emotional machinery." Not only for physical well-being, but even more for mental and emotional health, let us include play.

Then, as essentials in our health program we shall make provision for a healthful school environment, for disease prevention and control, for the thorough physical examination, for inclusive health instruction and for physical education. This much makes a well-rounded school health service. It cannot be accomplished at once, but it should be the goal toward which we aim.

## III

The problem of health education in Catholic schools rests with the Sisters. If we wish to have health education in our Catholic schools we must first convert our Sisters to a realization of its need and importance. Our Sisters, because of their fine idealism and concentration on "the one thing necessary," are apt to under-estimate the importance of the body and its health. The more intent they are upon cultivating the things of the spirit the more liable they will be to ignore the rightful claims of the body. Hence we must set about to give positive doctrine to the Sisters, to make it clear to them that it is our solemn duty to take proper care of the body. Priests and others working with the Sisters should stress the very progressive attitude taken by the founders of the various religious orders in regard to the health of their members. It can be shown that in many instances they urged their followers to a practice of the best health standards of their day. If the saintly founders made such wise provisions for safeguarding health according to the best information of their time, can their successors afford to ignore their example by neglecting to make use of present-day knowledge and standards? Conviction of the need and value of giving a certain amount of attention to physical and mental hygiene is the first requisite for successful health work.

In the field of health education the teacher is not a teacher in the old sense of the word but rather a leader of children in methods of wholesome living. So unless she is healthy and happy herself, unless she is convinced of the value of health teaching and enthusiastic about helping others to know how to live a healthful life, unless she has a fairly adequate background of health information which is accurate, and unless she takes an active part in the various phases of health work, she cannot function as the best leader in a program of healthful living. In her training for health instruction the all-important thing is not that she shall be taught health but that she shall live it. Through her normal training she should be interested in living a wholesome life and she should be provided with adequate knowledge about her own personal health. The importance of a healthful

regime and environment for our Sisters in their training houses and convents cannot be emphasized too strongly. Living a healthful life in a healthful environment inculcates a personal conviction of its value which no amount of teaching of the cold hard facts of science could produce. Enthusiasm and conviction are more important than methods, as the spirit of healthful living is contagious. It is more easily taught by personal example and imitation than from books. In too many cases during normal training days, the young religious has no special opportunity for health improvement or training for health instruction. How, then, can we expect her to come forth enthusiastic about teaching her pupils the fine art of living? Here we can learn much from the traditional training of the nun. To produce the best religious teacher we must first produce the religious, the girl formed to the religious life. From the days of her noviceship she lives the religious life. This is vastly more important than her study of doctrine and Church history, important as these may be. In like manner to produce the best health teacher we must first produce the all-round healthy person, trained to live the healthful life without giving undue thought to the matter.

But enthusiasm alone will not do. For any real understanding of health laws and principles of disease prevention it is necessary to have a knowledge of living matter and of the reactions of the human organism to environmental influences. Such fundamental conceptions come from the study of biology in the training school or college—not a text the first part of which is devoted to botany and the last zoology, or vice versa—but from the study of certain general principles of life and modes of behaviour which are common to living organisms. Without this background the teacher's knowledge of hygiene will have to be taken more or less on faith, as so many facts, so much information, so many "rule-of-thumb" courses. Fads in hygiene come and go, and without an adequate scientific background as an anchor the teacher in search of health truths will be swayed to and fro by them for lack of guiding principles.

The responsibility for training the Sister in service for health teaching is another matter. This work is being carried on in a

variety of ways. In some dioceses the annual institute finds health the subject of a number of talks. These are often accompanied by an exhibition of children's work and aids to teaching. Other dioceses call on health lecturers for talks at teachers' meetings or conventions. The extension course during the school year has also proved valuable. In Brooklyn health was chosen as the central topic for the quarterly teachers' meetings. Papers were prepared and read by the nuns themselves and later published in pamphlet form. This publication is typical of the fine work the Sisters can do along this line once they have been inspired to an interest in this phase of education. Many of our colleges are offering elective health courses during the school year or the summer session. Notre Dame, Fordham, Loyola University (New Orleans), and the Sisters College, are examples of schools offering lectures in health education. The Sisters in service need more of these opportunities of training for their responsibility as guardians of the child's health and as leaders in the child health program.

Now, the average Sister teaching in the Catholic school does not need highly specialized knowledge in order to teach health; but all teaching Sisters do need a general idea of the aims and objectives of health work, what they can expect from a school health program, what their responsibility is and how they can go about meeting it. Of course the first task is to convince the Sisters of the value of school health work and to inspire them to include it in their curricula. This can be done through an inspirational talk at the Teachers' Meeting or Diocesan Institute. It will save much time and energy in your dealings with the Sisters if you will show them at the outset that health work is not new. Under other labels it has always had a place in the schools. But health education now is considered as it should be a fundamental in the curriculum, a policy of the school. Both as to subject-matter and method it has been reorganized to meet the needs of the time, for more practical and socially desirable ends. If the Sisters have been properly inspired and are convinced of the value of health education they will not be slow to seek the training which will fit them to teach it. And one word



about the type of course which shall be available, whether as an extension course in the local city or nearby college, or at the summer session. It seems to me we go about this health training of our Sisters in Chinese fashion. We set about teaching Sisters how to teach health before we give them any material to teach. It reminds one of the student's definition of a school of education as a place where the ignorant are taught how to teach. First give the Sister her subject-matter in personal and community hygiene — give her material to teach — and in nine cases out of ten if she is a trained and experienced teacher she will know what to do with it. In my opinion, there are no special methods which come labeled "for geography," "for history," "for health." There are methods of teaching which have special application to various subjects. This special application can be made in the health education course which should purvey scientifically accurate subject-matter which is translated into interesting, usable material for the use of the average Sister. If we must have "methods of teaching health" courses let there be some sequence to our procedure: First, courses in hygiene, physiology, nutrition and other such content courses, and then the methods course, and let us give such courses to the Sister who is in departmental teaching and who will handle the school health work. A general course is sufficient at the outset for most Sisters who teach their own grades, and to this course add some knowledge of where she may get help in solving her problems.

You will remember that at the outset of this paper I urged only three medical examinations during the child's elementary school career. This was to obviate the necessity of a large staff of doctors and to insure a more thorough, comprehensive piece of work. To complement this type of supervision we need a trained, alert teacher who knows something about the child's body in normal condition and how to detect abnormalities. This sounds like an interminable amount of work. It isn't. Since the teacher is with the child constantly she should know how to tell if the child doesn't see well, if its hearing is defective, if there are throat or nose obstructions, if the posture is bad or the child is malnourished. We do not need to train her to

diagnose — we only want her to know when the condition is abnormal. She will then know when the child should see a doctor, dentist or oculist. Such a system of teacher inspection is in force throughout Virginia, having been adopted on the suggestion of a doctor who not only started the work but trained the teachers to undertake it. It is also used in the city of Detroit with very effective results. The State of Massachusetts requires public school teachers to give eye and ear tests and report on them. A doctor or nurse is not needed for this work, Their highly expert and costly services can then be used for the children who need them. If the Sisters receive even a few talks and demonstrations on this score and then are present at the doctor's physical examinations they will readily develop ability in what we term "normal diagnosis." A physician gives such a course at the present time to the Sisters in Syracuse. One lecture and demonstration of this procedure was given by a physician from the Medical School of St. Louis University at the first St. Louis Diocesan Health Institute. We attempted such work at the Catholic University last summer.

Such, then, are the courses needed by the Sisters. How they will be given this training depends on local initiative and tradition. In a survey of 86 cities recently conducted by the American Child Health Association it was found that 27 cities offer extension courses in health, 19 provide lectures on how to teach health and 58 cities provide their teachers with health pamphlets and charts for use in the school room. The last service feature is very necessary where there is no local supervisor to keep the Sisters informed on new material and new developments in the school health program.

These are a few thoughts which I wish to leave with you: Health is not only physical fitness or freedom from disease. It is also the mental, emotional, moral and social well-being of the individual. It is a quality of life necessary for the realization of the highest physical, mental and spiritual possibilities of the individual. Therefore, health education is a fundamental part of our educational program. It can be promoted only by emphasizing all aspects of health — physical, mental and social.

As leaders in the field of Catholic education, you control the introduction and spread of health education in the parish schools, and the readiness with which the Sisters meet their obligations in this regard will depend on your appreciation of its significance and value. The success of health education in the Catholic school system depends, not as commonly thought on the expenditure of large sums of money for administration, but on the amount and character of the health training of our Sisters. Health education in the Catholic schools cannot come about all at once nor should it be forced upon them. It will take time to solve our health education problem but it is worth the effort, for we are reaching not only the children in our schools to-day but through them their parents and their homes. And in the children in our classrooms at this moment we reach the parents of the next few decades, the citizens and lawmakers of the future, the future Sisters and priests who will carry on the work of health education in the schools of tomorrow. In order to give present-day school health work its full significance we must always take this long look into the future, for the final import and fruition of our undertaking will not be seen until another day.

### DISCUSSION

REV. EDWARD B. JORDAN: Miss Spencer's paper has not only broached a topic that is of prime importance in our Catholic school system but has covered its main points so thoroughly that there is little room left for discussion. I am sure that I voice the sentiments of the whole organization when I say that she has handled her subject in a most satisfactory manner and has merited the gratitude of all here assembled for the service she has rendered us in preparing and delivering her paper. My task in the present situation I conceive to be merely a seconding of the motion she has put before us and I therefore select from her many suggestions a few which I think are deserving of special emphasis.

Let me call attention first to the obligation of the school in the matter of health. As Miss Spencer has said there is a sort of settled opinion or rather conviction that health is primarily a matter for the family or home to attend to and all activity on the part of the school in this field is looked upon by many as a sort of interference with the natural right of the parents. Now, I think that we cannot oppose this conviction too strongly. Whatever we may say about the natural right of the parents it is only too evident that the home under present conditions cannot or will

not take adequate care of the health of the children. Leaving aside the fact that poverty and ignorance make it impossible for some homes to provide properly for this need, we should by this time have reached the conclusion that to-day the school or some other agency must take over many of the functions that under simpler living conditions belonged exclusively to the home. We may theorize all we wish about the natural rights of parents, but the fact remains that society also has rights and when these are not adequately protected by the home, the Church or State is bound to step in and provide for them. Education in general is certainly a function of the home but even the staunchest opponents of State interference must admit the right of the State to supply the deficiencies of the family. The Church also recognizes the right of the parents to train children in the Christian faith but she has long ago learned by experience that families are apt to be negligent in this matter and therefore she insists on giving this training herself. So I think it is in the matter of health. The school, whether it be public or private, in developing a program of health education is not denying the prior rights of the family. It is simply endeavoring to meet an actual condition and to remedy a situation that is fraught with dangerous possibilities for the future. Moreover, the health program of the school must be carried on in active cooperation with the home. Without this cooperation its best efforts will be wasted. Far from usurping a function of the home, it is merely helping the home to do what it cannot be expected to do unaided at the present day.

A second point in the paper which I would like to stress is the necessity of getting our teaching Sisters to think properly on the question of health. They are all too apt to neglect their own health, whether from spiritual or other motives. Now it stands to reason that no teacher can enthuse her pupils if she is not herself interested in the subject she is teaching. The teacher of health must think and act health as well as preach it; otherwise her teaching will lose much of its effectiveness. Here, of course, is a problem for community Superiors; but I do not think it is out of place to suggest that the diocesan superintendent may have something to say about the health of his teachers. He may at least talk to them occasionally on the necessity of observing the simple rules of hygiene with regard to exercise, fresh air, proper food and rest. It might not be a bad idea to have a doctor address them from time to time on these and similar topics. We lose all too many Sisters in the prime of life and I am convinced that the developing of a different attitude on this question would result in a great saving of life and service among our teachers.

A third point deserving of special mention is the periodical examination of all the children in the schools. Miss Spencer calls attention to the fact that it is not necessary for every child to be examined every year. The three examinations, however, should be given. Young Catholic physicians will ordinarily be glad to render this service to the parish school. I say "young" intentionally, as they will usually take more interest in

the matter than the older men. They will not ordinarily look for compensation and the expense will not usually be great. The experience they gain from the examination will generally repay them for any trouble the procedure occasions.

Many of the other points touched upon in the paper of Miss Spencer suggest much that might be said. I shall leave their discussion, however, to others and shall close this brief resume with the recommendation that you read attentively the whole article in its printed form and endeavor to put into effect a thoroughgoing program of health education in our parish schools.

## THE PROBLEM CHILD

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We all know that the child is a crude machine that develops physically from infancy to maturity. The mental growth begins ordinarily about the age of seven and continues indefinitely. To make this human machine a perfect whole it must be under the supervision and constant direction of the best specialists. Every part, — heart, mind and body — must have particular attention. The specialists for this age are naturally the parents and the home, the teacher, the school, and the Church. If these agencies cooperate and the subject is normal, the result will generally be favorable. If one or other of these is remiss it will be the exception if the product is not a failure or at least imperfect ; in other words, a problem child.

The problem child is with us. We must face the issue. As Catholic superintendents we have a grave problem, because many of our problem children are thrown out of our schools. More children are thrown out of our Catholic schools than one imagines and one consequence above all others is that in most cases the child's faith is lost. Taken away from our schools and for some slight deed sent to a State reform school, they never say they are Catholics and religious practices are abandoned or not looked after as well as they should. Very few of our dioceses have industrial or training schools for the problem or delinquent boy or girl and I venture to say more souls are lost to the Catholic Church in the United States on this account than by any other means — mixed marriages excepted. The toll is terrible and needs close supervision. Also we should check up our State industrial training schools to see that our children are receiving all the religious training that is due them and above all that the right kind of chaplain is appointed for these schools. We are

talking about the discussions held in regard to the Foundation Plan for our college men in non-Catholic universities. Who is fighting for a foundation plan for our handicapped boys, the orphans, and the wayward boys in orphanages and in sectarian State and private endowed non-Catholic training schools? Nobody is making any strenuous fight for these boys, but allowing them go down the stream of time.

I know of one diocese that has everything of the best in educational and charitable lines but no place for the delinquent problem child. State institutions are receiving these boys every day and there are far more Catholic boys in this one State institution than any other, because the population is mostly Catholic. Don't say that in our diocese we have only a few problem children. In the city of Baltimore last year 3,353 children were before the Juvenile Court, 1,128 or 33 per cent was Catholic. Our Catholic population is only 25 per cent so you see some of our children get in trouble. At this point I wish to say a good word for the Big Brother Association which is doing wonderful work where it is functioning. Only when functioning right and all cylinders working can one get results. One of these cylinders is to have a paid executive secretary present at the Juvenile Court every morning when that Court is in session, then cooperate with the Holy Name men in the parish where the boy resides. Keep in close touch with the wayward or problem child in his first trouble. Help him to seek employment if old enough, if not get him to attend school, then check up on him and give him encouragement in his scholastic endeavor. Have the wayward boy report to the Big Brother executive every week.

Each year thousands of delinquent children come before the juvenile courts of the United States. Each year youth contributes to the formidable army of criminals which penologists estimate to total one and one-half million, or one out of sixty-seven of the whole population of the country. "And," writes a celebrated author, "while we are checking the crime wave of the twenties the material of the crime wave of the thirties is now in the making in children of six and twelve years of age in the streets of our cities." Larceny is the chief offensive of those

under eighteen years of age committed to penal and reformative institutions.

Fully sixty per cent of all the boys who enter St. Mary's Industrial School have had no religious training. They are this, that and the other in name only. Though normal in intellect a large percentage of these boys are from two to five years retarded and many know nothing of what it means to be physically fit. In ninety per cent of these cases it is not the boys' fault. They have been left to "grow up" without supervision. Volumes have been written on the training of children. Some of these offer valuable aids and suggestions but no set rule can be deduced for all. Every case must be handled separately even when members of the same family. The home is the ideal place to raise a child. Under the guidance of a good father and a loving mother, heart, mind and body are unconsciously developed in the highest sense. The majority of our really great men and women had good homes. Good boarding schools for preparatory, high school and college students are aids to the home and often supply what has been lacking. On the other hand some boarding schools undo the training of the home. Industrial schools and similar institutions do good work if the children are treated individually and allowed opportunities to show initiative. Those in charge of this most important work should never lose heart, never give way to discouragement. They must be actuated by a lively faith remembering that these children are to be our future citizens and that no sacrifice is too great, on their part, to insure success.

Good example is one of the most potent factors in building up the character of the problem child. Many a man owes his success to the inspiration received from the life of some good man or woman. Bad example has ruined more lives than any other crime. Above all the child must be impregnated with a deep religious feeling from infancy. He must be made to feel that he is always in the presence of God — that all authority comes from God and must be respected. The price of success is constant, intelligent, kind but firm supervision and direction. Our social experience with the juvenile delinquents of St. Mary's goes to prove that in following the system outlined the Xaverian



Brothers have been very successful. Our records show that over ninety per cent of the normal boys who leave the school and return to normal homes become good citizens.

The modern American factors in delinquency are many. From our experience we believe the greater number of delinquents come from lack of proper supervision in all its phases at home. Many children lose interest in their school work due to little or no cooperation between parents and teachers. In schools where this cooperation is a live issue there are no truants. The movies, automobiles, no proper playgrounds near home, are other factors. Sentimentality, hysteria, blind rage or drastic punishment will not cure youthful delinquency. It cannot be checked by the future threat of prison walls or gallows. Youth needs sympathy, profound understanding, skilled guidance and training, and all the resources of modern science during his critical period of growth and infinitely difficult problems of adjustment.

Let us consider some of the constructive forces which should be enlisted in the cause of the problem child. The responsibility lies in the largest measure with the parents. Nothing is more important than the home. Harmony in sight, good example and fine encouragement should be integral parts of the family life. And yet the child must not be pampered and indulged; he must be subjected to wise discipline and be trained to obedience, self-reliance and courage, to relish the joy of struggle, work, and achievement among the sterner contacts and conditions outside the home. And most of all he must be taught reverence—a proper conception of himself and his relationship to his Creator and his neighbor. Another agency for good is up-to-date and socialized schools. Upon educators, teachers, and school officials rests an almost equally important responsibility, not only in providing character-building and intellectual training and guidance in personality unfoldment, but also in heading off youth's maladjustments and delinquencies. The community is justified in demanding that its schools supplement, without interfering of course with parental responsibility, the disciplinary and moral shortcomings of the unsuccessful home.

Extremely helpful would be an attitude of sympathetic coopera-

tion on the part of employers towards the young workers in their employ. They could do much to eliminate the lack of training, remedy the restlessness and cure the discontent of youth. Improvement of unsanitary conditions, reduction of monotony and strain, individual adjustment to the right type of work, provisions for recreational facilities and opportunities for a larger participation in the responsibility for production, would tend to remove many contributory factors to the growth of delinquency. Governmental authorities, by the vigorous enforcement of child labor laws, the provisions for play-space, sports and games, the strict inspection of commercial amusement centers, in short by seeing that the community atmosphere is healthful and health-giving, would be playing their proper part in the guarding and guiding of youth.

Most vital force in the upbuilding of the character of youth is the influence of religion and the Church. Religion must overflow from the Church into the daily life of youth. Its teachings must bring to him truths that misconduct is sin, that God is omniscient and omnipresent and that even though he may escape social retribution, he will be called to account for his behaviour by the Father of justice and mercy.

## THE IMPROVEMENT OF TEACHERS IN SERVICE

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The purpose of this paper is to note various ways and means by which teachers now in service may improve themselves in their work. It is assumed at once that the teachers are interested in improving as teachers and becoming real artists in their field, for teaching may be practiced as a fine art similar to that of an actor, musician, painter, or writer. As the teacher masters the principles, methods, tools and devices of teaching, she may strive for finer and finer effects in the same way that an artist does. In her earlier teaching she may be satisfied to gain practice and skill in some of the cruder points of teaching, such as avoiding waste of time, securing good discipline, and having most of the children understand what is studied. But after one or two years of experience she may strive for finer effects and begin to differentiate her pupils carefully, to understand the capacities, needs, and progress of each individual, and to secure zest and interest in all work. Some teachers are so much interested in improvement of this type that they spend several years developing their techniques in one grade or series of grades,—for example, in the kindergarten or the primary grades,—and find a never-ending field of artistic improvement in such specialized teaching, just as one painter might spend his life studying and practicing the painting of landscapes, while another paints only portraits.

There are teachers who can learn only what they are taught by somebody else and there are teachers who are incessantly learning for themselves. The writer of this paper believes that the latter group is much larger among teachers than the former. In the last analysis all teacher improvement is self-improvement. A very large percentage of teachers have but little expert supervision and have comparatively little opportunity to become acquainted

directly with the best in educational ideals or practice. They must study their own technique in the light of such literature as they are able to bring to bear upon it, and interpret this literature as best they can.

One who reads widely in current educational books is impressed by the fact that only a small portion of their content is concerned with specific school procedure. One educator has maintained that there will always be a dearth of capable teachers and he suggests that we should best record carefully how the few expert teachers achieve their results, and in this way make approved plans specifically available. A large share of the faults which blemish the work of many teachers is almost purely mechanical and yet some of these little things mark the difference between the moderately skilled teacher and the classroom expert. There is no reason for being apologetic about concrete or device material in a work for the teacher. It is specific ways of doing things which stand in need of improvement. Along with these, aims, principles, and the larger phases of education must engage the thought of every teacher ambitious to achieve first place in her own professional esteem.

Criticism, both negative and positive, is recognized as a stimulating approach to higher attainment. Criticism comes from all sources, from reformers, writers of text-books, those out of touch with modern methods, and from idealists who assume that everything in the past was stupid and aimless. Much criticism comes from out-of-school sources. Some tell us that high school graduates cannot spell, cannot write, do not speak correct English, are not dependable, are unwilling to work, but are far advanced in the art of enjoying themselves. They say that we are spending too much time on fads and frills and supervisors. In-school critics, on the other hand, tell us to do away with examinations, promotions, grades, classes, recitations, and keep the school going under the thrill of motivation, objectives, socialized recitation, this or that plan, or projects. This causes discontent among teachers. The wise teacher will not become discouraged. Neither will she take pronounced attitudes for or against such criticisms until she has thoroughly studied the problems which occasioned the crit-

icisms. Nor will she find fault with education unless she can suggest constructive improvement. It is the business of the teacher to study, understand, evaluate, and utilize a large share of what is said about her work in the schools. To ignore criticism is possible only to one who is so self-centered professionally as to be immune to suggestion. It is only the worst teacher who cannot be improved; the open mind is never the worst.

Though understanding, enlightening, and occasionally answering our critics are uses which the teachers can make of professional criticism, its most effective values are in self-improvement. Utilizing criticism may mean fighting out with one's self a new conception which jars rudely against our traditional notions. Accepting and utilizing criticism usually means improved service, thus refuting most of the critics. The critical viewpoint may help teachers to improved ways of doing "little things" and to a satisfactory comprehension of what teaching means in its widest significance. The teacher who would improve must also take into account that children differ widely in their physical, mental and moral characters. Physically, children may be different in a variety of ways. No teacher would fail to take into account such defects as total blindness and deafness in a child. Nevertheless children have been known to labor for months and even years under partial deafness or very poor eyesight while teachers attributed their lack of success to mental deficiency. Many physical defects may be checked in the early stages of development. For this reason a school should provide for a physical examination of every child. Under present conditions in our Catholic schools the detection of physical defects often devolves upon the teacher. Therefore teachers should be so instructed that they may easily recognize defects at the beginning and bring them to the attention of parents who are often unaware of any unusual condition in their children. But even here the teacher's duty does not end. Once these physical differences have been noted there is a necessity of varying her assignment and requirements to meet the need of the physical condition of the pupil. Less intensive study should be given to one in poor health; shorter reading assignments and less written work to those whose eyes are not strong, especially

where the homes are poorly lighted or study conditions are not favorable.

In the case of mental differences in children the facts are frequently more difficult to discover. We all know that some pupils can learn easily and that with but slight effort can recite glibly the assigned lessons while others must literally "dig" to acquire from the page or the teacher's lecture a modicum of the required knowledge. Perhaps the surest and safest way to discover these individual differences is to use the so-called intelligence tests and then as needed the test for the various subjects of the curriculum. These last will be especially useful where a child shows either a marked ability or a noticeable dullness in some particular line of work.

The classroom teacher is beginning to learn that neither she herself nor anyone else can judge her work fairly unless the mental capacity of her pupils is known. Therefore it would be well for the teacher to find the I. Q. of her pupils at the beginning of the school year. Here, however, a great care must be exercised. Children should pass through the "warming-up process" before being subjected to a mental test. At least two or three weeks must pass before a new class becomes accustomed to its surroundings, teachers and classmates. So the test must wait until the pupil is so familiar with his environment that he may, unembarrassed, put forth his best efforts in fulfilling the requirements. How often at the beginning of the term do we hear teachers complain of the stupidity of their pupils. These teachers seem to forget that at first they may not understand their pupils or their pupils may not understand them. It takes some time for the strangeness to wear off; therefore the necessity of the so-called "warming-up process."

After we have discovered the individual differences we must take steps towards the proper adjustments. The most approved method of doing this is through the establishment of special classes or schools. There may be formed classes for feeble-minded, for stupid and for superior children. There may be classes for children who have normal ability but who have been retarded for other reasons. In these classes the pupils receive

the best education they can acquire. It is not the problem of what grade they work in or finish, but what instruction we can give them which is best fitted for their needs. Important as is the consideration of the mental and physical individual differences there is another and still more important duty. We must consider the individual differences in morality. Here again among our pupils we find as marked a variation in the sense of right and wrong, of honesty and dishonesty, of exalted and ignoble ideals and of the numerous other forms of morality, as we discover in the individual differences in the mental and physical natures of children. There are boys and girls whose aspirations are high and holy; who would scorn a base or ignoble deed. Others there are whose moral obliquity is so great that the most exalted ideals fail to awaken any response in thought or deed. By what test may we ascertain the moral I. Q. of these students? According to what moral attainments are they to be classified? What supernatural means are we to use to aid the one to ever greater heights and the other to the recognition of truer concepts of morality? Thank God we are not left without an answer to these all-important questions. The Catholic child has a precious religious inheritance—a vast mine from which he can draw treasures of word and example. To him the lives of the saints and above all the life of the saint of Saints furnish the standard by which his thoughts and words and deeds may be unerringly measured. On the Catholic teacher rests the duty of placing before her class these glorious exemplars in so clear a light that no mistake can be made in following in their footsteps. Knowledge-giving and the development of the minds are important factors in the teaching process, but the matter of supreme importance is the building up of a noble Christian character.

If the effect of example upon the pupil is such as to make for higher or lower standards of morality, so is the effect upon a teacher's life of a higher or a lower grade according as her associates are selected from this or that body of individuals. The opportunities of the religious teacher are unexcelled in the matter of choice of society. The best is open to her. Not only should she choose to be a part of the best and highest but she should make it her province, her privilege and her duty, to help mould

and shape the ideals and attitudes, to improve the ability, strengthen the courage and light the enthusiasm of the companion teachers with whom she may be placed. As there is community of material goods let there also be community of intellectual gifts, a generous giving of the mind for the benefit of all.

Every teacher as well as everyone who pretends to interest himself in educational affairs should begin early to accumulate such books as are best adapted to her needs. Discretion should be exercised in the choosing of the book, as a teacher can afford to read only the best; and she should purchase only those that will go to make up a working library. She must use the book as a companion and should treat it as a friend and counsellor. It is better to read a good book thoroughly and to re-read it than to plunge through the pages of many volumes of weak, superficial matter. No volume is too good to be used and the teacher who is tempted to mark the passages and make notes and comments upon the margin is the one who is likely to get the most from her book. Each book should be selected with a purpose and so read that the mind may retain for use the most valuable thoughts and ideas contained therein.

To grow and keep abreast of the times the teacher must read and study and investigate. She can do much by herself but in company with others working along similar lines she may accomplish more. As an institution of culture and learning the correspondence school has long since passed the experimental stage. A few years ago this work was left to private commercial exploitation whereas to-day it is in the capable hands of standard colleges and universities. Correspondence teacher training has the advantage of being personal and individual; it employs the spare time of the student and gives her an interest besides her daily work; it throws the teacher upon her own resources and makes her self-reliant and self-determining. For those who have not had the advantage of adequate school training or who find themselves delinquent in a particular field the advantage of correspondence work is great. Care should be exercised, of course, in the choosing of the subject to be studied, as certain lines of work lend themselves to correspondence instruction while others do not.



The extension course where properly conducted and accredited to a university is something to be reckoned with educationally. This type of instruction affords the teacher an opportunity to secure advanced work without leaving her position. The various Sisterhoods, Catholic public school teachers, and others desiring such work, may be gathered in a centrally located institution where courses leading to advanced degrees or a normal school diploma may be given by competent professors approved by a university. The professors may be selected according to their specialized training in the subject, from the teaching staffs of neighboring religious communities. Those completing the courses and passing the examinations receive the usual college credit. In the diocese of Springfield, Illinois, such college extension work is offered in several places and the credits are bestowed by De Paul University of Chicago. Teachers frequently commute to nearby universities for Friday and Saturday classes. There are many instances on record of Sisters travelling two hundred twenty-five miles to attend university classes, going on Friday and returning on Saturday. Cooperation of this nature can usually be brought about by the proper diocesan authority.

The summer school is more of a problem. The assumption is that the teacher needs rest and quiet during the vacation period, and then it is that the summer school is active. Nevertheless the summer school may offer the work which the teacher needs and at the same time furnish the opportunity for the change which is itself recreation. To those who cannot afford the advantage of advanced study during the school year it supplies that which otherwise they would remain without.

The efficiency of our teachers would be much increased if in their university work there were offered more courses that would be of practical application in the classroom. It is true that there are quite a number of courses in education available. However, it is a sad fact that teachers may overload themselves with such courses and in the end be little wiser than before in the actual teaching of grammar, arithmetic, geography or penmanship. The great majority of our Sisters spend their lives in our parish schools. Why then such an enthusiastic and concerted rush to-

wards the goal of the A. B. degree? There is a great need of normal courses for which credit can be gained and Sisters should be encouraged to take as much of this work as possible. Only by taking normal work can the loss of teacher training in their own communities be compensated. By loss is meant that in many places community normal work has been discontinued largely to make time for extension courses.

No factor lends itself better to the improvement of teaching or is better suited to keep the teachers happy and contented or to make them progressive and enthusiastic, than well-ordered teachers' meetings. These meetings may be of various kinds and can be grouped as follows: 1) General faculty meetings attended by all teachers in a building or district; 2) Intergrade meetings attended by the teachers of two or three adjacent grades; 3) Grade meetings attended by the teachers working in one grade only (meetings attended by teachers of special subject or of a regular subject in a departmentalized school would be of this type also); 4) Conventions or associations.

Great care and the best thought must be exercised in administering these meetings or they will not only fail of their purpose but will engender a bad attitude toward them on the part of the teachers. The following points should be taken into account in organizing any meeting, large or small. 1) The topic should be a live one in which the group involved is vitally concerned. 2) A mimeographed brief should be mailed out in advance to those who will be present. This item is absolutely necessary if any thoughtful reaction is to be made by the audience. 3) Provision should be made for the expression of opinion from the audience. Teachers have a right to ask questions and of necessity must ask them if they are to profit by the meetings. They can also supply valuable illustrations not to mention additional arguments for or against the view of the speaker. The writer is convinced that such meetings must be private, that is, for teachers only, if the Sisters are to be encouraged to talk, to ask questions and to give the others the benefit of their experience. Outsiders, particularly priests and above all the pastors, must be rigidly excluded from those sections of a teachers' meeting where discussion is de-

sired. 4) The meeting should be in charge of a speaker who is an expert in the subject under discussion. 5) The meeting must be thoroughly planned and administered. It must not be allowed to degenerate into pointless, boresome discussion. Neither should the speaker be made a target for all kinds of questions from members of the audience. Questions or objections should be put directly to the presiding officer and it is then her duty to see that they are answered either by the speaker or by other members of the audience. The speaker should always be given ample opportunity to adjust her mind to the viewpoint of the objector before attempting to answer the objection.

Teachers' meetings may be used advantageously in securing teamwork in the diocesan system; in permitting teachers of various religious communities to get acquainted with each other and with the different community methods of teaching; they assist in breaking down unsympathetic attitudes towards teachers of other religious Orders and nationalities; they allow the introduction of new methods and devices in teaching; they strengthen the work of weaker teachers by contacts with better trained teachers; they revivify the work of all teachers, even the best. Such meetings give teachers new ideals, new points of view and a change of scene, all of which are heartening. The writer believes that if these teacher conferences are held for small groups and four or five times a year in a somewhat informal way, the value will be largely increased.

An excellent device for improvement of teachers is the provision for a visiting day. Some teachers object strenuously and criticize the plan severely but if properly administered it is a proper and very beneficial procedure. Usually visitation is at the teacher's will, but a better plan is to direct it in some measure. In Decatur, Illinois, an interesting plan was in operation some time ago in which the supervisor took a teacher or small group of teachers to observe one of the best teachers in the system. Any weak teacher in the system could thus be shown expert work upon any difficulty confronting her. Sometimes the teacher observed will be an expert in teaching, again she may be noted for disciplinary skill, or yet again for efficiency in the routine

factors of school management. Tact is necessary, of course, in administering such a plan. If temperamental or selfish objections are raised by the teachers who are directed to go visiting, the objectors must be educated to see the error of their way. Failing adaptability to the demands of good teaching, they must be eliminated from the system as painlessly as possible. When successful such a scheme as the Decatur illustration stands as a good exemplar of cooperative supervision.

Our one great cry is lack of time. There is so much to do and so little time in which to accomplish it. Teachers are constantly deploring the fact that they lack time in which to perform properly necessary tasks or to teach adequately even the elements of a given subject. Method is a mighty time saver. The teacher who proceeds methodically, who is orderly and systematic and who plans her lessons with the same nicety as the engineer plans his project, or the architect his house, and who tries to find a reason for each step she takes, will accomplish much more than she who is unsystematic and relies upon circumstances to point out her methods of procedure. The teacher who is careless and haphazard will always be behind time. Regularity and punctuality are essential to good teaching. Begin on time and close promptly. Have a time for everything. Have a plan and work to it. A few minutes given regularly to a task will soon bring results.

Teachers, furthermore, should be warned to take good care of their health. Outdoor play with the children at recess periods would be doubly useful in this direction. Sisters complain of lack of time for exercise and out-of-doors recreation. Yet they break down from over-work and nervous strain and spend weeks, months and sometimes years away from their classrooms in a frantic effort to recover lost strength. The omission of some non-essential daily task and the spending of this time outdoors in God's fresh air and sunlight would react very favorably to the benefit of the classroom, to their own happiness and to the contentment of the children.

In the field of teacher training the supervisor will meet a series of difficulties and complicated problems. Some teachers do not see the need of it and therefore slight the whole matter.

This is regrettable in view of the fact that there is a rather well organized literature of theory, practice and results, together with many easily adaptable mechanisms, already in existence for improving the knowledge and skill of teachers. The best results will come from voluntary work but those who need it most will probably fail to receive benefit unless there is some requirement laid down. Many teachers cooperate enthusiastically with such requirements, others object to any and all requirements that take their time for meetings, lectures, correspondence or extension work. Many of the individuals are really fair teachers and are sincere in their belief that their teaching and preparation are satisfactory. Their education has been good though it has not introduced them to all the information available. With some consideration and patience the supervisor may be able to bring them in contact with expert teachers, good lecturers, and new fields of information. Under the right leadership all of our Catholic teachers can be interested, inspired, and won over to the supervisor's plan for teacher improvement.

### DISCUSSION

REV. THOMAS CAWLEY, M. A.; Possibly because he hails from a State which commands respect for its agricultural activities, Father Cahill has plowed the field assigned to his care so well that there is very little ground left on which another farmer may ply his art with any hope of a decent harvest. His paper on the improvement of teachers is very exhaustive. It comments possibly on every known means of improvement within the reach of teachers in service with the result that it carries a message to every teacher in the land regardless of the peculiar circumstances or the environment in which she may be laboring. Those teachers who fail to find satisfaction in one plan mentioned are sure to find it in one of the other five or six which the paper discusses. However, since it is not expected that the person selected to criticize a paper shall merely agree with everything that has been said, sign his name, witness-like, and then step aside to let the rest of the world go by, I shall make an endeavor here to analyze Father Cahill's able paper as best I can, hoping to stress those features that deserve special mention and to find a few features with which to disagree.

One of the most important sentences in the entire paper meets our gaze on the second line. It is this: "It is assumed at once that the teachers are interested in improving as teachers and becoming real artists in their field." If we have not this interest as a foundation it is simply impossible

to build. Right here I might remark that every teacher no matter what her years or experience, who lacks this interest is a failure pure and simple despite any results which might be looked upon as success; because genuine success in a teacher demands an interest which keeps the teacher always a faithful student. All teachers make a great many mistakes and therefore no teacher can afford to omit an endeavor constantly to improve her power to observe these mistakes and to devise ways and means of overcoming them. In the absence of this endeavor an experience of years means very little. As the months and years pass by the teacher merely suffers a great increase in the number of her mistakes. And more than this, she forms habits which cannot be broken except by a special intervention of divine grace. In other words it might be said that there is far more hope for a young teacher who realizes her deficiencies and studies hard to remedy them, than for a normal-school graduate who has ceased to feel the need of study and relies wholly upon experience and past attainments.

The means of improvement most familiar to those engaged in educational work upon which Father Cahill has commented are: The correspondence school, the extension course, the summer school and teachers' meetings. These agencies have proven their worth long since; hence no teacher need fear to press them into service. However, none of them, and not the four taken together, have been found to give complete satisfaction; and for this reason we still await the coming of a genius who will give us a balm to heal all the educational sores in existence and set at rest the numberless worries of our vast army of faithful teachers.

Why has not the correspondence school given complete satisfaction? The first reason is to be found in Father Cahill's statement that this work is intended to occupy the spare time of the teacher and to give her an interest other than her daily work. In place of being an advantage for our religious teachers, this is in most cases a distinct disadvantage, because spare time for them amounts to nothing short of a minus quantity. Many of them have almost lost their appreciation of what the term really means. Personally I regard this state of affairs as calamitous. I look upon it as the prime reason why the casualty list in our teaching ranks, both temporary and permanent, has grown to such alarming proportions. It is downright folly to expect any teacher to continue giving her best efforts year after year for any length of time if her mind is not permitted that regular relaxation and recreation which it sorely needs. Just as a certain amount of regular physical exercise is indispensable to the teacher who wishes to retain her health of body, so regular mental recreation is indispensable to the teacher who wishes to retain her health of mind in order that she may go about her teaching with that degree of confidence which will remove a great part of the worry which in many cases is the beginning of the end, either of the teacher's efficiency, of her active service, or of her life. I must confess to the opinion that in our mad rush for the ac-

crediting of our teachers and for familiarizing them with the very latest in matters educational we are paying entirely too little attention to the systematic preservation of that good old *mens sana in corpore sano*, without which in our teachers we might as well lay plans for closing up our schools.

A second reason why the correspondence school is found wanting is that even for those who have a modicum of spare time it seems unwise to spend it all and to borrow some hours from time which is not spare in an effort to carry on a regular correspondence with some clearing house a thousand miles away, in body and sometimes in spirit, from the scene of the difficulties, especially since we have no written or reliable guarantee that this clearing house will be able to clear away the difficulties in question. Everyone knows that each particular locality, each particular school, each particular classroom, has difficulties all its own. These cannot be solved by a formula. Many of them must be solved on the spur of the moment or it is too late. And finally, as for learning from these mistakes, it must be remembered that some of them never occur a second time, and moreover that even the oldest teacher in the service, though her work may have been her constant study, meets with difficulties almost every day which are entirely new.

Why has the extension course been found wanting? First of all, this agency is beyond the reach of teachers who are not in comparatively large cities or within striking distance of them. Secondly, the intention of working for credits has in many instances well nigh nullified the vast potential good of this agency. And thirdly, the subjects that make up these courses at times are not such as to bring about an improvement in the actual teaching of grammar, of arithmetic, of geography and of penmanship, and in the corresponding elements of training for character.

What is to be said of the summer school? Here again the percentage of teachers who can attend is not sufficiently large. Secondly, the things most needed are included in the courses offered by very few of these schools. And thirdly, the summer school brings us face to face with the question of health. Teaching is wearing work at best and makes large demands upon the nervous power and vitality of the teacher. Under the strain and confinement of teaching, thousands break down in health. Other thousands are so near to a break by the end of the school year that it is almost criminal to permit them to enroll in summer schools. It would be an undeniable work of mercy for these poor creatures if time was spent in a survey of various summer health resorts whither thousands of teachers might repair in quest of a new supply of energy without which all the knowledge and professional training in the world is absolutely worthless.

What is the verdict on teachers' meetings? The convention form of these meetings is growing in popularity from year to year, yet many who attend them are struck with the realization that there is something wanting. Something seems to tell them that these conventions are attended with

a great waste of energy and great waste of money. They think of waste because the number of those teachers who can place their finger on actual benefits in the classroom traceable to the conventions is most surprisingly small. It cannot be denied that there is some truth in this impression. Yet it would be folly to say that conventions do not serve a very excellent purpose. They are a means of pooling the efforts and experiences of at least the leaders in the field, with the result that there is not so much danger of working in the dark. Then there is a very desirable benefit which springs from the accidental and informal meetings (contacts) outside the convention hall, from the chance criticisms of what has transpired and from the comparing of notes and difficulties peculiar to various schools and localities, etc.

Father Cahill claims much for the visiting day plan. I cannot say that I agree with him in this, because here again we have a plan which is very good in theory but which is not so good in practice. If all our teachers were angels or saints the visiting day would be deserving of very high commendation. But much as we should like to deny it the very patent fact remains that all our teachers are human beings. And even though our teachers could boast of the happy distinction of angelic natures I should feel free to recommend the visiting day plan only if it were carried out somewhat after the manner of the example deduced by Father Cahill which he found to be in operation in Decatur, Illinois. In this place supervisors followed the practice of taking small groups of teachers to visit schools where they might find experts in various features of teaching actually at work in the classroom. However, this plan also is subject to the objection that it could reach only the few because such experts are hard to find.

In appealing to criticism as a stimulating approach to higher attainment Father Cahill has introduced something new or at least not so familiar to us as the other agencies. Here again I must beg leave to disagree. Experience teaches that it is practically impossible for anyone outside the classroom to form a true concept of the nature of events and the circumstances of events which take place in the classroom. This fact renders all criticism decidedly unreliable no matter what the source of it is, and especially if the ultimate source is found to be the students themselves. Secondly, the criticism that attacks a given event or circumstance to-day may be diametrically opposite to that which attacks it tomorrow. If the teacher is to place any trust in criticism, then where shall she stand? Thirdly, in nine cases out of ten the teachers who are not fitted to profit from criticism are the very ones who receive most of it; and the teachers who are best fitted to profit from criticism are they who receive very little of it.

Father Cahill has given much space to individual differences. In doing so, he hit upon a burning question in all school work, one which proves a source of most of the difficulties to be found in the classroom, but one, incidentally, which I did not expect him to treat at length. To my mind this reference is somewhat extra rem, since apparently the paper was not



supposed to treat of specific difficulties in the classroom and to suggest remedies for them but rather to direct teachers to sources where they may find satisfactory remedies for all difficulties, whether they be individual differences or what not. Hence, I shall take the liberty of eschewing extended reference to what has been said concerning this much-mooted question for several very good reasons, not the least of which is that this difficulty persists in remaining an unsolved one, and what I might say in regard to it, therefore, would most likely be found to be *vox et praeterea nihil*.

Finally, I come to a plan which I shall beg leave to offer for consideration here as calculated to produce results far superior to any other single agency with which we have thus far met. I have no reason of course to claim that it would prove a panacea and I would not venture to recommend it to the exclusion of all other agencies. Undoubtedly these other sources of help have virtues which should be placed within the reach of those teachers who will be likely to profit most from their use. But I propose the plan in the belief that if given a trial, it would be instrumental in producing excellent results in the actual classroom. I feel that it is of such a nature that it may reach every single teacher in service; it will not impair the health of any teacher and it will not seriously affect the spare time of the busiest teacher in existence. And I claim for it the virtue of having to do with that particular phase of work in which any teacher happens to be most interested at a given time and with the actual difficulties which spring up in her work from day to day. The plan is this:

Let the principal or Superior in each convent form a study club or reading circle to be comprised of all the members on the teaching staff. The material she is to use for the reading or study is to be made up of the standard books on educational topics which may be especially appropriate for the particular school or district and also of a large enough number of periodicals recognized as standard works on the topics desired. This material is to be augmented constantly as later works come off the press. The teachers should have ready access to all these works for use in leisure time. But the feature to be stressed most is that the principal should assign certain lessons, chapters, articles, for study and later discussion,—items which may be needed particularly by the teachers on hand, whether by reason of their nature or by reason of the nature of the school, the people or the locality. Regular meetings should be held, their frequency to depend upon the circumstances of time, place and persons. Reports on the work assigned should be required regularly at these meetings. Discussion of these reports should then be admitted. An accurate record of all reports should be kept. A marking system should be used and the marks kept on file. The various principals should be required to report to the supervising principals, and these in turn to the superintendents. Practical questions which arise and answers to which could not be found could be referred to a central bureau for information. Answers might be sent

back, and these could form the subject-matter for future study and discussion.

The chief virtue of this plan would consist in its being formulated in its various details with all the local needs and difficulties as a basis. It would bring into play the individual effort of each teacher to solve through research work, through reading more or less extensive, the problems peculiar to her own work. It would be preferable to the practice of indiscriminate reading of educational material in this that it would tend more to remove waste of time. Not the least important factors of it are that it would be a required work, that it would be directed by those who are expected to understand the individual needs and that records of all reports would be kept on file. Even by reason of the fact that it would stress the reading habit, and that this would be required, the plan has much to recommend it.

Public opinion demands that all teachers remain students and that with this in view they read all the literature at their disposal which may help them in their work. The physician is not permitted to rest content with the knowledge he gleaned during the years of his college course. He must familiarize himself with the latest researches in the domain of medical science and with the most modern practices in the treatment of disease. The lawyer and the business man must likewise keep abreast of the times if they wish to hold or increase their clientele. The teacher is no exception. Whether he teaches in the largest of city colleges or in the smallest of rural schools, public opinion demands that the teacher be efficient; and efficiency implies a knowledge of the progress in educational science and familiarity with the most improved methods of imparting instruction and developing the mind of the child.

One of the chief claims made for the summer school is that the texts used in the class and the lectures given by the professor are supposed to serve merely as a guide to his studies; and wide collateral reading is demanded of the student in every subject and in every grade from the grammar school to the university. Not the least important of the services of the summer school, therefore, is to stimulate the teacher to further reading and to familiarize her with the literature of her subject or subjects. As a consequence, one thing that the teacher should bring back with her as a result of her stay at the college or university is a determination to read widely, and, I might add, wisely, such educational writings as will better fit her for the duties she has to perform. For those who do not attend summer schools this necessity of reading widely and wisely is possibly greater than for the others. Now the fact that reading plays so important a part in the training of the teacher, even the teacher in service, and the fact that this reading must be widely selected, if it is to produce results, leads me as an individual to believe that the plan I have suggested of directing this reading, of requiring reports on it and discussions of these reports and the keeping of records, marks, etc., would be productive of results far better than those thus far produced by any single agency. And I

hold that this plan, if properly arranged and properly conducted, would be a vast improvement on most of the other plans in several important respects, such as, economy of time and money, increase of individual interest, its simplicity in being based solely on a thing which is required for practically all the other plans, and on the possibility of its reaching practically every teacher in service.

## THE PROBLEM OF SUPERVISION IN THE ELEMENTARY SCHOOL

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The problem of supervision in the elementary school is a subject whose meaning will bear some explanation. Even supervision itself is a function that has been differently interpreted and variously exercised. Some are of the opinion (if we are to judge by their actions) that supervision is little else than inspection. They exemplify the supervisor as a policeman, wearing a star as a mark of authority, who visits the classroom to determine whether the teacher is administering doses of the course of study to the pupils strictly in accordance with directions. Such supervision based upon police power and insistent on rigid uniformity includes, it is true, the essential element of a visit to the classroom together with the enforcement of rules, but it is so narrow in its view and so repressive in its effects that it thwarts the very purpose of supervision, which is improvement in instruction. Another type of supervision is that which is exercised by the worn-out superintendent who is constantly busied with his clerical or office duties. He issues regulations, prescribes courses of study based in the main on page requirements and even prepares the questions for final examination with or without the aid of his assistants and stenographer. Thus he exercises his supervisory function by remote control. While his eye may be single, his efforts hard, and his work well-received, his supervision is hardly appreciable. It does little more than worry the teachers and then leave them groping about for the means to solve their problems and satisfy the requirements. If as Cubberly tells us in his *School Administration*, page 237, "The important purpose of supervision ought to be to discover and improve the weak spots in a school or system," then the problem of supervision

requires not only an examination of the schools to find the weaknesses, but also an organization of forces and the formulation of a plan of attack which will improve these conditions.

It seems to me that the work of supervision connoting as it does the thorough preparation of teachers and careful direction of their work in the school is something of religious interest to Catholic educators. History tells us that our Brethren of the Christian School were the first to recognize the need of building up a teaching corps of specialists when they opened the first normal training schools. The careful supervision of all the teachers in a system seems likewise to be of Catholic origin for it found its birth (or first practical application, at least) in the sixteenth century in the *Ratio Studiorum* of the Jesuits. In this institute the prefect of studies was required to visit each classroom at least once every two weeks. Surely Catholic educators and diocesan superintendents would be disloyal to their traditions and unworthy of their inheritance if they minimize the importance of supervision or fail to make the most of it in the discharge of their duties.

The problem of supervision in the elementary school is no less complicated in structure than difficult of solution. It is a topic that has filled chapters in text-books and monopolized sessions at conventions and yet the stubborn specter like Banquo's ghost will not down. In daily life the superintendent meets time and again that staggering question: How shall I use the agencies, the means and the time at my disposal, to get the greatest improvement in instruction? As the means and conditions vary in the different places it is extremely hard to offer any solutions or suggestions that have universal or even wide application. It is the purpose of this paper, however, to show the grave need of supervision and to suggest some agencies and methods to be used in organizing and carrying on the work of supervision in our elementary schools.

No one will question that many of our teachers are rushed to the firing line of the classroom without sufficient training in both academic and professional branches. It is true that we do not have to wrestle with a big "labor turnover" every year as do

the officials in the public schools where the average life of a teacher ranges from three to five years. Practically all of our teachers turn to the pedagogical profession as a life's work. But the inroads of death and sickness upon the ranks of the religious communities combined with the unreasoning prejudice against the employment of good self-sacrificing lay-teachers bring about a dearth of teachers which constrains religious Superiors often to assign a mere high school girl to class-duty shortly after she has taken the habit. The only hope of success for such a teacher born out of due time is to be found either in enlightenment from on High or in effective and generous help of the supervisory staff in the school system. This awful problem of finding time and means to train subjects in religion and pedagogy is the heaviest cross under which our teaching orders are laboring. They must turn for help to the supervisory organization of the diocese which can train and direct the teachers while they are in actual service and elevate them to a higher standard of efficiency.

In addition to this, supervision is necessary both to exact the minimum of essentials and introduce some basis for unity and uniformity in the school system. No efficient organization of schools can be maintained unless it be definite and progressive in policy, harmonious in its workings and uniform in rules and minimum requirements. In a school system of hundreds of teachers and thousands of pupils no agency can achieve these ends but a strong supervisory corps that is carefully trained in the policy, regulations and program of the organization. Such machinery of supervision constitutes the principle of life and the source of unity of the whole educational organism. Under the direction of the superintendent, who as representative of the Bishop is the ruling spirit of the school system, this staff of supervisors is expected to effect unity, uniformity and efficiency in the entire organization through the carrying out of certain policies and regulations and the exaction of certain minimum requirements in training of teachers and scholarship of pupils. Without this unifying agency the schools of the diocese are nothing else than so many disparate parts of the school systems, if not so many wholly independent units.

There is ample evidence of the need and importance of super-

vision in all schools. The records of the past few generations show that educators in our country are laying more and more emphasis on this function. Ever since the appointment of the first public school superintendent in 1837 at Buffalo this position has grown in power and importance until now it is considered an essential part of every public school system in this country. Moreover the superintendent's work as a supervisor stands out in greater and greater relief as the years roll by. In Catholic school circles a similar development is quite noticeable. The time is fast approaching when every diocese in the country will have a superintendent of schools whose primary function is to improve the work of the teachers. We must bear in mind that the supervision of instruction, like education itself, is a cooperative enterprise. Various agencies and means must be organized and marshalled in order that the effects of supervision may be felt in every classroom of a large school system. Among these factors in supervision of Catholic schools we may list the pastor, the diocesan superintendent, the community and special supervisors, and the principal, all of whom must be called into service if fruitful supervision is to be secured.

I hope the time is not far distant when pastors and assistants will come to play a more helpful part in the supervision of schools. I have always recognized the superior merits of those schools whose pastors are interested in education and take pains to give regular instructions to the pupils. The growing demand that seminaries train their students to be schoolmen and the recent decrees from Rome that these institutes give practical training for the exercise of the teaching function, must in the course of time get some results. The New Code of Canon Law (Can. 1365 Par. 3.) prescribes that "there should be lectures given on pastoral theology together with practical exercises especially on the manner of teaching catechism to children and others." On September 8, 1926, the Sacred Congregation of Seminaries and Universities wrote a letter to the Bishops of the United States in which it was said with reference to students for the priesthood: "There is a matter of the greatest moment

and importance which we desire the Bishops faithfully to attend to, namely: the *manner and method* of teaching Christian doctrine." It is not rash to expect that a course of training strictly in accordance with these regulations will give the student an interest in education and a technique in teaching which will fit him in the exercise of his parish work later on to present an excellent demonstration in teaching catechism and even to give helpful advice and direction to teachers in problems of method, discipline and classroom management. All this would tend to improve the quality of instruction and increase the efficiency of the parish school.

But by all means the chief supervisor of the parish schools is the diocesan superintendent. As the *alter ego* of the Bishop in the direction of the schools he is expected to plan and carry out a program which will elevate the work of the teachers to the highest plane of efficiency. I can hardly agree with those who would restrict supervision to the visitation of the classroom. There are certain other matters more fundamental in character which must be attended to before the work of visitation will bear much fruit. At any rate the problem of supervision which confronts the superintendent must include certain preliminary steps.

In the first place the superintendent should make some provision for the training of the teachers. If teaching is a profession and if the diocesan school system has any definite policy, then some special preparation for the teachers is indispensable. No effective work can be done in the classroom and no healthy and constructive program can be carried out in the school organization unless the teachers receive some normal and local training. The diocesan supervisor who attempts to direct a teacher that lacks this preparation is simply making the best of a bad job. Why not begin at the beginning? Why not arrange an institute or a course of training for the new and weak teachers? In Omaha we are singularly favored. The Department of Education of Creighton University works hand in hand with the diocesan school organization. Those teachers' courses are offered during the school year and even in the summer session which are judged to be of greatest benefit to the teaching corps of our schools. For instance, courses in music and art were recently inserted in the curriculum to answer



the needs of our teachers. This preliminary training is needed also to give the teachers the necessary apperceptive basis for supervision. No supervisor can get the best results unless the teachers get the proper viewpoint. Perhaps the fact that in Omaha we are pioneering in the field of school organization and supervision has colored my opinion or determined my point of view, but I feel that we should take little or nothing for granted. It looks presumptuous to suppose that our teachers, who for the most part are timid by nature and who often lack the desired confidence and training, really relish observation and supervision. The innate or acquired aversion towards supervisors and visitors I attribute to a mistaken viewpoint of the teacher. She does not realize that the supervisor, even as the Master of old, comes "not to destroy but to fulfill." She does not make bold to ask any questions or present any problems for solution lest perchance she display her ignorance or prolong the torturous visit.

In this connection I am reminded of a State director of secondary schools who terrorized teachers in a Western State for some fourteen years. He carefully checked up on all the material equipment in the classroom and then sat down to witness the nervous attempt of the teacher to carry on a recitation. Not content with the rôle of inspector he was wont then to turn examiner. He would pull a set of "canned" problems or questions out of his pocket which he proceeded to give to the class. Their response under this inquisition determined in a large measure the grade of the teacher. Without saying a word by way of comment or advice, he would leave the room and complete his report. One day as he was leaving a school the principal asked him why he restricted his work to mere inspection and offered nothing by way of constructive criticism or suggestion. He briefly retorted, "Because the teachers ask me no questions." The principal then proceeded to ask questions and received in return a great fund of information and advice. This story illustrates precisely the shortcoming of many of our teachers. They will ask no questions. They will not use the supervisor to serve their purposes. It seems, therefore, that the superintendent should lay the groundwork for supervision by imparting to the teachers that inquisitorial attitude and professional spirit which will make them try the resource-

fulness and utilize the training and experience of the supervisor to the largest extent. Only thus can a helpful relationship between the supervisor and the teacher be established. For this purpose the superintendent should seize every opportunity at institute or in private or community conference to impress this lesson upon the teachers, and if possible he should induce the teacher-training institutes in the diocese to imbue their subjects with the same spirit.

While the training of teachers is a fundamental part of the superintendent's problem of supervision, the making of the curriculum is likewise of grave importance. This work means something more than the adjustment of the teachers and classroom to a working schedule. It reflects the aims and policy of the school organization. Hence in the Catholic system it is to be colored and quickened by religion. In content it must include the minimum of essentials which even the modern psychologists admit must be put across at any expense. As William Heard Kilpatrick writes in his *Foundations of Method*, P. 365: "I think there are certain things so useful for future progress in school and life, both immediate and more remote, that we should use compulsion if need be to get them, so important that if they are not got otherwise, there would eventually come a time when we should, if need be, drop practically everything else and compel the learning of them." Along with this minimum of essentials there should be embodied in the course these elements which meet local needs and conditions. One may safely challenge the wisdom and success of those teaching institutes that attempt uniformity in courses and text-books over a large area in this country. What is suitable in Pittsburgh may not be adapted to Omaha; the differences between manufacturing and agriculture must be recognized in the curriculum. Nor should the course of study be completed and closed. Rather is it to be a working program and a running course of constants and variables that will serve the aims of education, furnish the basis for unity and uniformity in the system, meet the changes in conditions and at the same time respect the freedom and initiative of the teachers. Such a working course of studies together with up-to-date text-books and a code of reasonable regulations, must be placed in the hands of the

teachers before the best results from classroom visitation can be obtained.

It seems almost useless to mention in detail the many acts that the superintendent is to perform when he visits the school. From the courtesy call which is paid to the pastor at the start to the final conference which is held with the teachers at the end of the visitation, the superintendent faces many problems which tax his ingenuity and resourcefulness, exercise his tact, and sometime try his patience. Some writers say he should enter the classroom unnoticed. How this can be done when the Sisters always train the pupils to rise and salute the priest as he enters the room is something I have not yet learned. Other authorities tell us the superintendent should take a seat in the rear of the room and there with the ominous silence of the Egyptian sphinx he should watch the progress of the class-work. My first and only attempt to follow this advice ended in complete embarrassment, for when I went to the rear of the room I could find no place to sit down and finally when a chair was placed at my disposal with much noise and commotion I found the teacher too nervous to continue the recitation. Thereupon I decided to adopt different tactics. I entered the next room with a broad smile on my face, greeted the teacher and said "Good morning" to the pupils. I asked if I might take part in the work going on in the classroom. The pupils received me with joy and the teacher invited me to take a chair at the desk. A friendly relationship, a family spirit, in fact, was thus established. The teacher quickly gained her equilibrium. I asked her not to allow me to interrupt her work and I promised to fall into the recitation as soon as I picked up the thread of thought. As the teacher continued her work I quickly took notice of the plan-book, attendance register, the decorations and equipment of the classroom. After checking upon all these material elements I next turned my attention to the recitation to catch hold if possible of that subtle and elusive thing we call quality of teaching. A short observation will often reveal the teacher's caliber but sometimes it is well to ask a few well-chosen questions to find out what results she is getting. I am fond of giving a short test in spelling, taking the words from a well-graded list. Often I ask them to write a

short composition on some topic of the day or some feast in the ecclesiastical or secular calendar. If the pupils are asked to correct or even to collect these papers after their usual fashion, the routine organization of the classroom is quickly revealed. Sometimes I happen to find a class reciting on one of my pet subjects such as religion or geography. Feeling that I am then on my home grounds I sometimes venture to give a demonstration in teaching which will meet, as far as my abilities will permit, the requirements of a model class.

In the work of class visitation it is well to insist that the daily program, which in our schools is carefully written and conspicuously posted on the wall, be followed out to the letter. The pupils should be assembled and dismissed at the sound of the bell after the usual manner. Any deviation from the established order on this occasion is apt to give a false impression of the school and to place the sanction of the superintendent on the bad practice of breaking the rules. If he wishes to see the school or the class in normal action he should not interrupt its course.

After each visit to a classroom it is well to write down a few impressions in a notebook and to make a few personal suggestions to the teacher in private conference. All general criticisms and recommendations may be reserved for the teachers' meeting held at the end of the visitation. Even here, however, it will be found that Sisters in their candor and humility do not object to personal correction if it is properly given.

I have tried out many methods and suggestions on supervision that have appeared in the Proceedings of the Catholic Educational Association and in various text-books and periodicals, but I have found the above procedure to be most successful. I "am sold on the plan" of entering as a class member into the group work that is going on in the room. It wins the confidence of the teachers, the hearts of the children; and after all a large part of the reward and consolation of our work (at least humanly speaking) is to be found in the childlike trust of a teacher who comes to you and says, "Father, what would you do with that retarded child in my room?" or in the plaintive appeal of the little second-grader who encircles your knees with his tiny arms and says, "Father, aren't you coming to our room again?"

Needless to say the diocesan superintendent soon finds out that he can not do all the supervisory work alone. He must have recourse to community supervisors and principals. In many places the community supervisors have rendered valuable service. I understand that in some Catholic schools systems, such as Philadelphia and Cleveland, they have been merged into the diocesan organization. No doubt this plan is very successful when each community has a large number of schools and can well afford to assign one of the best teachers to the supervisory duty. As part of the diocesan school organization these supervisors serve as agents and representatives of the superintendent. Their familiarity with the policy of the school department, the regulations for the system, and the diocesan course of studies together with their frequent conferences with the superintendent himself, give them both the equipment and opportunity to exercise the supervisory function at a great advantage. But in the diocese of Omaha we have an entirely different situation. In the eighty-four schools of the diocese we find teachers from twenty-six different mother-houses. Twelve of these communities have charge of but one school or institution in the diocese. Only three of them have the means and schools necessary to warrant the appointment of a community supervisor for their schools in our diocese. We have not yet reached the point in our development where it is feasible to assign the supervisor of one order to direct the teachers of another. Moreover, little is to be expected from the community supervisor of a strong order who darts into the diocese for a few days to visit the few schools under the charge of her community and then disappears as quickly as she came. No doubt she helps to improve in some measure the schools of her own order, but her services to the diocesan school system, of whose policy, rules and courses she knows little, are hardly worthy of notice. Under circumstances such as these we aim to get what help we can from the community and special supervisors that the few larger teaching orders can and will supply. But we pin our hopes, at least for the present, on the principals of the Catholic schools in the city of Omaha, which comprises more than one-half the number in the diocese.

To organize and train this supervisory force we instituted a Sister Principals' club that meets every month. At these regular meetings all important announcements for the next few months are made; regulations for the schools are discussed; the principal's duties as supervisor are dealt with in detail, and finally a lecture on some pertinent subject is delivered by a competent schoolman. To make sure that we shall cover the field of administration and supervision in its entirety and at the same time avoid repetition we use a good text-book. This year we are going through Cubberly's *The Principal and His School*. In order that the effects of these meetings may be felt in all the classrooms the principals hold conferences with their teachers shortly after each monthly meeting for the purpose of discussing the points taken up at the last session and applying them to the school.

In the beginning it was surprising to learn how little time and attention the principals had been giving to the supervision of instruction. Some of them hardly knew that they were expected to do anything else than teach while their associates on the staff were allowed to sink or swim. But the campaign of enlightenment has already born rich fruit. It was found that while most principals must conduct a class, still their usual position as superior in the community enables them frequently to meet their teachers in conference and effectively to direct them in the management of the classroom and the technique of teaching. The material equipment, too, has shown notable increase and improvement. The crucifix and the flag can be found in every classroom of every Catholic school in the city.

So far very little has been done for the schools outside the city. For the present at least they must depend for supervision upon the zeal of the principal, the infrequent visits of the superintendent, and the literature sent out by the diocesan school department. The extension of this work constitutes the present phase of the "ever solving, but never solved" problem of supervision in the schools of our diocese.

In conclusion I hope I shall not be thought to be provincial or self-centered if I have dilated upon the program of school supervision in our own diocese. All general phases of the super-

visory question, and practical details, too, for that matter, have been aired out at length in previous years at these conferences or they can be found at any time in the abundance of literature devoted to the problem of supervision. Perhaps it is too much to hope that this recital of our personal endeavors and experiences may furnish you with a new idea or a helpful suggestion, but I trust it may serve to make us know each other better. As representatives of different parts of the Lord's kindergarten we assemble here from year to year to discuss our problem and to tie fast to those bonds of friendship, sympathy and mutual help. Perchance we shall be able to serve better if we learn to know each other well. For

"When I appreciate you and you appreciate me  
The road seems short to victory;  
It buoys one up and calls 'come on,'  
And things grow brighter with the dawn;  
There is no doubt or mystery  
When I appreciate you and you appreciate me.

"It's the greatest thought in heaven or earth;  
It helps us know our fellow's worth;  
There'd be no harm or bitterness,  
No fear, no hate, no grasping; yes,  
It makes work play; and the careworn free,  
When I appreciate you and you appreciate me."

## DISCUSSION

REV. HENRY M. HALD, PH. D.: Supervision in its various phases has often been discussed at our meetings and rightfully so, because historically it is the *raison d'être* of the superintendent's office. The meaning of the term has gradually progressed from inquisition and inspection, which have been frequently interpreted as fault finding, to helpful encouragement. Father Ostdiek brings out the true meaning in his excellent paper. Personally we like to draw a distinction between administration and supervision. The former bears the wider connotation and includes the latter. In our estimate the primary obligation of the superintendent is the efficient administration of the educational work of the diocese. Besides teacher training, supervision of classroom work and curriculum making, mentioned in the paper under discussion, it includes the formulation of a diocesan policy, the meeting of present needs, the planning for future expansion, publicity work, and especially, leadership. Obviously such functions take up much time and energy and most superintendents of large systems find it a physical impossibility to visit every classroom once a year. For this purpose boards

of community supervisors have been formed which relieve the superintendent of regular and immediate classroom supervision.

There are many who still believe that inspection, as they term it, is the superintendent's first duty. With all due respect, we hold that the efficiency of the schools in a large system is better promoted by the visits of the supervisor than by those of the superintendent. Of course, the community supervisor should work in harmony with diocesan objectives. The reasons for our view may not be accepted by all, but we deem them worth mentioning. If the superintendent remains faithful to his administrative duties, he soon loses contact with teaching methods; he may know them in theory, but he has little opportunity to put them in practice. Moreover, his college and seminary training while providing him with a rich scholastic background has drawn him away from the methods of the elementary school. Indeed, we have heard of one eminent public high school principal who argued against the employment of priests in school work for this reason. On the other hand the preparation and lifework of the community supervisor have kept him in contact with teachers and children; he has had experience in the grades, knows their problems, and can solve their difficulties. In the case of Sister supervisors there is the more sympathetic approach to small children. The teachers, too, are generally more at ease in the presence of one of their own number. They confide and take advice more readily. The campaign in regard to the duties of the superintendent is progressing gradually, and the place of the supervisor in the diocesan system and in the community is becoming more appreciated.

Let not my remarks be construed as advocating the heresy that a superintendent should never visit a school. He should, and he should do it whenever the fulfillment of more important duties gives him the leisure. In our own diocese we visit every new school, explain the diocesan regulations to the teaching staff, and help solve the many problems that arise on the occasion of the new venture. We find it a good practice to visit a school or two of each community. The points discussed at the teachers' meeting held in the afternoon of the visit are usually carried to the other schools of the same community and thus our aims and policies are spread. The purposes of our visits, however, are not the same as those of the supervisors. They go primarily to improve the teaching, we to encourage and to secure the loyal cooperation of the teaching staff with our diocesan aims. It gives us an opportunity also to become acquainted and to listen to suggestions for the betterment of the administration.

Since Father Ost diek has told of the procedure he follows in Omaha, it might be interesting to relate what we do in Brooklyn. We have found our method beneficial and though it may not be useable in other places we find that it has improved instruction and management. At the beginning of the scholastic year, each supervisor is given a sufficient number of confidential report forms. Such items as numbers and character of teaching staff, number of pupils, punctuality and attendance, diocesan record



system, strong and weak elements in teaching and administration, constructive suggestions, etc., are included among others on the form. The supervisors visit the schools of their own community. They usually have a definite objective which varies each year; it may be diocesan records, rating of examinations, reading, spelling, fire drills, etc. Some stay as long as two or three days in a school and when finished make recommendations to the pastor, principal, and teaching staff, when such are necessary. The report form is then filled out and sent to the superintendent; a carbon copy remains in the supervisor's files. A digest of this confidential report is made out by the superintendent on another form and carbon copies sent to the pastor, principal and supervisor. It generally stresses the good points observed in the visit and makes prudent recommendations. We have been asked whether the confidential report is sufficiently candid to be of value. An examination of our files will show that our confidence in the worth of the community supervisory system has not been misplaced. We have assured the supervisors that their candor will not be violated by tactless handling on our part.

There are a number of problems in connection with supervision that remain to be solved. The teaching, discipline, and management are well handled by the supervisor's visitation. The special subjects, such as drawing, music, and physical training, need special examiners familiar with their content and method. We have not reached the point where we find it feasible to set aside special supervisors, though they are desirable. Meantime the community supervisors are handling this part of the task.

The second problem has been mentioned by Father Ostdiek, and seemingly solved by him for Omaha. It is the proper supervision of the school by the principal. Many of our schools are large and the local administration work correspondingly heavy, leaving little time for the proper kind of supervision. Clerks are employed by many schools, and thus more time is given to the principal for helping the teachers. Some principals feel diffident about fulfilling this duty. They labor under the old delusion that supervision may be interpreted by the teachers as fault-finding and punitive expedition. This false idea is being gradually eliminated as the teachers are becoming more accustomed to the practice.

One wishes with the writer of the paper that the pastors could act in a supervisory capacity. Certainly no one has more right to go into the school, examine its workings and perfect them than he who has built and is maintaining it. Many priests do take an active, intelligent interest in the school besides the mere money interest which the maintenance bills force on them. Others believe that their part has been played when the bills have been paid; the teaching and administration are the duties of teachers and principal. Frankly we cannot appreciate this cold business attitude. Much of the religious atmosphere is caused by the presence of the priest, and the school which he enters regularly to give encouragement and religious

instruction is the better for his coming. Most priests lack the requisite skill for the reasons advanced a few minutes ago, but all may exercise a most beneficial indirect supervision by regular visits, organized religion lessons, priestly encouragement and intelligent interest. Dr. Scanlan of St. Joseph's Seminary, Dunwoodie, read an interesting paper last year before this Section on "The Education of the Priest as a School Man," that was indeed thought provoking. A fresh reading will well repay. I am convinced—and I believe this to be true of all of us—that the future of our schools rests with the parish priest; and to a large extent his intelligent cooperation in the future rests with the course he should get in the seminary.

In conclusion, permit me to congratulate Father Ost diek on his informing and well written paper. His verse with its melodious plea for appreciation and mutual cooperation is not without place. One of the advantages that accrues from our yearly meeting is the knowledge that comes from the reports of activities in different dioceses and with it comes the added zeal springing from friendships formed and the mutual appreciation born of these friendships.

## **A TENTATIVE PROGRAM FOR JUNIOR HIGH SCHOOLS**

REVEREND JOHN J. FALLON, M. A., BELLEVILLE, ILLINOIS

Not many years ago educational literature was made to carry the burden of prophecy; we were given the assurance on the one hand that there is nothing new under the sun and that after everything has been said and done education would revert to the staple product of tradition; on the other hand prophecy wove dreams of a brilliant and glorious change in the realm of education that would move the face of the earth. "Young men saw visions and old men dreamed dreams." No thinking man would dare hazard a prediction of the future of educational institutions in the United States. Even the most hopeful educator in our land today, were he given a free hand to shape educational policy and practice, would not attempt to forecast with any measure of assurance the form which any one of our educational institutions will take in the more or less remote future.

There is an uncertainty about education and things educational, but it is the uncertainty of life, vigor, change, and progress. We can predict with some assurance what the man will do who has discovered a territory and has grown old in its government, but we cannot predict what will happen when another takes charge. An army is lost when an enemy can predict its future movements and positions. An executive should resign from office if his biographer attempts to set down as certain the record of his achievements before his term expired. To my mind the most hopeful quality of modern education is uncertainty,—uncertainty in the sense that we cannot make a final draft of the educational map and compel the pilots of youth to follow old trade routes and old channels when shorter and better trade routes are possible and nature will dredge new channels. An outstanding example of educational uncertainty is the movement

to readjust the time distribution in our school system. The controversy that has arisen on this point has not for the most part called into question the need for a change but rather the nature of the change to be introduced. The problem is a complicated one and perhaps only one thing is more complicated than the problem itself and that is its proposed solution—the junior high school accepted in its broadest sense.

It is not my intention to review in this paper the history, character, curriculum, status and the wide use of the name junior high school. Father Vehr in his excellent paper "The Junior High School in the Catholic School System" gave us a complete study of these phases of the subjects two years ago. Although the title of this paper is, "A Tentative Program for Junior High Schools" I cannot hope to do more than suggest the adoption of some definite and concrete plan of preparation for a change that must come.

The name junior high school immediately suggests to everyone of us some distinctive unit of secondary education introduced after the sixth grade and including the ninth, although the character and aim of the schools we have in mind might range anywhere between the old Latin grammar school and the place where fathers and mothers of twenty years ago sent their boys when they left home for college. As early as 1918 the North Central Association of Colleges and Secondary Schools gave a definition of the junior high school that will serve to define our purpose in this paper.

*"Resolved, That the term junior high school as used by the association shall be understood to apply only to a school including the ninth grade combined with the eighth grade or with the eighth and seventh grades in an organization distinct from the grades above and the grades below."*

The charge cannot be made that up to the present time there has not been displayed a disposition to test out in an objective way the merits of the junior high school. There have been objective investigations of this type of schools in communities where they have received honest support and able direction for such a length of time as to draw definite conclusions. If in some

cases the experiments have been hazardous they cannot be said to be unprofitable. As a part of the public school system the junior high school is successful. Seventy-five per cent of the cities of the United States with a population of 100,000 either have already adopted the system or plan to do so. The junior high school flourishes in certain communities because it accomplishes a definite end in that community, because there is a valid and practical reason why it should supplant the eight-four organization and because some rival community has introduced it and might consider all other communities lacking a mark of distinction who have not adopted the junior high school idea.

The important thing to keep in mind is the fact that the junior high school is just a little beyond the experimental stage and demands consideration when there is community need for reorganization of school systems. Certainly in industrial communities where the vast majority of boys and girls have to face the battle of life without a high school training the junior high school will come nearer the purpose and end of education—to prepare the child for life; life not as we would like to make it but life as it exists in the community in which the child lives. The boy and girl going out from the junior high school complete a unit of education, they round out a cycle of educational activity which is vastly more practical and advantageous than sending them out after one or two years of a four-year course. In other words the permanency of the junior high school in the American school system is beyond doubt but its universality is highly improbable.

At the last meeting of the North Central Association a revision of college entrance requirements was announced. I quote these revised requirements for college entrance to bring out the fact that at least we who are under the North Central Association must meet the junior high school problem as a fact.

1. Recognizing that there is need of an immediate means of adjustment during the transitional period, as an alternative plan of admission to the present plan of admission from a four-year high school, the colleges and universities of the North Central Association accept twelve units complete in the senior high schools, provided that the subjects taken in the junior high schools satisfy the subject requirements for the particular college or university.

This action is not intended to make restrictions on the junior high and does not require detailed reports from the junior high school in subject-matter below the tenth grade.

II. As a plan for the reinstatement of entrance requirements in terms of the senior high schools for different types of liberal arts, technical and professional schools, the following principles are recommended:

1. Full admission to be based upon eleven or twelve units completed in grades X, XI and XII. Where State laws or regulations of standardizing agents prescribe fifteen units a college may accept three units from the junior high school properly certified by a senior high school without details.

2. Of the eleven or twelve units accepted for admission, not to exceed three may be non-academic; the academic units to consist of a major (three units) and two minors (two units each), or of four minors.

3. English to be either a major or a minor, each college to specify the other elements of the major and minors leaving the remaining units optional within the limits provided for academic and non-academic subjects.

4. Academic units to be defined as English, foreign languages, mathematics, natural science and social science.

5. A major in foreign languages may consist of a year of one language and two years of another, but a minor must be a single language.

6. A unit of foreign language and a unit of mathematics may be accepted from work carried below grade X as part of a major or a minor, in such instances the total credits earned in grades X to XII not to be fewer than 11 units. In reporting these credits, it shall be necessary to certify a grade for the work carried below grade X, the completion of the higher unit being sufficient to validate the credit for the work carried below grade X.

III. We recommend that all colleges of this Association study anew their entrance requirements for schools of the four-year type in the light of this investigation, with the viewpoint to securing greater uniformity among institutions of the same type as well as those of different types, as far as may be consistent with permitting each institution to serve its own special needs.

IV. We recommend that the secondary schools of this Association be urged to prepare during the period provided for in these recommendations a carefully organized senior high school program, on the basis of which colleges can rely in the organization of their entrance requirements.

V. We recommend that the committee be continued for the purpose of studying the progress of the movement for securing greater uniformity in entrance requirements, to report to the Association in 1929.

No one will accuse me of soliciting sympathy in a gathering

such as this if I make the statement that the superintendent of schools must possess a sense of humor in meeting all his problems, he must be positively humorous in some situations and an out and out comedian if he sees a positive need for a junior high school and sets out to get it. There can be no doubt that many here present come from sections of the country where the junior high school is neither needed nor desired, where the eight-four plan of organization is as firm as the rock of Gibraltar. Others come from sections where junior high schools in a modified form can be used with great advantage. Others see a positive need for a junior high school in all its orthodoxy and are convinced that something must be done to give Catholic children the advantages that accrue from it. It is to the last class that a tentative program for Catholic junior high schools would be welcomed. Yet any tentative outline to meet the approval of all the sections of the country and separate communities where Catholic junior high schools would be needed must be so general in character that it would not exceed a *modus operandi*.

The first stone in the foundation of a plan would be an attempt to change the mental attitude of some of our Catholic educators. The development of this statement is to be found in a paper read before the Pittsburgh meeting of the Catholic Educational Association and reprinted in the September 1925 number of the *Catholic Educational Review*, entitled, "The Need of a Constructive Policy for Catholic Education in the United States." In this paper Dr. Johnson pleads for the employment of educational research and experiment in our Catholic school system. There is no reason why attempts of directors of Catholic education to formulate a plan for junior high schools by trying out various experiments should be strenuously opposed and loudly condemned by people who have been working hard in perfecting the four-year high school. Certainly it has been uphill work to bring our four-year high schools to the degree of perfection that they possess to-day, but why refuse to consider possibilities that may necessitate beginning all over again. Many of the arguments used against the junior high school

to-day are the same as those used against the establishment of four-year high schools twenty years ago. Many of the supposed insurmountable problems can be solved in the same way that supposed insurmountable have been solved in years past.

There is no reason to suppose that I advocate abandoning present plans and rushing pellmell into some arrangement of junior high schools that is patterned after the arrangement of the general plan of the public system. We need better co-operation between religious orders of men and women who are conducting four-year high schools and the diocesan superintendent who feels that the children of the schools in his territory would be benefited by a junior high school. Where all education, elementary and secondary, is under the jurisdiction of the diocesan superintendent, I would advocate a three weeks' summer school for pastors, giving a course in the nature, plan and aim of junior high schools.

It is true that our Catholic schools are parochial in more senses than one and that parochialism has been a source of waste and poor organization. Is there any valid reason outside of parochial boundaries why junior high school units could not be established in the school buildings of old parishes that have long since lost their school population? In almost every city where there are four or five parishes we find Catholic schools poorly equipped with a handful of children and four or five Sisters who are badly needed elsewhere. We have Catholic schools within two and three blocks from one another because at one time it was thought that national customs must be preserved. We have a good many attic parish high schools that should be closed and the energy expended on them directed elsewhere. A survey of the city Catholic schools in locations where junior high schools are needed would reveal abundant available material for junior high schools in the way of buildings and teachers.

Finance of course continues to be the hobgoblin of all our plans. It is the Gordian knot of our educational dreams. Where religious orders are conducting four-year high schools, would it not be increasing the value of their investment to provide space



for either a junior high school separate from their present school, or where space avails, take advantage of the equipment on hand and conduct the junior high school in the same building? In schools where ninth grade and quasi high schools exist, is there any reason why the parishes should be unwilling to pay to a central junior high school what they are spending in inefficient efforts? We cannot afford to build separate junior high schools and we do not want to add a ninth grade to our elementary schools and call it a junior high school, but since the junior high school is a unit of the secondary school, could we not work out a plan whereby the four-year high budget would be rearranged and the junior high maintained with what is saved in the seventh and eighth grades and the first year high, using the same equipment of the senior high school? As there is no comparison between the cost of maintaining our public senior high schools and our Catholic senior high schools, so we are unable to draw conclusion from the public junior high schools' financial statements. In most places conservation of school funds is not a tremendously serious problem with public school boards.

In the event of junior high schools being introduced into the Catholic system, organization and curriculum problems would be as difficult as the organization and curriculum problems have always been in our elementary and senior high schools. Both in form of organization and in adoption of the curriculum, adaptability to local needs would be the order. A departure from the six-three-three might be absolutely necessary. A variety of organization adjustments to meet the need at hand would not necessarily be harmful. The curriculum adjustment would in like manner be made possible by a flexible outline meeting a positive standard set by some central or territorial authority.

#### DISCUSSION

REV. C. J. IVIS: The main thought that has been running through my head as I listened to Father Fallon's paper is: In the face of all these obstacles confronting the introduction of a program for a junior high school is the obstinate though not as yet imperative demand that a program of some sort *must* be formulated. In the matter of junior high schools we

are in much the same position as we have been on numerous other occasions, in the past, as for example when we had to meet the requirement that A. B. degrees would have to be held by a certain number of our high school teachers. That situation was met and mastered more or less with a modicum of success. And now we find another situation in the offing that year after year will become more critical and will demand some sort of solution. From the viewpoint of one who is still uninitiated into the practical and everyday problems of superintendence it does seem that it would be a much wiser policy to avert the "*dies irae*" this time by beginning now to meet that situation which seems inevitable instead of delaying until our school system is one day suddenly thrown into an upheaval by force of external educational pressure.

And so, if we must meet this problem of the junior high school, the only question that need be discussed is *how* are we going to meet it? Because there has been very little written on the subject by Catholic educators the answer to the question must lie in the adoption at least in its main outlines of the purposes and aims of the junior high school as conceived by the public school system. In general, these purposes are twofold: to give the child an awareness of the existence of the various fields of learning and some idea of what each covers; and, secondly, to give the child a chance beyond what his training has already offered to discover his limitations, or individual interests and abilities in one or more of these several fields.<sup>1</sup>

Mr. A. J. Stoddard, Principal of the Junior High School in Schenectady, N. Y., in the leading article in the January, 1927, issue of the *American Educational Digest* has offered these four aims or purposes of a junior high:

1. To provide a range of curriculum sufficiently broad and varied to meet the type needs of boys and girls of early adolescent years;
2. To insure an adequate number of pupils in order that classes may be organized according to abilities to progress;
3. To promote by subject group rather than grade;
4. To develop a better insight into social needs and to insure better training for the meeting of these needs.

As to the first of these: to provide a range of curriculum sufficiently broad and varied to meet the type needs of boys and girls of early adolescent years,—this seems very formidable on the surface. But basing my argument on a study by Mr. James M. Glass of the University of Chicago,<sup>2</sup> it does not seem impossible of attainment in even a small Catholic school. In this monograph, Mr. Glass reports the results of a survey of fourteen different systems of junior high schools. The schools were scattered all

<sup>1</sup> *Junior High School Manual of Kansas*, (1928) [State Dept. of Edu. Topeka, Kan.], p. 17.

<sup>2</sup> *Curriculum Practices in Junior High Schools* by Jas. M. Glass—Monograph No. 25 supplementary to *Educational School Journal*, Nov. 1924. (Univ. of Chicago Press).

over the United States—Denver, St. Louis, Buffalo, Charleston, etc.—and his purpose was to find (if possible) whether there was any constancy about the curriculum that was being taught in each of these independent junior high school systems. While finding variations in subject-matter it was not as great as had been expected; in fact he found these six subjects to be constants, and therefore he advocates they be accepted as the core of a junior high school curriculum: English, health, practical and fine arts, arithmetic, science, and social studies. It might be well to enlarge on these general topics to show just what is included under each and to indicate the tendency in the development of each.

**English:** Each of the 14 systems taught composition, literature and reading, with three-fifths of the time (60 per cent) given to composition. Grammar and spelling were taught in some of the systems. The tendency of the course seemed to be the stressing of the cultural side and the social value of English.

**Health:** This means hygiene and physical education. On the basis of four periods a week devoted to this subject one period would be given to hygiene and the other three to physical education. Practical and fine arts—practical arts (industrial arts) is for boys; and fine arts (home economics) for girls.

**Industrial arts:** All of the 14 systems based this on woodwork with variations towards mechanical drawing and home mechanics. The tendency seems to be towards a general course of about 90 mins. per week.

**Home economics:** This includes foods (i. e., cooking) and clothing (i. e., sewing). About 55 per cent of the time was spent on cooking on the average although in the seventh grade sewing took up the greater portion of the allotted time.

**Arithmetic:** Arithmetic gradually gives place to algebra and geometry during the three years in the junior high school although on the average of time allotted to arithmetic in the grades from fifth to ninth there is the high percentage of 72 per cent of the total time given to it with 28 per cent to algebra and geometry. The tendency is towards general mathematics but is not uniform. Percentage of total mathematics time in junior high given to arithmetic is: seventh grade, 80.7 per cent; eighth grade, 61.6 per cent; ninth grade, 17.9 per cent.

**Science:** Nature study ends in the sixth grade and general science is reserved for the junior high schools. Nature study is considered to be anything that treats of plant or animal life. This distinction, however, is not clearly articulated in all the different systems.

**Social studies:** This means United States history and community civics, 85 per cent of time to the history and 15 per cent to the civics course. Vocational civics is also finding a place in the curriculum as a core subject. The fifth and sixth grades in the elementary school are devoted to the study of United States history prior to the constitutional period, as children of this age are very much interested in the discoveries and early pioneer work.

From the above consideration of subjects to be taught—at least as core subjects—in the junior high school, it doesn't seem impossible to adapt our school system to the idea. It would take time, of course; and it would mean a readjustment of our elementary school curriculum to meet it. But work of this nature is being done in the public school system today, and we too will have to conform even at this point sooner or later else we will have another problem on our hands in the transference of pupils from the public to parish systems, or vice versa. G. Vernon Bennett<sup>3</sup> in his book on the junior high school, says that this reconstruction of the elementary school curriculum will demand: addition and subtraction in the second grade; multiplication and division in the third; fractions in fourth; decimal and fraction problems in fifth and sixth. The beginnings of history in the fifth grade is also demanded; geography will have to be begun lower down in the school life; and oral reading, spelling, etc., must be finished by the time the child is ready for the junior high school.

Turning now to the problem of room, a distinction must be made between cities. In the larger ones it will be necessary to secure a separate building and a cooperation between and merging of parish interests and pupils. As Father Fallon says there one will meet very frequently the obstacle of the provincial pastor. The only way open, it seems, to overcome the narrow-mindedness of some pastors is through a long-drawn-out and carefully planned propaganda course. Cubberly, in his book *Public School Administration*<sup>4</sup> indicates that such an action has to be resorted to by many a superintendent in the education of a school board to a new idea; and the Catholic superintendent seems doomed to the same tedious task if he would acquire a like outcome.

In the smaller cities the junior high school idea is spreading. The Department of the Interior,<sup>5</sup> in 1923 reports that out of 1500 replies from superintendents in cities of 2500 or over, 456 reported they had one or more junior high schools in their city. As time goes on this percentage will undoubtedly increase. With a small enrollment in the seventh, eighth and ninth grades, it should not be incompatible to have the junior high school coexist with the elementary school. The junior high school is not a building, but a spirit or method of education. Its motive is after all one of developing the individual, suggesting and opening up the various fields of knowledge to him. A rearrangement of the curriculum and possibly one spare room would be sufficient in a small city parish. Add to this a system of teaching built similar to the Dalton plan (for which special

<sup>3</sup> *The Junior High School*, by G. Vernon Bennett (Warwick & York, Baltimore, 1919). There is also a 1926 edition of this book, but I was unable to get a copy in time.

<sup>4</sup> *Public School Administration*, Edward Cubberley (Houghton-Mifflin Co.), chap. XI.

<sup>5</sup> *City School Leaflet* No. 12, Sept., 1923, Dept. of Interior, Bureau of Ed., Washington, D. C. Another illuminating article is contained in *Proceedings of N. E. A.*, 1922, pp. 386-400.

training of teachers is necessary, of course), and one would have the dream realized without unnecessary equipment or a vast number of rooms and teachers.

To me, a tentative program to be put in operation immediately would consist of three definite steps:

1. A period, say two years (except where emergencies arise), in which propaganda for junior high schools would be broadcast among pastors in order to break down by suggestion any prejudices to the contemplated change of order.

2. A period, say the same two years, in which a vigorous plea would be made to the teachers to adjust their elementary courses to the coming alteration; and a demand for preparation of those seventh and eighth grade teachers who intend to assume the new rôle of teacher and counsellor in the junior high school.

3. The adoption of a core curriculum as soon as feasible to which would be added only those electives that would aid children to support themselves after leaving school. For those entering the senior high to so direct their electives that they would not be so much a substitute for the core subjects as supplementary to them with stress being placed on those subjects toward which the child has a natural bent.

## **RIGHT HABITS OF STUDY, WHEN, HOW AND BY WHOM TO BE DEVELOPED**

REVEREND RICHARD J. QUINLAN, A. M., S. T. L., DIOCSAN SUPERVISOR OF SCHOOLS, BOSTON, MASS.

The Catholic school is dedicated to the task of developing certain definite and permanent moral, intellectual and physical habits in the lives of children. Among these must be included right habits of study. Unless the Catholic school succeeds in teaching children how to study it fails in one of its essential purposes. To have acquired the ability to study means that one has learned how to study. Mastery of this power enables one "to direct his mental energies effectively in carrying through to successful completion some reasonable undertaking or assignment." The process may involve memorizing, drill and the mastery of mechanical devices. It may involve searching out needed information and putting it into usable form. Finally it may consist in concentrating thought upon the solution of problems, either the direct practical problems incidental to some project or the more academic ones arising from history, geography, mathematics or science. In any case it is the mental process of assimilating knowledge. As such it is a vital process and hence the mental attitude must be alert, aggressive and purposive. In the last analysis the ability to study implies the personal power of effective, independent, mental self-direction.

The practical difference between real studying and its opposite may be illustrated by the ways in which pupils use a text-book. One pupil will indiscriminately memorize certain sections of the text-book. He will waste a great deal of time in the mechanical and inattentive reading of assigned parts of the book. He gives little consideration to important and unimportant material. Such a pupil has not mastered one of the functions of right study, namely, the correct use of the text-book. Another pupil will

make intelligent use of the text-book. He will regard it as a means to an end. He will distinguish between important and unimportant material. He will try to find out the author's purpose in writing the book or the leading thought in a particular chapter of the book. He will test, check and judge the information in the text-book by his own experience and reason. In a word he will be the master and not the slave of the text-book.

Ability and power to study are possible of attainment in the ordinary classroom. In fact we know that there are pupils in every school who manifest independence, skill and persistence in searching out information and mastering difficulties in some special field of knowledge in which they have an absorbing interest. The work of the school, and this means primarily the duty of the teacher, is to multiply the number of such pupils and to make every subject appeal vitally to the mental interest of pupils. Fundamental to training children to study is the formation of right habits of study. Habit-formation in children is greatly influenced by the teaching they receive. Good habits are the products of efficient teaching. Bad habits are the products of inefficient teaching. Right habits of study in children imply a real desire to learn, along with the power to think clearly, accurately and perseveringly. Only in school can such habits usually be developed.

The formation of right habits of study involves the careful and intelligent training of both the mind and the will. Ability to study requires mental exertion and mental exertion always demands the exercise of will power. It is an educational truism to say that "what a pupil gets out of his education depends largely on what he puts into it." Feebleness of intellect is usually equivalent to feebleness of will power. There is lacking the driving force of a strong determined will. The "will to study" is the all-important consideration in the process of forming right habits of study. Educational psychology teaches the fact that right habits of study can be formed only by repeated personal mental effort on the part of the individual pupil. Real education is self-education. Hence the function of the teacher is to imbue her pupils with a real desire to study. Once this has

been done his work of forming right habits of study in his pupils is more than half accomplished.

The starting point in the formation of right habits of study is the individual child's will to study. How can the teacher induce any individual pupil to want to study? Appealing motives must be presented to the pupil which will overcome mental inertia, secure concentration and change the process of study from drudgery to joy and from a compulsory tedious task to one of spontaneous joyful effort. Experience teaches that merely to tell a child that he ought to study will not convince him of the utility and necessity of study. Motivation must be given to the child which makes a real appeal to his inner nature. After all why do any of us study? We study for the purpose of obtaining a better understanding of truth and goodness. Understanding comes from appreciating the relationship of new ideas, experiences and principles to knowledge that is already ours. Motives then that are understandable in the light of the child's personal experience, needs, problems and desires must be presented in order to move his will to studious effort. Training children in right habits of study, like all true habit formation, is a very delicate and subtle process. It requires a thorough working knowledge of sound child psychology. A familiarity with the habits, tendencies and experiences of child life is required. How to present motives that make a real vital appeal to the inner life of the child must be learned.

Motivation must be selective. For instance some of the pupil's past experiences in attempting to master the art of study must be forgotten and obliterated. Past failures and discouragements are usually such. Other experiences are to be constantly recalled and repeatedly used in strengthening the pupil's determination to grow in mental power. The fact that successful achievement leads to greater achievement must never be forgotten. Besides being selective the motivation must be directive. The pupil's curiosity, needs and desires are God's endowments to enable children to grow in knowledge and understanding. These must be correctly used in the formation of right habits of study. To suppress these in all cases would be disastrous. To



give them full liberty at all times would likewise be fatal. Proper direction must be given to the child's curiosity, needs and desires. Hence motivation must also be directive.

Closely connected with the moral and psychological aspects of forming right habits of study are the intellectual factors involved in the process. To be able to study well is an art. Like all arts, skill in studying is obtained by following definite scientific laws. To be able to study successfully requires a knowledge of how to use the factors and tools essential to effective study. How to organize ideas and principles; how to use the processes of deduction and induction; how to select and memorize essential facts and principles; how to test and correlate information; how to use the text-book, the notebook, encyclopedias and dictionaries:—all of these pertain to the science of study. To teach others how to study the teacher must have first mastered the art of study himself. Otherwise the well-intentioned efforts of the pupil will be misdirected. The "will to study" in a pupil will never make him a student unless his energies are correctly and scientifically directed. Scientific direction then is necessary in order to form right habits of study and make them the pupil's permanent possession.

The process of forming right habits of study in children is properly a function of the school. Each member of the teaching staff must cooperate purposively and actively in the task. The process must begin the very moment the child enters the school and must be zealously continued as long as the child remains in school. Practically the process of developing mental power in children is nothing more than the application of the moral, psychological and intellectual principles basic to the formation of right habits of study to the daily life of the classroom.

The teacher must understand how children learn. He must appreciate the varying differences in the learning process as children advance from grade to grade. In the primary grades children learn principally through imitation. Hence the teacher in these grades will stress attention and observation as the source of knowledge. In the elementary grades children grow in their ability to discriminate, handle and recall facts of knowledge.

The resourceful teacher will aim to develop these powers by apt and appealing methods. In the intermediate grades, the judgment, reasoning and memory of the pupils should be fairly well developed. Here the function of the teacher is to develop these faculties by training children to evaluate the facts of knowledge and to search out causes and effects. Strong emphasis in the intermediate grades must also be placed on the cultivation of the powers of expression, appreciation and enjoyment. Each subject must be taught with the right adaptation of method to the varying mental powers of children in every step of their development. What is most important is that the mental activity of the growing child must rely less and less on external stimuli and tend always to become self-reliant, original and creative.

The correct teaching of every branch of the curriculum is the most practical way of forming right habits of study in children. The why and the wherefore of each study must be known by the teacher and must be conveyed to the pupil in terms and motives understandable to him. For instance, the teacher must realize that the most important function of the reading lesson is to teach children to think and to love good literature. She must insist that pupils read intelligently at all times. Otherwise the reading lesson will become a mere mechanical exercise instead of a delightful period spent in the pleasant and gratifying work of learning about persons, places and things. The human element must be emphasized in the social subjects. The practical element must be emphasized in the scientific subjects. Teaching must never be a mere dry process of imparting information without any attempt to arouse the interest and maintain the attention of pupils by correlating new knowledge with their inmost thoughts and experiences. It is a common complaint that the typical graduate of the American school is neither a student, a book lover or a searcher after knowledge, but one who is satisfied with a most superficial acquaintance with things and who can arrive at a conclusion from the most meager premises. Whether just or not this complaint should teach us the need of insisting upon thoroughness and accuracy in our pupils' work.

Attention and intelligent repetition will go a long way in developing the child's capacity to grow in accurate and clear thinking power.

Time devoted to the specific purpose of teaching children how to study is time well spent. We can not devote too much attention to teaching our pupils how to study quickly and efficiently. The fact that we are training children for life suggests the necessity of teaching them how to find the central thought in any assigned lesson, how to analyze and synthesize, how to take and keep notes, how to use the dictionary and reference books and everything else that makes for efficiency in the assimilation of knowledge. Time intelligently devoted to the specific purpose of demonstrating how to study will go a long way in eliminating the appalling loss of valuable time in the classroom procedure of many of our present-day schools.

All of this suggests the necessity of supervised study. Supervised study should have its place in every classroom. At least at the beginning of the year and from time to time an entire period should be devoted to supervised study. At first the teacher may give a practical illustration of how a lesson should be studied or a topic mastered. This will include a rapid reading or survey of the lesson, then a thorough analysis of all new terms; and a discussion of the relations and relative values of the subject-matter. The teacher will point out what is to be emphasized and what is to be slighted, for many details are introduced in the lesson for the purpose of giving better meaning to statement and need not be remembered. The whole process should be visualized, as far as possible by means of outlines and diagrams on the blackboard. The pupils should be required to jot down the main points, if for no other reason than to fix their attention. After a few practical illustrations on the cooperative plan, the pupils should be left to their own initiative in silent study under the supervision of the teacher.

In the last analysis, the development of right habits of study depends upon the personality of the individual teacher. The direct influence of the teacher can do the most to produce correct habits of study. The teacher must make his own enthusiasm

contagious. Although in some cases he may not succeed, yet with energetic intelligent teachers it is impossible for the vast majority of pupils not to be enkindled with more than a compulsory interest in one or another branch of the curriculum. Let the teacher remember that one of the finest tributes that can be paid to any teacher is that of a former pupil who gratefully says of him, "He taught me how to study."

## DISCUSSION

REV. DANIEL J. FEENEY: Discussion of papers read at meetings such as this usually begin, I note, with a form of flattery that makes the paper under discussion a masterpiece on the subject at hand, most interesting, superlatively interesting. Through no wish on my part to imitate I am rather forced to begin by saying that Father Quinlan has in nutshell fashion given us a satisfactory treatment of his subject. None will dispute the importance of study in school work. None will deny the fact that too much time and energy are wasted in so-called studying. Few will defend the thesis that the children, especially of the grades, are faithful exponents of the art of studying.

Father Quinlan aptly says that right habits of study must be developed in the school and these right habits have moral, psychological and intellectual aspects. Each of these aspects is taken in order, concisely yet substantially. I think, however, that the arguments advanced for the psychological aspect are of such value that they could have been made the parent of the other two. Proper motivation is the essence of developing successfully right habits of study and this is certainly psychological. A teacher who knows how to invent appealing motives for her children in class study has already laid the foundation of the moral and intellectual effects that must follow as the night the day. Experimental child psychology has too much to offer us to be given but a scant attention among some of our teachers as a fad of the modern and glorified educational discoveries. Some of our teachers, humble souls, are affrighted by the terminology of psychology. They should not be so, for it offers to them a precise medium in their discussions of child problems, among the chief of which must be numbered the development of right habits of study.

I would suggest, by the way, not to Father Quinlan, but to the chairman, another aspect that might well have been treated in this first part, though it may overlap with the second part of this paper, and that is the physical aspects. Through the efforts of diocesan organization, an ambition to emulate the buildings and equipment of the public systems, impelled also by the necessity of satisfying justly particular parents, we are making excellent progress in bringing our schools up to the mark of material excellence. There are yet too many poorly lighted, atrociously ventilated and generally

untidy school houses. If light, cleanliness, warmth and sanitation play important parts in the psychology of classroom surroundings, then surely they cannot be without their corresponding effects on both teacher and pupil in the development of habits of study. A child cannot study if he cannot see; he cannot study if he is shivering with cold or melting with perspiration; I am convinced he will not study if the building bears the marks of a shack or barn turned over to purposes of instruction. These features and the child's own physical condition cannot be overlooked in the development of right habits of study.

Father Quinlan leaves no doubt in our minds about the time to begin this development process; as soon as the child enters school and continuing during his school years. It appears that if the child got the proper direction in his habit formation during the elementary years he would have already developed such habits of study in the latter years of grammar school and junior high that little supervision would be required. He would then reap the fruits of earlier training.

How are these habits to be developed? The correct answer to this question embraces the whole range of teaching and teaching psychology. Father Quinlan gives the answer precisely and briefly, correct teaching, the desideratum of every school principal and superintendent. We are again forced to the psychological aspect of the question, for correct teaching implies far more than the mastery of her subject in the teacher; it not only implies, it actually means more than an elementary knowledge of the child mind, it means that the child is the central object in the educational program and not the matter to be taught, and it also means an understanding of the fact that children are not standardized and never will be. In developing these habits the teacher must advert to the individual differences in the children and to the group differences as the children progress from one year to another. In sketching the manner in which the teacher should proceed Father Quinlan details effectively the various paths to be taken by the teacher in each division of the school. Most of this can be summed up in one word, play. The successful teacher will be the one who gets more of the curriculum into play. We should not be frightened by this word, play; we should be willing to try more of it in the very purpose we have in sending children to school, developing right habits of study.

Of course, if the teacher herself has passed through school and normal training without much precision in her ways of study, we cannot expect her to develop good habits in the children. From our visits in the classroom we know how true this is. In working at this problem we shall have to give much attention to our teaching personnel.

Father Quinlan advocates supervised study as the most practical means to the whole end in view. The arguments pro and con on this subject are fairly numerous, but without making it too much of a "spoon-feeding" method of treating the children, and recognizing the fact that more and

more in some circles there is a demand that all studying be done in school hours, it must be given much consideration. It is relatively new and teachers are not prone to scrap their methods; there may be no theoretical opposition to its urging but practically without strict and constant supervision it will find a very chilly reception among those teachers who believe that the essence of good teaching is in piling on all the work that they dare for home study, where there is no supervision and in many cases where there is no atmosphere for study.

True, the development of right habits of study is the teachers' job; it is also ours.

## DEAF-MUTE SECTION

### PROCEEDINGS

#### FIRST SESSION

TUESDAY, JUNE 28, 1927, 3:00 P. M.

The meeting was called to order by Rev. H. J. Kaufmann who after bidding the fifteen delegates a hearty welcome was elected temporary chairman. Rev. Stephen Klopfer was then requested to act as secretary pro tem.

The Chairman announced a meeting of the adult deaf of the city of Detroit at the seminary in the evening at 8:00 o'clock to which all the delegates were invited.

A paper, "Why the Diocesan Directors of Parish Schools Should be Interested In the Deaf," by Rev. Stephen Klopfer, was read. Spirited discussion followed and led to the appointment of a committee which should request the chairman of the Superintendents' Section for an opportunity to present our plea for cooperation with his section.

Rev. D. D. Higgins, C. SS. R., presented a copy of the earliest historical record bearing on the education of the deaf in Michigan. This valuable record was discovered among the papers of the Rev. Gabriel Richard by the librarian of the seminary, Rev. Geo. W. Pare. It reads as follows:

18th CONGRESS

H. R. 283

January 19, 1825.

Read twice and committed to a committee of the whole House tomorrow.

A bill for the benefit of the Asylums for teaching the Deaf and Dumb of Kentucky, New York, Pennsylvania, and of the territory of Michigan.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled that there be granted to the Incorporated Kentucky Asylum for the teaching of the Deaf and Dumb . . . land; and to the incorporated New York Asylum for the teaching of the Deaf and Dumb . . . .

land; and to the Incorporated Pennsylvania Asylum for the Deaf and Dumb and the Incorporated Asylum at Detroit, Mich., for the teaching of the Deaf and Dumb . . . land or tract of land equal thereto to be located under the direction of the Secretary of the Treasury one tract to each institution in any of the unlocated lands of the United States to which the Indian title has been extinguished; which land shall be and forever remain to the use of said asylums for the education of the indigent deaf and dumb persons; or if said asylums or either of them shall sell said lands which they are authorized to do, the money arising from such sale shall be and remain forever for the same use.

Bill introduced by Rev. Gabriel Richard, pastor of St. Anne's Church, Detroit, while in Congress.

Rev. D. D. Higgins, C. SS. R., then announced that he was again free to give missions and retreats to the deaf in any part of the United States. In a truly generous spirit he placed one hundred copies of his *How to Talk to the Deaf* at the disposal of the Conference for distribution among the delegates of the convention.

The Chairman encouraged the retreat movement and invited deaf-mute missionaries passing through Detroit to address the adult deaf of the city.

Rev. F. Seeger, S. J., then read a paper on "The Deaf of the Diocese of Toledo." The discussion of this paper brought out the difficulty of inducing parents to send their children to Catholic schools and the advantage of boarding schools over day schools. Adjournment at 4:50 P. M.

## SECOND SESSION

WEDNESDAY, JUNE 29, 10:00 A. M.

The minutes of the previous meeting were read and approved. The committee reported that arrangements had been made to attend the next meeting of the Superintendents' Section.

A paper, "Is the Deaf-Mute Conference Still Worth While?" was read by Sister M. Stephen Harding. The chairman read a paper written by Sister M. Borgia on "The Doings of the Adult Deaf in St. Louis." Both papers lent themselves to spirited discussion, emphasizing the need of cooperation on the part of the superintendents of schools and the extent of successful social



work among the adult deaf. The delegates were then honored by a visit from Rt. Rev. Thomas J. Shahan, D. D., President General of the Catholic Educational Association, whose keen and abiding interest in our work was revealed in every word he spoke.

The Chair appointed a committee on resolutions. Adjournment at 11:45.

### THIRD SESSION

WEDNESDAY, JUNE 29, 2:45 P. M.

Minutes of previous meeting read and approved. Attention was directed to the fact that absolute silence is maintained in the school papers of the State institutions regarding the activities of Catholic priests and Sisters among the pupils of these schools, whereas much space is allotted to the non-Catholic clergymen who visit regularly.

Miss M. J. Purtell, a veteran with a record of fifty-one years' service among the deaf, read her paper on "Social Work Among the Deaf in Greater New York." The discussion stressed the imperative need of more intensified after-care for the pupils once they have left school.

The Resolutions Committee presented the sentiments and desires of the delegates as follows:

#### RESOLUTIONS

*Resolved*, The Deaf-Mute Section of the National Catholic Educational Association heartily approves the efforts of *The Catholic Deaf-Mute*, a monthly publication, and urges cooperation on the part of deaf-mute workers in the spreading of this paper as a means of presenting Catholic activities among the deaf throughout the United States.

We recognize the need of keeping in the hearts of the adult deaf-mutes the practices that are distinctive of the Catholic religion.

To supplement the efforts of Catholic teachers of the deaf and to preserve the fruits of Catholic education a Catholic influence should be exerted in the social life of the deaf-mutes.

We urge upon the workers among the deaf the establishment and development of the Catholic organization known as the Knights and Ladies of De l'Epee wherever existing conditions permit as a means of fostering Catholic social activities and of

offsetting those influences that would lessen the attachment of the deaf-mutes to the Catholic religion.

Experience having demonstrated that deafness is no bar to the voice of God calling a chosen soul to a religious life and that there are many beautiful souls among the deaf pupils of our schools who have heard this call, we rejoice in having a religious community known as the Pious Union of Our Lady of Good Counsel which welcomes the hard-of-hearing and the deaf into its ranks. We heartily recommend this community to the teachers of the deaf, and congratulate Rev. H. J. Waldhaus of St. Rita School, Lockland, O., upon the success thus far achieved with his sisterhood.

We note with satisfaction the fact that a large proportion of our Catholic schools for the deaf have installed the electrophone by means of which the residual hearing of the pupils can be successfully cultivated, aural instruction better imparted, and fluency of speech more readily acquired.

*Resolved*, That the delegates of this Conference request the supreme officers of the National Catholic Educational Association to present to the hierarchy assembled at their next meeting in Washington, D. C., the needs of religious instruction for our Catholic deaf children and spiritual care for the adult deaf throughout the land.

The resolutions were adopted. The meeting adjourned at 4:15 P. M.

#### FOURTH SESSION

THURSDAY, JUNE 30, 10:00 A. M.

After the reading of the minutes and their adoption, the report of the representative at the meeting of the Superintendents was made. A delegation was appointed to invite that loyal friend of the deaf, Rt. Rev. F. W. Howard, D. D., of Covington, to the Conference. His Lordship kindly accepted the invitation and in a brief inspirational address greatly encouraged the delegates in the tedious task of arousing all concerned to the realization of the deplorable spiritual plight of the Catholic deaf children of the country.

Officers elected for the ensuing year are, Rev. Stephen Klopfer, Chairman; Mary J. Purtell, Secretary.

PARISH SCHOOL DEPARTMENT

A vote of thanks was then given the Rev. H. J. Kaufmann in appreciation of the efficient and successful manner in which he had arranged and conducted the affairs of the Conference.

The delegates adjourned at 11:45, A. M.

STEPHEN KLOPFER,  
*Secretary pro tem.*

## PAPERS

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### WHY DIOCESAN DIRECTORS OF PARISH SCHOOLS SHOULD BE INTERESTED IN THE DEAF

REVEREND STEPHEN KLOPPER, ST. FRANCIS, WISCONSIN

The report of the proceedings of the Catholic Educational Association for the year 1924 embodies a paper entitled, "Let the Truth be Told on the Catholic Church and the Deaf." In this paper the writer records the traditional views of the leaders in the world of the deaf, both Catholic and non-Catholic. These views, however wrong they may be, and lacking all historical foundation, have had a very deleterious effect on the Catholic deaf children who have been educated by teachers imbued with them. The second part of the paper treats of the historical references relating to the deaf throughout the entire Christian era and furnishes sufficient evidence that the Catholic Church has always sympathized with the deaf and accorded them equal rights with their hearing brethren in the reception of the sacraments of baptism, confirmation, Eucharist, penance and matrimony. The few instances referring to the lives of the saints as recorded in the Bollandists can be multiplied a hundredfold, thus establishing a continuous active interest in the deaf children of the fold. This same spirit actuates the Church to-day. Fifty-one of the sixty-two schools for the deaf established in France before the year 1900 were founded by priests and religious. Italy, Austria, and Germany, likewise, have a glorious record of priestly endeavor in behalf of the silent sheep of the Lord.

This present paper has no other end in view than to acquaint you, the diocesan directors of elementary schools, with the deplorable condition of the Catholic deaf child which when known will elicit your own personal interest to such an extent that within reasonable time no deaf child of your diocese will be deprived

of the opportunity of receiving an education equivalent in every respect to that given its own hearing brother and sister. It is now exactly twenty years since in answer to an invitation issued by the president general of the Catholic Educational Association the teachers of the deaf first met to discuss the problems relating to their specific work. In reviewing the general progress made by the Association during this score of years we note with satisfaction the progress made in the many departments of the organization. Much of this is evidently due to the efficiency of the diocesan directors of the parish schools. We have better parish schools, better in physical structure, better methods, better pedagogical care. The number of children attending these schools has practically doubled, 1,136,906 in 1907 against 2,167,241 in 1926. Still more remarkable is the increase in Catholic high schools, academies, colleges and universities, both in number of institutions and in the enrollment.

Against this advance in the realm of education for the hearing we must regretfully record a comparative loss in the field of Catholic deaf-mute education. Figures presented by the Association Review of 1907 inform us that there were 947 deaf children under the supervision of religious teachers in March of that year. To-day there are at most 1,300 Catholic children attending the twelve Catholic schools of the country. Whereas the increased attendance of hearing children registers 90 per cent, that of the Catholic deaf pupils is only 37 per cent. This striking loss is rather unfavorable to the Church and may be interpreted in the light of the adverse views expressed so often in the deaf-mute journals of the country. It should spur us on to greater endeavor in the salvation of the souls of those handicapped children who are deprived of every educational advantage accorded their hearing brothers and sisters, for one reason only, — they are deaf.

Lest these remarks give rise to the thought that Catholic parents neglect the education of their children or that they are less interested than the parents of other creeds or no creed in the welfare of their children, allow me to supply figures showing the attendance of Catholic children at the public schools. In Wisconsin one school has forty and another more than forty Catholic children

enrolled, despite the fact that there is a Catholic school for the deaf at St. Francis. Jacksonville, Ill., had by actual count 190 Catholic pupils, though there is a school for the Catholic deaf in Chicago. Mt. Airy, Penn., had as many as 170 Catholic pupils several years ago, though there are two Catholic schools for the deaf in the same State. One public school for the deaf in the city of New York had 100 pupils of Catholic parentage though there are two schools conducted by religious within the limits of greater New York. Of 65 pupils attending the State institution for the deaf in New Mexico 55 were Catholic, and not an effort was made to supply their spiritual needs. Taken from various parts of the country these figures must convince every thoughtful priest, and particularly every superintendent of parish schools, that the deaf child is not a rare and isolated case but that the souls of hundreds are annually jeopardized because no organized effort is made on their behalf.

It is true that religious instruction is imparted weekly to the Catholic children attending some of the State schools, but this instruction is neutralized by the inter-denominational religious influence which is fostered by those in charge. A few years ago as many as twenty-seven ministers were engaged throughout the country visiting centers of the deaf everywhere and regularly preaching to the deaf children at the State schools. As some of them wear Roman collars and "talk about Jesus, just as you do", to quote a deaf lad, the danger for our Catholic children becomes evident. Were we able, through the cooperation of the diocesan directors of parish schools to effect the enrollment of all Catholic deaf children now attending the public schools, our numbers would at once be trebled and quadrupled. Extravagant though this statement may appear this number does not represent half of the children who should be taught in our schools for the deaf.

The *Volta Review*, Vol. 28, No. 10, p. 564 is authority for the following quotation:

"Of 407,582 children in the elementary schools (of Chicago) who have been examined it was found that over 9,000 needed medical care of the ears, over 5,000 hard of hearing cases needed special care, and over 600 now need lip-reading to enable them to keep up with the grades."

Analyzing these figures we learn that one in every 45 children attending the elementary schools needs care of the ears, one in every 80 is hard of hearing, and one in every 679 has such poor hearing that only by attending a special school in which lip-reading is taught, can any progress in education be assured. In other words, one in every 679 should be sent to the school for the deaf. It should be clearly borne in mind that these figures apply to the population of the elementary schools of the city, every pupil of which was supposed to have normal hearing. We may further emphasize the fact that Chicago ranks highest among the three largest cities of the country in sanitation and health as reflected in the annual death-rate per 1,000 of the population. The actual figures for the year 1924, the latest available, are: Chicago, 11.2, New York, 12.2, and Philadelphia, 12.9. We bring out this fact because deafness among children is preponderantly due to such fatal diseases as typhoid, scarlet fever, diphtheria, measles, and spinal-meningitis. Applying these ratios to the 2,100,000 attending our parish schools we obtain the following figures: 46,666 of these children need special care of the ears lest the defect develop into serious deafness; 26,250 are hard of hearing and are therefore losing valuable time repeating the grades and thus increasing the cost per child of each school; and 3,092 are so deaf that they can make no progress at all unless they be sent to a school for the deaf.

Various surveys of German scholars corroborate the findings of the Chicago experts. Thus Bezold found 25.8 per cent of 1,918 school children with defective hearing, and Ostman 28.4 per cent of 7,537. Of 39 supposedly feeble-minded children 27 or 69.2 per cent were hard of hearing. The problem is, therefore of such proportion that systematic efforts must be made, if we are to maintain our schools on the level of efficiency thus far attained.

Great though the numbers thus far considered be they fall short of the actual count for they do not include the other 2,000,000 Catholic children admittedly not attending parish schools. Applying the given ratios to these 2,000,000 baptized children and adding the results to the above numbers, we find that there are 93,332 who need special care of the ears, 52,500 are hard of

hearing, and 6,184 should be in schools for the deaf. With 1,300 pupils in our schools for the deaf, 3,000 Catholic children attending the public day schools and boarding institutions, and 6,184 parish and public school children who should be in Catholic schools for the deaf, we have 10,000 deaf children of school age in the country. This makes a conservative average of 209 for each State, and 714 for each ecclesiastical province. Do not these 10,000 unfortunate deaf children deserve your consideration?

With this I consign the care and welfare of these thousands of souls and the thousands of the next generation to your priestly zeal, fully confident that the faith and charity which inspire your arduous efforts in behalf of the physically normal children of the Church will henceforth include the nobler endeavor, the education and salvation of the unfortunately neglected silent sheep of the fold of Christ.



## **SOCIAL WORK AMONG THE ADULT DEAF OF GREATER NEW YORK**

**MARY J. PURTELL, ST. ELIZABETH'S HOME FOR DEAF WORKING  
GIRLS, NEW YORK, N. Y.**

It is very difficult to form an adequate idea of the extent of the work among the adult deaf of greater New York. The parish of the priest in charge of the deaf in New York comprises New York City proper, that is, Manhattan Island, the Bronx, Staten Island, Jersey City and until recently Brooklyn, in fact the whole of Long Island. Rev. Francis de Sales Howle, S. J., looks after the spiritual interests of the Brooklyn deaf. He does all the work he possibly can, but his work for the deaf is only secondary as his time is chiefly taken up with parish work among hearing people.

The rest of the great city of New York is under the care of Rev. John A. Egan, S. J. He is overpowered with college duties and it is impossible for him to do more than he is doing. The deaf in general, here as elsewhere, long for a priest who will be all their own but this seems an impossibility. If even with priests looking after the spiritual interest of their hearing flock there will nevertheless despite all their care be defections from the faith, what about the poor neglected deaf who have so few looking after them and in many large cities throughout the United States (and the world, for that matter) no priests at all working among them. The loss of faith among the born Catholic deaf and the seemingly utter indifference of many of those for whom we Catholic teachers have toiled so hard and unselfishly, is positively alarming. Follow-up work among the deaf is indeed wonderful. There is far more in it than anyone would imagine. Ecclesiastical superiors are probably not fully acquainted with conditions among the deaf.

It is not a pleasure to relate what has been found out in the

few years devoted to this social work. We could if time permitted fill volumes, the mere reading of which would greatly surprise many who think there is clear sailing after these poor children of silence have gone out from our schools. Thanks to the managers of St. Joseph's Institute and our own love for these afflicted ones we have been enabled to be totally free to be with them in their joys and sorrows. It has come to the point now that not only those of our own but of other schools also and of other faiths, look to us for help in many ways—in procuring work for them, as interpreters in court cases, etc. We try to be ready for each and every call and at times they are quite numerous.

Often these calls come from the deaf themselves either by writing or by having some one call us up on the telephone. At other times we are called by court officials or friends of the deaf. The deaf, after school life, have many things to contend with. A case in hand is one where a former pupil has shown himself as heroic as he possibly could. His parents (Italians) gave up the practice of their faith and insisted that he, his wife and three children join them. These children were not baptized. This young man was uneasy, so he flew up to St. Joseph's one day and told his story and explained that he fully understood the risk he was running when he neglected to have his little ones baptized. No time was lost until the children were taken over to St. Francis Xavier's Church, 16th Street, where we met two more neglected children of the deaf, and Father White, S. J., baptized the five, making them children of God.

Numerous indeed are the items that might be penned, showing how necessary it is that a priest be stationed in New York and another in Brooklyn who can give at least a part of the time to both the spiritual and social welfare of our deaf. For many reasons the social side seems to be very important to most of the deaf. It will pay in the end if we can feel sure that everything has been done to help keep the faith alive even in our own. Some are staunch and true, others weak and easily led. In our dealings with the deaf we try not to cater to them too much but insist on helping them to help themselves. In our frequent visits to the

Islands about New York—Welfare (formerly Blackwell's Island) Ward's Island and Randall's Island, we have the happiness of knowing the good Jesuit Fathers who are stationed on these islands and who so faithfully and generously attend to the spiritual wants of the inmates of these wonderful institutions.

Picture the great joy, the intense happiness it must afford the blind to listen to intelligent conversation by mingling with those blessed with the precious sense of sight, and to listen also to good sermons and lectures given by priests and teachers. Then picture to yourself the sad lot of the deaf-blind. No happiness in store for them unless the unusual happens, unless, that is, some one comes along who can slowly spell out to them into their hands by means of the manual alphabet.

When sick calls are reported to us we immediately have the family of the sick one get in touch with the parish priest who will, if necessary, administer to him. Then the pastor of the deaf of New York, Father Egan, S. J., is also notified. He will always be a welcome visitor to the bedside of any dying deaf-mute in New York. We have already mentioned courtroom experiences where we are called upon frequently to act as interpreters for the deaf. We find it very embarrassing at times when the deaf do not give a direct answer to a direct question. We should from their earliest childhood do all in our power to insist on the deaf giving a direct answer to a direct question.

The members of St. Joseph's Alumni Association help in many ways. They make scapulars, etc., for distribution by the chaplain among the sick in hospitals. They help also in putting up boxes of goodies, especially at Christmas and Easter time. St. Joseph's Alumni, at least those of them who belong to the "Inner Circle" also come to our assistance in many ways. Untold good has been done and is still being done by many of our former pupils. We try to get the graduates of each year to fall in line and prove themselves apostles amongst their less favored deaf friends.

Of all the gifts to be prayed for next to grace, tact and gentleness in manner in dealing with the deaf are the most desirable. We all know it is worth while to do a kind thing as gracefully

and as tactfully as possible. The deaf, especially the adult deaf, appreciate these qualities in their former teachers and friends.

Let us give you a sample of a week's social work in New York and surrounding cities:

Monday and Tuesday: Religious instructions at St. Joseph's Institute, Westchester, N. Y.

Wednesday Morning: Religious instruction at St. Joseph's Institute, Brooklyn, N. Y.

Wednesday P. M.: Acting as interpreter in a cooking class for the deaf.

Thursday: Visits to the sick in their homes and in the hospitals; Friday, Saturday and Sunday: Frequent calls to Supreme, Children's and Domestic Relations Courts; attending socials, funerals, nuptial Masses or afternoon marriage ceremonies.

Sunday: Accepting invitations to socials, funerals, nuptial Masses or afternoon marriage ceremonies.

We are all deeply interested in everything pertaining to the deaf. We devote ourselves in every possible way towards promoting their welfare. One of the best ways of being helpful to them is to master the intelligent use of their language. We need this medium of communication especially when the deaf are grown up and out of school. No other way can we reach them spiritually or socially. We should do all we can to get this sign language down to its finest points. We must not be too easily discouraged when we see so many signs different from those we first learned. We should one and all go through faithfully the book of signs arranged by Father Higgins, C. SS. R., and get into that conformity of signs which we all long so much to have.

## **IS THE CATHOLIC DEAF-MUTE CONFERENCE WORTH WHILE?**

**SISTER M. STEPHEN HARDING, ST. FRANCIS XAVIER'S SCHOOL FOR  
THE DEAF, BALTIMORE, MARYLAND**

To organizations as to individuals there come times, pauses in the routine of life when they stop to consider the worth of the movement in which they are engaged. Then the thought-provoking question, "Is it worth while?" forces itself upon them. Such a pause came most unexpectedly to the members of the Catholic Deaf-Mute Conference when the voice of this the often styled "noisiest section of the Catholic Educational Association" was silenced last summer.

With the thought "Is it worth while?" let us go back to the beginning of the Conference in 1907. We find that the meeting of that year was the first time that an attempt was made to establish a national organization of the educators of the Catholic deaf. It is to the inspiration of the late Rt. Rev. Bishop O'Connell of Richmond, then President of the Catholic Educational Association, that the Catholic Deaf-Mute Conference owes its life. He had observed in going about the country the keen interest taken by instructors in the education of the deaf, and his association with Doctor Gallaudet, who kept him informed of the progress of the work for the deaf, made him desire that those in the Church devoting themselves to the same work might through the medium of the Catholic Educational Association give valuable publicity to their work. He asked Rev. F. A. Moeller, S. J., to arrange the meeting of the Catholic teachers and missionaries for the deaf. This was done and the first meeting took place at Milwaukee. Having begun the work Father Moeller continued his interest and his unwearying efforts even when the attendance at the meetings was poor and it was difficult to secure papers to be read. He encouraged the members of the Conference by his untiring zeal and cooperated with the generous support

of Rev. F. W. Howard and the kindly interest of Right Reverend T. J. Shahan, D. D., to make the Catholic Deaf-Mute Conference an influential organization for the advancement of Catholic education for the deaf.

At the first meeting of the Catholic Deaf-Mute Conference the papers read by Father Moeller and Father Whalen together with a respectful petition to know if something could not be done to ameliorate the conditions noted in the pamphlets, were forwarded to the hierarchy with the result that Bishops and clergy took steps to provide for the deaf. Owing to the valuable publicity received through connection with the Catholic Educational Association, there is no Bishop, priest, religious community or Catholic layman who does not know of the increased activity for the temporal and spiritual welfare of the Catholic deaf. The work of twenty years, you say, but without the Conference even that could not have been attained.

Are the yearly meetings of the Conference that provide for a most beneficial exchange of helpful ideas and for the yearly distribution of information about the needs and advancement of the Catholic education for the deaf worth while? The insistent demands of the little sphere allotted to each one keeps attention close to the busy world of mission or school all the year. Then the summer meeting brings us into contact with others, broadens our views and awakens a spirit of sympathy and good fellowship, arouses the enthusiasm of the individual members, leads to a better understanding of our problems and enables us to coordinate and improve our work in behalf of the deaf. It brings to each the wisdom of many, while timely words from the sincerely interested, calling for the vigorous expression of the pros and cons, result in progress toward the ideal in Catholic education for the deaf.

Since the Catholic faith is more important, more beautiful and more necessary than anything else in life, shall we not say that the Catholic Deaf-Mute Conference which has for its object "to second the zealous endeavors of Bishops and priests throughout the country in providing for the education and salvation of the numerous Catholic deaf in the United States" and which, during

the twenty years of its existence has done more to promote that end than any individual school or mission could possibly do, even under most favorable circumstances, is eminently worth while :

## THE DEAF IN ST. LOUIS

A SISTER OF ST. JOSEPH, ST. JOSEPH'S DEAF-MUTE INSTITUTE,  
ST. LOUIS, MISSOURI

According to a recent report from which we take the liberty of quoting many things not generally known about the deaf are given in these statements :

"The deaf are highly efficient workmen. They apply themselves to their work unstintedly, are seldom absent from their posts and through their zeal to earn a livelihood just as capable as more fortunate persons; they work themselves in many instances to positions of responsibility in departments manned by them; they do all kinds of work; from among some of them who have learned the various kinds of work expertly are chosen directors for the different departments; thus instead of a foreman having to write down directions they can be given out in the sign language or by finger spelling. I have always observed the industry invariably shown by the deaf and it is interesting to watch the production of departments operated by them, as compared to departments manned by other workers.

"The normal workers will have to watch out or they will be outstripped because I have noticed on going through the shops when the fire department goes by, which happens frequently, some of those who can hear the clanging of the bells rush to the windows and stay there several moments and then it takes them several more moments to get their former stride of work and the composite loss of action is considerable, of course. The deaf, not hearing the noise and confusion, continue their work without a pause and naturally this shows in the final results at the end of the day's work. There is also less standing around the water coolers, discussing things, among the deaf than among other workers. Employers generally should give work of some kind to those who might be considered to be incapacitated for employment in plants; it works out to the benefit of both worker and employer in ninety-nine cases out of a hundred; the worker, even though he may not have all the faculties of the average person, will be an example of loyalty to his employer that others can make no mistake in following.



"The deaf possess a high degree of intelligence and observation. They soon get the hang of what they have to do and I have noticed that each soon becomes an efficiency expert, studying out shorter methods of doing things and planning out the work that makes them stand out; all the deaf in firms are paid salaries that run in many instances far above the average usually paid in shops. Some of them are property owners and one of them has a large plantation in the Mississippi valley which he bought with his savings."

These deaf workers on the second and fourth Sunday of the month assemble at the St. Joseph Institute, 901 N. Garrison, where the devoted friend of the deaf, Rev. Charles T. Hoffman, S. J., gives them some appropriate religious instruction, during which he stands on a rostrum under an electric lamp, so that everything said can be plainly and easily seen. After the talk Benediction is given. During and after this one of the deaf standing in a prominent place leads in short prayers and ejaculations to the Blessed Sacrament. As the deaf file out of the chapel each one irrespective of belief receives an "attendance" ticket which he saves until the end of the year, when gifts are then awarded to each one according to the number of his tickets. On the second Sunday games are played after instructions and the small fee of twenty-five cents is charged those who wish to play.

On the fourth Sunday there is some other kind of amusement, a party of some sort conducted and arranged by the deaf themselves. These parties always bring a big crowd. The S. F. D. Literary Society meets on the last Friday of each month. As this is also a benevolent society the poor and disabled deaf are assisted materially and Mass stipends are laid aside for dead members or even for one in the family of the deaf.

Anyone out of work coming to this Institute for meals is also helped to secure employment. When an accident or sickness claims him, his spiritual guide, Father Hoffman, is among the first at the Hospital to aid him. An uneducated deaf person coming to the city was ill-treated and wrongly accused and as he could not defend himself he was imprisoned. One of the members of the S. F. D. Society, Mrs. Clark, defended his cause in an interview with the Judge, who exonerated and released the supposed

disturber, and the good deaf woman took the man into her own home and secured work for him, making base-balls and he is now doing well. There are many instances in St. Louis where hearing children who become orphans are taken in by the deaf-mutes and are given a home and education.

There is a mission every two years for the deaf of the city and Middle West, as St. Joseph's school is the only Catholic deaf school west of the Mississippi. The one in Oakland, Cal., was opened by the Sisters from the St. Louis school. The deaf show their generous spirit by working weeks before the mission to advertise it and also to obtain from the deaf enough to pay for the transportation of the welcome missionary. One of the adult deaf is a worker among the silent ones. Knowing the language of the deaf she is able to do much for them. Deaf strangers are her special care. Young girls without money and in danger of being turned out for lack of board payments are her personal solicitude. A deaf husband called out of the city for a better job was unable to leave with his wife and two children until he paid his grocery bill. This social worker got some one to pay it. And thus the good work goes on.

## THE DEAF OF THE TOLEDO DIOCESE

REVEREND FRANCIS SEEGER, S. J., DIOCESAN DIRECTOR OF THE  
DEAF-MUTES, TOLEDO, OHIO.

Some time ago Father Kaufmann invited me to give you some statistics on the number and activity of the deaf of the Toledo diocese. You perhaps await some glowing accounts of marked progress and wondrous achievements, but there is nothing extraordinary to report for the gratification of your expectation. Unlike the race horse the cynosure of excited throngs whose every step is admired and heralded throughout the land, the Toledo deaf workers go along at their slow and plodding pace like the unromantic plough-horse which works quietly and unobtrusively in a remote corner of a vast field but on whose activity there depends the welfare and existence of countless beings.

For the last ten years the Ephpheta Sodality and its noble auxiliaries have worked perseveringly and unpretentiously for the social well-being and religious progress of their silent brethren. From a modest enrollment of ten the Ephpheta Sodality now numbers thirty-five, but out of all proportion to its number is the remarkable response of its generous members. Coming as they do from considerable distances in inclement weather and at great inconvenience to themselves, they merit universal praise and commendation. The enthusiastic response of all—moderator and workers alike—who are engaged in this work of charity not only has received the hearty support of our Right Reverend Bishop but is itself largely a product of his own personal attention and self-sacrificing devotion to our undertaking.

Our success in this work is due in no small measure to the regularity of the monthly services and meetings, coupled with the interest and devotedness taken by the Auxiliary in their silent brethren. Just as the sturdy plough-horse trudges along at all times in spite of difficulties and hardships, so the Toledo Ephpheta

Sodality carries on its difficult work for the sole purpose of benefiting its members. We may theorize and build aircastles but it is only persevering hard work which will bring about final results. The good will, therefore, and the interest of the deaf in their various activities must be fostered and kept aglow. How many ways and means are employed in our parishes to get the young people together! How many attractions and pastimes are offered men and women to keep them alert in their parish activities! If such labor and trouble are not shirked to keep normal people keenly interested in the things belonging to God, is it then a waste of energy to exploit similar means to win people who are handicapped by nature?

As the moderator, owing to various duties in the classroom and parish, is but too often impeded in his duty of supervising attendance, he places this matter in the hands of the Visiting Committee, which is composed of several energetic, self-sacrificing ladies. It is their duty to visit delinquents and to offer help toward removing from them hindrance to regular attendance. In order to secure regular attendance more efficiently the Entertainment Committee at times arranges after the monthly church and business meetings a little feast or pastime. This adds considerably to friendship and good feeling and destroys the monotony of ordinary routine. Card parties and socials and occasional dances have done much to promote this spirit of good-fellowship, and throughout the year these entertainments have been liberally patronized by the deaf.

Besides this regularity in attendance there is a second factor that contributes markedly to the success of the Toledo Catholic deaf-mutes' activities—our energetic and ever active Auxiliary. They are the mainstay and support of the moderator. They may be in truth compared to Moses on the Mount, who prayed for the Israelites warring against Amelec. As long as the mighty law-giver held up his arms his people were victorious, but as soon as he began to lower them Amelec would gain the upper hand. When, however, the leader of his people became weary from the long continued strain Aaron and Hur supported his arms lest his strength should fail. This unflagging perseverance resulted in

victory for his people. As long as *our* little band of generous supporters, both ladies and gentlemen, continue to stand behind their moderator with their generous help and unselfish devotion success will be assured.

In order to allow other communities of deaf to participate in the fruits which have ripened here in Toledo the Bishop advocated the formation of new centers in various parts of the diocese. The work was accordingly taken up by the moderator together with representatives of the Auxiliary. On June 20, 1926, a new Ephpheta Sodality was formed at Sandusky, Ohio, with a membership of thirteen. These members were sorely in need of religious instruction and assistance. Although their attendance is not yet all that could be desired, it is hoped that they will profit by the care and attention bestowed on them. An Auxiliary similar to the one now in operation in Toledo has been formed in Sandusky and numbers at the present time sixty members. These good ladies and gentlemen are making strenuous and heroic sacrifices to perfect their organization. Socials and parties are given to interest the deaf in this new undertaking. A Passion Play was given at a down-town movie house and recently a mission was conducted by Father Gehl. The benefit resulting from these two enterprises has been most gratifying.

The Bishop has centered his attention on Mansfield, Ohio, as a possible third center for the Ephpheta activities. Reports and investigations, however, seem to disclose the fact that there are but three Catholic deaf among the numerous deaf employees in the various rubber industries. Whether this number can be augmented by deaf living in the outskirts and neighboring towns and villages must yet be ascertained. There are at Tiffin a deaf boy and girl, and at Galion a deaf family. In the near future a prospective fourth center is to be located in the southwestern part of the diocese. A suitable place has not yet been found. In Lima, the largest city, no deaf family has been traced thus far. From Ottawa, a town nearby, five deaf persons have been listed. Miss Margaret Long, a Catholic lady who has taught for thirty-two years in the Deaf Institute at Columbus, will prepare a detailed account of the Catholic deaf and their whereabouts. When

this list is completed it will not be difficult to determine a center easily accessible to all in this part of the diocese. Thus far about sixty Catholic deaf have been found in the Toledo diocese.

Our greatest attention, however, must be directed to the schools. In past years Catholic parents owing either to their circumstances or to their indifference have sent their children to non-Catholic schools. That this is a menace to the deaf children is clear to all. To recover these children once they are enrolled in such schools is fraught with the greatest difficulty. To counteract this common menace Father Waldhaus has suggested that the diocesan superintendent of schools should inquire periodically from the Sisters and lay-teachers whether any of the pupils have deaf brothers or sisters of pre-school age. The Visiting Committee of the Auxiliary will then be instructed to call at the homes in due time and direct the attention of the parents to St. Rita's School.

These are the main items of information which I believe might be of interest to my hearers. Much, then, has been done for the deaf in the Toledo diocese, but far more still remains to be accomplished. If we do not accomplish all I hope the way has been paved for others to continue and perfect this grand work of charity.

# **CATHOLIC BLIND EDUCATION SECTION**

## **PROCEEDINGS**

### **FIRST SESSION**

The meeting of the Catholic Blind Education Section was opened with prayer by the Chairman, Rev. Joseph M. Stadelman, S. J., founder and director of the Xavier Free Publication Society for the Blind. There were present at roll call representatives from the four schools engaged in the education of Catholic blind children: the Catholic Institute for the Blind, E. 221 St. and Paulding Avenue, New York City; St. Mary's Institute for the Blind, Lansdale, Penn.; St. Joseph's Institute for the Blind, Jersey City, N. J., and St. Charles Home for the Blind, Port Jefferson, L. I., N. Y.

After a brief review of the work accomplished so far in this special educational field, the first paper was read by Sister Benigna, O. S. D., on the timely topic, "What Can the Blind Do?" The discussion which followed emphasized the need of specialized vocational training to fit the sightless pupil to engage in competition with the sighted.

### **SECOND SESSION**

The second session of the Catholic Blind Education Section opened with prayer by the Chairman and was followed by the reading of an interesting paper on the subject, "Formation of Character in Residential Schools," by Sister Joseph Marie, St. Mary's Institute, Lansdale, Penn. After discussion of this paper, Sister Augustine, D. of W., of St. Charles Home, Port Jefferson, Long Island, took up the question, "How Can We Help the Subnormal Child?" This paper led to a consideration of the problem of placing the subnormal blind child. It was decided that if the I. Q. is sufficiently low the child should be placed in an institution for the feebleminded.

**THIRD SESSION**

This meeting was devoted to a discussion of the paper read by Sister Stephanie, St. Joseph's School for the Blind, Jersey City, N. J., on "Helpful Games and Plays for the Blind Child." Before the meeting adjourned Rev. Joseph M. Stadelman exhibited a device for making duplicate copies of Braille manuscripts. Teachers of the blind may use this device as others use the hectograph and it will undoubtedly add to the efficiency of class-work in schools for the blind. The meeting then adjourned.

SISTER M. GERONIMO, O. S. D.  
*Secretary.*



## PAPERS

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### WHAT CAN THE BLIND DO?

SISTER M. BENIGNA, O. S. D., CATHOLIC INSTITUTE FOR THE BLIND,  
NEW YORK, N. Y.

The question set before us in this paper is one worthy of our most careful consideration. What can the blind do? At first sight it would appear that there is not very much that they can do, but a further study of the question will show various kinds of employment in which they have been and are successful. We shall cite a number of such instances a little later on.

The most helpful way of treating this subject, I think, is to look on blindness in its true sense, to picture the besetting difficulties and to excite the right kind of sympathy. We shall then be in the frame of mind not to expect too much from those who have so little and to appreciate in a greater degree the achievements of the successful blind and the efforts of those amongst the sightless who are able to do a little more than to keep themselves occupied for happiness sake. It is hard for those who are in full enjoyment of one of the greatest of God's gifts, namely sight, to form any real idea of the absence of that gift. However, we shall endeavor to bring as clear a picture as possible to the imagination of our sighted friends.

Close your eyes for a few moments while in conversation with a dear friend and try to make yourself believe that you will never see that face again; in the same manner think of trees, flowers and the green grass. Try to feel that you will never again behold these marvels of God's creation, namely, the human face and all the expansive beauties of nature. Is not this state enough to destroy the desire to work and the desire of trying to get ahead? Imagine being deprived of all that is beautiful in life and we have viewed blindness without an attempt at exaggeration, for it

is a condition that cannot be exaggerated. As to its besetting difficulties they are so numerous that time and space will not permit our going into detail. It suffices to say that the blind man is met at every turn of the road by a barrier which he must break through or find a way around. In order to overcome all obstacles that an ambitious blind person meets with one needs an abundant store of fortitude and courage. The right kind of sympathy should be offered—good practical sympathy, by giving an encouraging word whenever an opportunity presents itself. Spur the sightless on to greater things by praising the little deeds.

We, who have the education of the young blind in hand, should feel it an urgent duty to praise the least effort on the part of the blind child. One error frequently made amongst the educators of the blind and those who come in close contact with them, is that such persons often withhold a compliment because they fear it might develop pride on the part of the blind person. The man with sight forgets that it is his privilege to view his task when completed and so has less need of encouragement; neither has he put forth the same effort. The man without sight cannot see the material with which he works, nor may the gratification of viewing the finished product be his. His only compensation is to see his completed task piecemeal with fingers that are but a poor substitute for eyes or to receive an occasional compliment given by a kind, thoughtful friend. Many of the blind have what would appear to be a superiority complex about themselves and the work they are engaged in, but when looked at from the right point of view it can scarcely be considered a fault, for it is merely a sense of happiness in being able to accomplish some good. Now that we have a clearer understanding of the handicap of blindness, we shall find our present subject more interesting.

Occupations which the blind can carry on in their own homes are basketry, rug-weaving, chair-caning, making artificial flowers, crocheting, knitting and beadwork. The finished articles may be sold through Associations and State Commissions for the Blind. While this line of work may not bring much return financially it can and does bring a great deal of happiness. Here a few words may be said in regard to home teaching. Teaching the

blind in their homes is playing quite an important part in the work for the blind. It is a noble work and a work in which an untold amount of good can be done. The teacher must be well equipped with a knowledge of all the above-named occupations. A cheerful disposition is also an essential, for the home teacher generally finds her work with those who have recently lost their sight. She must not only teach well but must be a source of encouragement to her pupils. Workshops for the blind have been opened in many of our large cities. These shops furnish employment for those who have not the ability to work hand in hand with the sighted. Basketry, weaving, chairwork and broom making are the chief trades carried on in such shops.

Poultry raising is becoming an important industry for the sightless. The story is told of George Hagopian, who fifteen years ago graduated from Perkins Institute, started out with about fifty hens, no money and a home given him by a kind old lady who had known him from childhood. To-day he owns one of the largest poultry farms in Massachusetts. He employs four sighted men to help him, has built a beautiful home, owns a Cadillac car and is counted among the most successful and intelligent poultry raisers. Mr. Hagopian worked along scientific lines, doing at first all the work except reading the thermometers. His plant is now ranked second to none in Massachusetts. In competition with the sighted there is also factory work, news-stands, piano tuning, small business and office work. Since the World War factory doors have been opened wider to the blind and they have proved successful in the following departments: armature and commutator stacking, motor assembling, drill presswork, reaming, broaching, counter sinking, tennis racket stringing, and packing practically everything. Three blind men are employed by the Dennison Company in their box department doing form folding. This is a hand operation and they earn from thirty to thirty-five dollars a week at piecework. They are not exceptional men—just intelligent, steady workers. A young woman in the employ of the Dennison Company established a little stand in a factory where she is making a living selling candy, tobacco and small necessities to the employees. She plays an important part in the social life of

the factory community, joining in wholeheartedly with her ukelele and lively sense of humor.

Another industry worthy of note is piano-tuning. I shall merely make mention of a few young men whom we know to be most successful along this line of work. Christopher Shiro, a graduate of the Catholic Institute, who is now a successful teacher in one of the State schools; John Loftus, tuner at Aeolian Hall, New York, and also salesman for the same company; Dominic Trasi, tuner for the Hardman Piano Company, making upwards of thirty-five dollars per week; he is also employed in the salesrooms with a good commission on his sales. Charles W. Lindsay, tuner, is now president of the Lindsay Piano Company. He is one of the most prominent business men of Canada. Mr. Lindsay says, "The power of concentration which we possess is a great factor in helping us to make a success in the occupations we choose to follow." In passing I may say that there are a number of dictaphone operators, one of whom Miss M. Foley, employed in a large publishing house, is most proficient and even more accurate than many who possess sight. With regret it may be mentioned that there will not be much demand for dictaphone operators in the future as the dictaphone is gradually going out of use.

High schools, colleges, universities and conservatories graduate each year blind honor students, many of whom enter and succeed in professional life and the business world. Some become instructors in educational institutions. Such a man is Professor Louis Karl, a graduate of Columbia University, who was for years a teacher of higher mathematics at that university. The late Professor George Carmody was a graduate and teacher in Syracuse University. Miss Genevieve Caulfield of Trinity College, who has been employed by the government of Japan to establish a system of education for the blind in that country, is also worthy of mention. One young lady studied the art of story telling, and now conducts story telling periods in public libraries. Classes in self-expression and in appreciation of good books give additional outlet to her talents. This young girl has achieved success in a field generally regarded as closed to the blind.

Music affords a large field of occupation, such as teaching, per-

forming and composing. In this line of work we may mention Sister Cordelia of the Order of the Precious Blood, professor of harmony; four successful teachers, Grey Nuns, of Canada; the organist of Notre-Dame, M. Vierende, who gave a series of organ recitals in this country recently. Singing before the microphone, Ruth Montgomery has proved that it is possible for a blind person to become a staff artist in radio broadcasting. Miss Montgomery sings for the Lion's Clubs, Kiwanis and others. She can learn one hundred songs in a month. To accompany an orchestra generally pays well and should be encouraged in our schools. One of the graduates of the Catholic Institute is engaged in this work and is the mainstay of his family. Roland Farley has composed fifty pieces and is a member of the Beethoven Association. Many blind persons have distinguished themselves as lawyers, lecturers and statesmen. Senator Gore is well known to all. Many other examples might be cited to illustrate the accomplishments and occupations of the blind but those already given will suffice to show that the blind are intellectual and capable.

In conclusion, the purpose of this paper has been to encourage those who are interested in the training of the young blind and incidentally a few hints have been given in the way of showing sympathy along lines most helpful to the sightless. What the blind need is encouragement and cooperation by those blessed with sight. Let the slogan be, "Help the blind to help themselves." May we not confidentially hope that all who take part in this Convention will continue their heartfelt interest and use their influence by putting forth their best efforts for the betterment of the blind? You will be gratefully remembered in their prayers and share in the reward promised to those who even give a cup of cold water in the name of the Lord.

## CHARACTER FORMATION IN RESIDENTIAL SCHOOLS

SISTER JOSEPH MARIE, ST. MARY'S INSTITUTE, LANSDALE, PA.

The important work of home and school is the proper education of the child. To educate adequately is to develop all the faculties of the pupil. Because of the limitations of the home and the large return which the world expects from individual lives, home training must be supplemented by further training in the school. For the purposes of this paper, schools may be divided into residential and non-residential. The former is the school where the pupil lives day and night for determined periods throughout the year and is subject to constant instruction and supervision. The non-residential school has the child for training only for a few hours each day, while the child lives at home. The residential school has definite advantages, due to the democratic community spirit and life there established among the pupils. The blind parental worship of the child, the coddling and indulgence of the home that often militate against the will training of the child, are missing in the residential school. Instead the child is brought into contact with fellow-pupils in a democratic community where no favoritism is shown and where the child must learn to survive the collisions with and rivalries of his fellows. He must learn to adapt himself to the conditions of life in the schoolroom, in the dormitories, in the social and athletic activities in the recreation-room and on the campus. Through all these contacts with his fellows on equal terms he develops habits of self-restraint, altruism, patience, industry, self-improvement, and in general a spirit of justice towards his fellows that all students recognize under the term, "fair play." Community life in a residential school is a most important factor in the development of character, hence their establishment and patronage everywhere. Of course we do not depreciate the influence of the home nor the

utility of the non-residential school in the formation of character ; we merely emphasize the advantages of the community spirit and life that characterize the residential school.

To form and develop character, then, is the work of all systems of education and of every type of school. Complete education implies the due development of all the pupil's faculties, physical, intellectual, volitional and emotional. All these are indeed to be trained and informed but the volitional powers of the soul are the most important in the genesis of character. Too often the discipline of the intellect and the communication of knowledge are made the primary end and aim of an educational system ; but the true purpose of effective education is the regulation of the will through the establishment of right principles of thought and action as inherent habits in the soul. The sum total of principles that direct thought and action constitute character ; and the sum of these qualities distinguishes one person from another. We are good or bad, not in proportion to our physical prowess, or our knowledge and learning, but in direct ratio to our character which is the expression of our personality and which reveals itself in our conduct. The most important factor in character is a rightly-trained will ; so that all the energy and skill of educators should centre on will-training, and all the elements of the educational system should be subordinated to that end. As the result of education or training the pupil should have effective control over all the powers of body and soul ; and in proportion to his lack of such control has his education been a failure. Of course, in mature years one may succumb to temptation and environment that are subversive of character. In this case the sinful conduct is due to either loss of character or failure to employ the means necessary to preserve character in the midst of a corrosive environment.

Character, viewed as the sum of principles that direct thought and action, implies a certain unity of qualities, native and acquired, in the soul ; and like the soul they are invisible in themselves. Like all spiritual entities they are manifest only in their activity. These habits or qualities are stable and permanent inferences in the soul ; hence the difficulty with which bad habits are eliminated while at the same time good habits are not easily

or all at once destroyed. This permanent stability of characteristic habits gives a recognizable degree of constancy or fixity in their mode of action; so that we may determine from one's habitual actions what his habits are and from his habits we may conclude as to his type of character. Life in residential schools easily enables teachers to ascertain from their habitual reactions to the situations that arise daily the growing and developing habits and characters of the pupils. Thus they find opportunity to nurture good and to weed out bad tendencies before the latter have acquired the fixity of habits. Life in a residential school is impossible without revealing daily our good points and defects; and so giving our teachers the necessary knowledge they must have to build up good characters out of the raw material offered them. Every student differs from every other student and each must be individually studied by the teacher who would best develop character.

The teacher must recognize that the behaviour of each human being at any stage of his existence is the outcome of a complex collection of elements. The manner in which he perceives impressions, the sort of thoughts which they awaken, the particular feelings with which they are associated in his mind, and the special volitions to which they give rise are peculiar to himself. Taken collectively they constitute and reveal his character. Now it is important to recognize that character is the resultant of two distinct classes of factors—the original or inherited elements of his being and those which he has himself acquired. Every human being starts with a native endowment of capacities for knowledge and of feelings and of tendencies towards volitions and action which varies with each individual. This disposition is dependent in part on the structure of the bodily organism and especially of the nervous system which he has inherited; in part also on his soul which has been created. It forms his individuality at the beginning of life; and it includes susceptibilities for responding to external influences and potentialities for developing in various ways. This native aptitude is diverse in different individuals. This original capacity and disposition of the individual largely determine how he shall appropriate the experience presented by his



environment. There is a transmission from parent to offspring of individual variations and acquired habits. This original endowment or native element in character with which the individual starts life is practically identical with the connotation of the term "temperament." Four main types of temperament are distinguished,—the sanguine, the choleric, the phlegmatic and the melancholic. It seems certain that these different forms of temperament have an organic basis, due to the transmission from parent to offspring of hereditary dispositions. Although our original temperament is thus given to us independently of our will, we ourselves play an important part in the moulding of our character and we thus become responsible for certain ethical qualities in it. We can modify and control our hereditary dispositions and even eliminate evil inclinations. We can acquire good habits of every description.

Character has been defined as "a completely fashioned will." It would be more accurate to say that character is "natural temperament that has been completely fashioned by the will." It is in fact a resultant of the combination of our acquired habits with our original disposition. The faculties of the soul may be variously developed by the manner in which it is exercised and by the nature of the objects on which its faculties are employed. Among the acquired elements which go to the building up of character are cognitive habits, whether sensuous or intellectual, and emotional and volitional qualities. Exercise strengthens and widens the range of each faculty, creating not uncommonly a craving for further exercise in the same direction. The regular use of the intellect, the controlled activity of the imagination, the practice of judgment and reflection, all contribute to the formation of habits of mind more or less thoughtful and refined. On the other hand the frequent indulgence in particular forms of emotion which should be altogether avoided or strictly controlled, such as anger, envy, fear, melancholy and the like, foster tendencies towards these sentiments, which give a subconscious bent to a large part of man's behaviour. But in the last analysis it is the exercise of the will that plays the predominant part in moulding the type of character that is being formed. The manner and degree in which currents of thought

and waves of emotion are initiated, guided and controlled by the will or allowed to follow the course of spontaneous impulse, has not less effect in determining the resultant type of character than the quality of the thoughts and emotions themselves. Through the awakening of reason and the growth of reflection by the exercise of deliberate choice against the movements of impulse, self control gradually develops. It is by the exercise of this power that moral power is especially formed. Character is in fact the outcome of a series of volitions, and it is for this reason we are responsible for our characters as we are for the individual habits which go to constitute them. The sanguine temperament is an excellent foundation on which to build; the choleric, phlegmatic, and melancholic need considerable emendation before they are suitable to serve as a substratum for the erection of satisfactory character. It is part of the teacher to recognize these fundamental types and to employ proper means to placate the irascible, to stimulate into activity the indifferent, and to cheer up the gloomy pupils who are assigned to her care for training.

There are two ways of training, by precept and example. The authority of the teacher will give great weight to her instructions and admonitions; but her exemplification of character in her own life, in her relations with superiors, fellow teachers and the students will work miracles where precept may meet with unqualified failure. Experience has certainly proved the superiority of example over precept, and a teacher can not do better than to instruct and admonish by this time-proved method. Models of the best types of character should be ever held before the pupil's mind to inspire him to emulation. The higher and more noble the type the greater the results to be hoped for. The life of Our Lord, His teaching, and the perfect example of His divine character, is the heavenly model after which we are all to pattern ourselves, and this is the ideal toward which all pupils should be directed in the formation of their characters. The saints have given wonderful evidence of the perfection that may be acquired through meditation upon and imitation of the life of Our Lord. They should be proposed to students as models of the particular virtues in the practice of which they acquired sanctity. And the outstanding persons of the world, in the State and in society in

general who during life strove for their own perfection and the betterment and welfare of humanity are not to be passed by when we present models for imitation to our students. In addition to instruction, the teacher should encourage biographical reading, particularly those biographies that recount the lives of the world's noblest men and women, to inspire the students with a desire to emulate them; while at the same time the lives of those who have merited the condemnation of the Church and the world may be offered as exemplifying the vicious types of character to be avoided. A study of her charges will enable the teacher to give to each the instruction and the reading that will obtain the best results.

There is a host of natural good qualities or virtues that may enter into the complexity of character. They may all be briefly summed up in the four cardinal virtues,—prudence, justice, temperance and fortitude. It is the duty of the teacher to give instruction in these virtues proportionate to the age and intelligence of the students. The common life of the residential school is of great assistance in imparting this knowledge by affording the students many opportunities to practice the cardinal and their subordinate virtues. Prudence enables the intellect to ascertain the goodness, the moral honesty of the end intended, or the act to be performed, and to employ the proper means for its attainment. Anyone who is sagacious in adapting means to ends or skillful in any right line of conduct is practically a wise, discreet and careful person. Everyone needs to be much exercised in wise forethought. The prudent teacher in the residential school will find many opportunities for direct and indirect training in this indispensable intellectual virtue. A well-ordered, happy life will be impossible without prudent administration on the part of the authorities and the customary use of prudence in the conduct of the pupils. The inculcation of this virtue into the students will be of inestimable value to them throughout life. Headlong, impulsive action should be restrained. Foresight, circumspection, and cautious judgment should precede action; and every child of school age is capable of training in this respect. Justice is a virtue that perfects the will. It constantly inclines one to render to everyone what is his due. It fills us with a spirit of

good will towards all our fellows by which we wish them well in all things, and which impels us to assist them to the enjoyment of happiness and not to injure them in any way. The petty meannesses that manifest themselves so often in school life will afford many opportunities to inculcate the spirit of justice and fair play among the students. This virtue cannot be too strongly insisted upon; for without its presence in the soul one may be the cause of much unhappiness to others. Half the heart-burnings of the world would never have been had many of us been drilled in the practice of justice in our youth and had learned to suppress selfishness and egotism in mature age. Temperance moderates human appetite and suppresses inordinate desire for the pleasures of sense. The common table in the residential school can do much to teach pupils this admirable virtue. The greedy boy who appropriates more than his share or who takes the best and leaves the worst for his fellows is a ready candidate for practical instruction in the virtue of temperance. The recreation room and the athletic field likewise may be made a school for temperance to some who are inclined to devote too great a portion of the day to these amusements. The lazy pupil who prefers ease to study and work is a fit subject for introduction to this estimable virtue. Fortitude gives strength of will against the inclinations, desires and passions that may lead us away from good in the direction of evil. And these opponents of good are legion, some more dangerous and serious than others. Strength of will is essential to a good, happy life. We cannot overcome the innumerable temptations that may assail us unless our opposition is made invincible by the ready aid given to our will by the virtue of fortitude. The difficulty of study, obedience, give and take in daily life, playing the game strenuously according to rule, all afford pupils manifold opportunity to acquire the virtue of fortitude, an invaluable asset to mature life.

Character formation is impossible without religious knowledge and practice. The residential school not only imparts religious knowledge and recommends religious practices but also affords the students actual and frequent participation in practices of devotion. The pupils recite prayers together in the presence of the Blessed

Sacrament. Each is supported and encouraged by all the others in his devotions. The chaplain makes it possible for all to attend daily Mass and frequently to receive the sacraments of penance and the Holy Eucharist. The grace of God is not only constantly present in the souls of these favored students but it is augmented daily. The supernatural virtues of faith, hope and charity adorn their souls. They know and strive to realize in their lives the two great commandments, the love of God and of their neighbor.

The man whose life is dominated by Christian Catholic principles is the ideal character. He is the salt of the earth where-with it is savored. His soul is sanctified and made capable of supernatural, meritorious actions by the theological virtues; and these give sanctity and added strength to the natural virtues of prudence, justice, temperance and fortitude with their train of subordinate virtues. The formation of this ideal character in the souls of their resident pupils is the aim and purpose of our Catholic schools; and all their resources, spiritual and material, together with the personality and technical skill of the teachers, under God's providence, have not been devoted thereto in vain.

## HOW TO HELP SUBNORMAL BLIND CHILDREN

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On account of their great handicap the blind are necessarily retarded to a certain degree and in some cases this state is so noticeable that the individuals can also be considered as sub-normals. In fact with some exceptions where the children are gifted musically the blind when first placed under our care can be classified under that heading. Often this retardation is due to poor homes, physical conditions, heredity, etc. When the first two can be remedied by securing for the individuals proper environment and medical treatment there is always a great change. This backwardness somewhat disappears and our little charges need not be placed in a separate class or be enrolled among our sighted feeble-minded.

With the stimulation derived from listening to and partaking in the class conversation of the sighted and with a little special attention on the teacher's part, the blind are able to complete the elementary course. Many can go no further being incapable of the pursuit of higher studies. This results in a spirit of helplessness, of nonchalance concerning the future, of discouragement which seems to come over them and rob them of the little energy they have. "What can I do?" "Who wants the blind?" "Who cares for them?" are the questions which are sometimes voiced in moments when their darkness is almost unbearable. This is the right time for the religious to recall to mind the fact that these poor disturbed souls are those entrusted to her care by the Divine Master Himself who repeats to her the words of old: "Take this child, bring him up and I will reward you." Her maternal sympathy and love together with the influence her state in life gives her the will to find words and actions suited to bring relief and courage to fainting hearts. The fact that somebody

cares whether or not they succeed spurs them on, if not in the intellectual at least in the manual line, in which many finally excell to such a degree as to be capable of earning their living. Patience, love and sympathy must be the virtues of a teacher dealing with the sightless, yet how much more with the subnormal blind who unless stripped of their helplessness and complete dependence upon others become a burden not only to themselves but to the community at large.

Since the subnormal blind are not capable of development intellectually, they must learn the trades which do not necessarily require sight and which are taught to the feeble-minded. In our Institution the backward blind join the afternoon session of the mentally retarded and in their company learn chair-caning, macrame, basket-weaving, knitting, crocheting, etc. Thus the spirit of confidence in their ability to do something for a livelihood is fostered and strengthened; habits of carefulness, consideration for others and faithfulness to duty are inculcated and developed. Little by little they learn that they are not hopeless cases, despised by others, but rational beings, capable if willing of getting along in the world and giving as well as receiving joy.

All through childhood from the tenderest age up, in no matter what class they may be, their greatest comfort and stimulus must be their religion. A love for the invisible God whom even the sighted cannot see, a desire of pleasing and of one day seeing their Maker if they heed His divine teaching, must follow them at every step and often be recalled to their mind, especially in moments of suffering. The blind without religion sooner or later fall into despair.

If there were only a definite solution to the future of the blind children, normal and subnormal, the work of both students and teachers would have a brighter outlook. The discouragement of the former and the anxiousness of the latter as regards salvation would disappear. In one of our blind institutions at Larnay, France, the blind women from the age of twenty up are admitted. There they do manual work which is afterwards sold. Together with this fund and board paid by the families of those who can do so, these are kept and taken care of. And those who have

completed their musical education are placed in institutions where supervised by a Sister they take charge of the music.

Our method, then, for the training of subnormal blind children calls first, for spiritual, conscientious teachers fully realizing their noble responsibilities, and secondly, for special individual attention to the mental development, as far as this is possible, and to good training in the manual arts.



## HELPFUL PLAYS AND GAMES FOR THE BLIND

SISTER M. STEPHANIE, ST. JOSEPH'S INSTITUTE FOR THE BLIND,  
JERSEY CITY, N. J.

Just as spiritual and mental training aims at soundness and perfection of the spiritual man, so physical training aims at what is healthy, robust and perfect in the body. If this be true in regard to the sighted child, how much more so as regards the sightless pupils. Physical training is a source of enjoyment to the blind but it is more than that; it develops in the sightless individual a confidence and courage that make for success in the world. Those who have never had occasion to deal with the blind are usually astounded to find these children capable of playing the same games and entering into the same activities as sighted pupils. In fact observation has proved that in the gymnasium it is possible to obtain as good and even better results from the blind child than from the child with sight. Here, however, much depends upon the teacher's skill in supplying the blind child with a good mental picture of the exercise or game. This can be done by a clear explanation and a vivid description.

The chief aims a teacher of blind children must keep before her are: To cultivate a feeling of self-reliance; to develop a normal control of the limbs; to overcome the characteristic awkwardness and timidity that accompanies blindness and through these physical factors to cultivate a high standard of mental and moral traits which will remain part and parcel of the social, practical, and everyday life of the pupils when they have completed their school work; in other words, to prepare as far as possible the sightless pupils to take their places in the community side by side with their seeing companions. For this reason, then, their games and plays should be as like as possible to those of children that can see. Many games do not depend upon sight and these can be played by blind children among themselves or with other chil-

dren. Besides there could be no more hopeful means of achieving the above aims than by that of physical activities.

As in all other phases of education games suited to the age of the players should be chosen. Little children find intense pleasure in the simplest plays, in merely make-believe games, such as singing or reciting rhymes. These plays develop the imagination. Older boys and girls, however, demand games that are more complicated and that call for skill in the individual. Still older ones take the greatest interest in team games in which competition between groups is the chief factor. If a game confuses the players it may be unsuited to their age and ought to be discarded and replaced by another.

A great deal of tact and resourcefulness is required on the part of the teacher to provide for both active and quiet plays. The children will enjoy the play period if it offers variety. To help pupils to overcome the fear due to blindness she should get them so interested as to forget themselves in play. She must watch out for the specially timid ones and prompt them to give challenges and take risks. She must cultivate in her pupils a sense of honor and a conviction that any victory not earned strictly by fair play must always be shown and that defeat if it is the result of an honest trial of strength is honorable defeat. It is well also to keep in mind, if the class is made up of totally blind and partially blind children, that the former group be taught to play the game well and practice playing it before attempting to do so with those who have even partial or fairly good sight. The recreative value of all gymnastics is determined by the amount of self-activity the teacher puts into the games. Blind children are particularly keen on catching the spirit of the teacher.

Games and plays suitable for blind children may be divided as follows: First, games of imitation, such as rhythmic games, language games and folk dances; second, games of skill, such as races, table games, team games, games for parties and athletics.

The first group is more properly suited to young children. In such games as those in which the players impersonate persons engaged in different professions and trades, such as doctors, teachers, farmers, merchants, bakers, carpenters and blacksmiths,

there is more opportunity for them to get a clear idea of these occupations than they would be likely to get from just hearing of them. Again, the educational value of imitation as well of motivation will be utilized here. Care should be taken that each pupil understand even in a simple manner the importance of these various trades in the community. In playing such games it is well, if possible, to provide the pupils with those objects peculiar to the particular trade, as the use of real money in playing store. This gives them experience in handling money and they learn to tell by the feel and sound the difference between the coins. From this same type of game a lot of physical, moral and mental values may be derived. For example, the dramatization of simple short stories and of Mother Goose jingles. When a blind child pretends she is Little Red Riding Hood visiting her grandmother or the wolf hurrying stealthily through the woods she forgets herself and enters into the kingdom of playland. In all these games there is likewise a means of expression and a language value which is noteworthy in the school life of blind pupils even more so than in that of sighted children.

Rhythmic games and folk dances should have a special place in the curriculum for sightless pupils. A Cleveland public school teacher in writing on, "Music as Recreation for the Blind" very wisely stated that if blind children were given an opportunity in early life to express purposeful rhythm they would not establish those "blindisms"—crude habits of repeated motion—which are so hard to break in later life. She adds that rhythm study gives training in steadiness, quick responses, control, balance, etc. All children find great joy in marching, running, and skipping to music. The numerous folk games and dances that call for circle formation are well suited to the blind. If any of the children have some sight they can guide the others without appearing to do so. This last statement applies to all games and physical activities and will bring about different results.

For older boys and girls there is a big field of recreation open. There are many gymnastic exercises and games which are just as possible to blind children as to those with sight. Such activities as "The Potato Race," "Tag the Wall Race," "Stride Relay"

Race," "Duck Race", etc., provide occasions where the individual may display his skill. Races of all kinds when not overdone are excellent exercise. They develop competition in a way that no other form of play does. They promote alertness and freedom of motion. Relay races are good for older children for they arouse a team spirit which is exceptionally valuable for the blind. It usually leads up to a love of athletics and this in turn will create a feeling of comradeship and of "being in the game."

Where it is possible to have competitions between the sighted and the blind, it should be encouraged. The sense of being able to compete with seeing boys and girls in any type of athletics will be far-reaching in its effects upon the blind and in the development of self-confidence. Table games such as "Chess and Checkers," "Dominoes," "Cards," "Puzzles" and many others serve not only for amusement and instruction during school years but are vitally important to the blind in their idle hours in after life. During the school years of sightless pupils there is a lasting worth for social intercourse in such games as "Going to Jerusalem," "Fruit Basket" and "Guessing Weights." Various other activities as swimming, rowing, roller-skating, fishing, dancing, pyramid building, and even ball games are all possible with blind children. For an increase of strength and for skill in preservation of equilibrium such games as "Tug of War," hand pulling or pushing with one hand or both, etc., are practicable. In fact almost every kind of game or play suitable for sighted pupils may be used successfully with the blind. The value of properly directed games and play in the life of the blind child cannot be overestimated, for genuine relaxation and relief from the habitual state of concentration into which the blind usually fall, can come only with spontaneous activity which is in great measure self-directed.

It is gratifying to follow up the growing interest in the work for the blind throughout our country. We hope that every school curriculum for the blind will emphasize gymnastic activities including games and plays so that the future citizens of our nation who may be destined by God's providence to work out their salvation in physical darkness shall not be handicapped with feebleness, awkwardness, and helplessness in addition to blindness.

# **SEMINARY DEPARTMENT**

## **PROCEEDINGS**

### **FIRST SESSION**

**TUESDAY, JUNE 28, 1927, 2:30 P. M.**

The meetings of the Seminary Department were held in room H, Sacred Heart Seminary.

About forty delegates were present when the first session was opened with prayer by the President, Rev. John B. Furay, S. J. The minutes of the preceding convention were adopted as printed in the Report.

The first paper, "The Organization of a Course in Pedagogy in the Seminary," was read by Rev. Arthur J. Scanlan, S. T. D., St. Joseph's Seminary, Dunwoodie, N. Y. After pointing out the necessity of some such knowledge and the fact that it is even required by canon law, Dr. Scanlan considered the practical question, in what way are our seminaries to impart this knowledge? Could it be placed as an individual subject on our seminary curriculum? Considering its already overcrowded character this would not be practical. However, some principles could be given in the teaching of other subjects. Then there is the possibility of giving the fourth-year students practice in teaching in the nearby schools at certain determined times, and with proper supervision this method is of great value to the students. At least if this cannot be done the minimum is to give our future priests a knowledge of the parish schools and their obligations in this regard.

The discussion was read by Rev. J. W. Huepper, St. Francis Seminary, St. Francis, Wisconsin. The priest is not only a teacher of religion but is responsible for the acquisition of knowledge by the children. The efficiency of the parish school depends to a great extent on the parish priest, and we must all

admit that the seminary is the place to acquire this knowledge. Consequently by lectures, by reading and by the opportunity being afforded of practice, the seminarian should be made acquainted with the art of teaching. Rt. Rev. Msgr. Nau of St. Mary's Seminary, Cincinnati, stated that at the present time one of their professors is preparing by a post-graduate course in Europe for the chair of sociology and pedagogy. Two hours a week were allotted to these subjects, — pedagogy being generally taught in catechetics. Rev. Charles Finn, S. T. D., of St. John's Seminary, Brighton, Mass., explained the very methodical manner in which they dealt with the subject. For the first years of the theological course they had one class a week. During the fourth year for one term a superintendent of schools gave one lecture a week. Then at the summer camps they were each given two weeks' practice exercise of their principles. This had produced excellent results. Rev. Thomas Plassmann, O. F. M., S. T. D., St. Bonaventure Seminary, St. Bonaventure, N. Y., maintained that the safest method was the practical training received. Philosophy seems to be the proper place for the theoretical teaching. In this he was supported by Rt. Rev. Aurelius Stehle, O. S. B., Archabbot of St. Vincent's Seminary, Beatty, Pa., who also saw the advisability of treating of pedagogy in catechetics and pastoral theology.

The second paper, "Discipline in the Seminary, — Its Object and Characteristics," by Rev. Edward J. Walsh, C. M., St. John's Seminary, Brooklyn, N. Y., was a complete treatise on the purpose and manner of seminary training. A sketch of the history of the training of priests showed the necessity of the seminary whose purpose and object is the moral and spiritual formation of candidates for the priesthood. We receive into our seminaries the raw material, the students of good will and fine talents. They enter inspired by one great idea, to prepare themselves for the greatest of all dignities, the priesthood. Thus the discipline of the seminary is a means to an end and it must be such to obtain the end. As the end of the seminaries is to produce the image of Christ crucified in each prospective priest, the discipline of the seminary should be severe and consistent,

it should even irritate and annoy, for the fidelity of the priest is the fruit of severe training. It should thus be impressed on the students that seminary life is a life of training. The spiritual conferences are the backbone of seminary discipline. These should be given in a regular series, together with a course in ascetic theology that may be applied to the students themselves. The seminarian himself should be brought to realize that it is a time of formation for him and the observance of the rule of the seminary should be set forth as one of the greatest means at hand for his spiritual formation.

Rev. Francis V. Corcoran, C. M., S. T. D., Ph. D., of Kenrick Seminary, Webster Groves, Mo., had only words of praise for the paper. It gave a complete treatment of the purpose of a seminary. There was in the paper a merging of the spiritual formation and the discipline but there could be no objection to this. For discipline is concerned not merely with the external observance of the rule but the training itself. Thus nothing but praise could be extended to Dr. Walsh for setting before us so vividly the purpose and meaning of discipline in the seminary. The discussion was closed by Rev. Jos. J. McAndrew, A. M., LL. D., of Mount St. Mary's Seminary, Emmitsburg, Md., who voiced his inability to criticise the paper which had been so thorough and complete, wishing to add only his thanks for the excellent manner in which it had been done.

The chair announced the appointment of the following committees: On Resolutions: Rev. Thos. Plassmann, O. F. M., S. T. D., Ph. D., Rt. Rev. Msgr. Humphrey Moynihan, D. D., Rev. John Garvin, C. M., Ph. D. On Nominations: Rt. Rev. Msgr. Louis J. Nau, S. T. D., Rev. Jos. J. McAndrew, A. M. LL. D., Rev. A. J. Muench, D. S. Sc.

## SECOND SESSION

WEDNESDAY, JUNE 29, 1927, 9:30 A. M.

The meeting opened with prayer. The paper of Rt. Rev. Msgr. Louis J. Nau, S. T. D., Mt. St. Mary's Seminary, Norwood, Ohio, "Catechetics in the Seminary Course" had but one

purpose, he informed us, — namely, to arouse discussion. In teaching Christian doctrine the supernatural must always be insisted upon, even in the teaching of the natural virtues. Instruction alone is not sufficient but example and practice are necessary. Catechetics should embrace not only the teaching of catechism but should also include Bible history and liturgy. Examples can constantly be given from these two subjects. The best method seems to be to follow the life of Christ, in teaching the first three years of elementary school. Then for the other years the theocentric method could be used, that is, starting with God and teaching as in the catechism. And the whole catechism should be taught, moral principles as well as doctrine. As St. Peter Canisus tells us a thorough knowledge of philosophy, theology and even languages is necessary for the catechist.

In Mt. St. Mary's Seminary, Msgr. Nau stated that there was a fifth year in theology devoted chiefly to the study of pastoral theology. On Saturdays and Sundays these young priests helped in parish work. On Thursdays and Fridays they taught catechism in the schools. This he considered the better plan as the practical work of catechetics in third and fourth year theology breaks the continuity of the course. Finally a good catechism is necessary. One suited to all will never be published. At the present time one is being published under the supervision of Cardinal Gasparri.

At this moment the Department was honored by a little talk by Rt. Rev. Bishop Shahan. He drew attention to the fact that the Seminary Department was the foremost of the Catholic Educational Association, yet the matter treated in the meetings was to a great extent lost. Few read the Annual Report. This brought up the question of a periodical devoted to seminaries which would be of interest to all priests, — those who otherwise have no interest in seminaries. Then much of the Catholic literature on the priesthood is lost, and this periodical would serve to make the priesthood better known to the people. Thus he offered as a suggestion that one paper next year treat of this matter.



Rev. John A. Garvin, C. M., D. D., St. John's Seminary, Brooklyn, N. Y., admitted that the lack of a proper knowledge of Latin was apparent. Why? Because students are not properly trained before coming to the seminary. How and when are they going to be trained? What can be done? In our educational system an insistence on the practical side had lowered the standard in the classics. Thus we have our present-day product of the colleges. Rt. Rev. Archabbot Aurelius Stehle made the suggestion that speaking in Latin in the lower grades might accustom the student to speaking in this language. Rev. K. Moran, C. M., S. T. D., Ph. D., St. Vincent's Seminary, Philadelphia, suggested that professors should work individually to impose the necessity of Latin on the students. Rev. J. F. McCormick, S. J., thought part of the trouble rested on the fact that we are giving too much attention to secular education. The study of Latin should be commenced even in the parish schools. It is the whole system that has to be improved.

Rt. Rev. Msgr. F. J. Van Antwerp, D. D., V. G., of Detroit, then read a most interesting paper "The Seminary Product of To-day." He pointed out in an earnest manner some few defects that from long experience he had noticed and considered worthy of attention. The spirit of faith is the foundation. The work of building up the superstructure requires consistent training, for habits of virtue are acquired only by repeated acts. To-day the Church more than ever needs holy priests. He thought that the spirit of sacrifice to-day seems to be less. Does the lessening in severity of discipline in the seminary produce better results? The answer is that it does not. It is contrary to the demands of Christ. The discipline should be severe and relentless. Any finished product always demands much care in the production. The young priests to-day do not seem to have the physical requirements demanded by their ministry. Consequently he deemed it advisable to have a course in physical culture in the seminary. He noted too defects in the reading and speaking of the young priests, while very often their singing of high Mass is not in keeping with the greatness of the Holy Sacrifice. Above all, he concluded, the young priest should be

impressed with the spirit of self-sacrifice, otherwise he is not going to be of much value to the priesthood.

Rt. Rev. Msgr. Moynihan of St. Paul's Seminary granted the existence of many of these defects. But what is to be done? With regard to health the problem was exceedingly difficult. Not all these defects can be corrected by the seminary. The poisoned atmosphere of the world has to be overcome. There should be a course in ascetic theology in the philosophy course to give the seminarian a proper outlook from the very beginning. Rt. Rev. Msgr. Nau of Cincinnati very justly noted that the whole work of voice culture should not be left for the major seminary. He expressed too the opinion that the pastors should cooperate with the seminary rather than minimize by chance remarks any of the work the seminary may be doing. Rev. Dr. Muench of St. Francis Seminary, Wisconsin, claimed that a course in physical culture did not solve the problem of health. To-day there is more work for the young priests—more school work, more confessions, more Communion, more social activities in connection with church societies. Then too the temptations to-day are far greater than a generation ago. As a result present conditions can hardly be attributed to seminary training.

Rev. Dr. Walsh of Brooklyn, firmly believed that a priest could not be trained in four years. Our Catholic colleges are entering into competition with secular universities. In their last two years the students must take part in the social activities. This is most certainly not a preparation for the seminary. After such an environment can we make him a priest in four years? It seems not. Rt. Rev. Msgr. McLaughlin was of the same opinion as Dr. Walsh. The homes of to-day are not the homes of twenty years ago. Directors of colleges should warn future seminarians not to take part in social affairs. It seems best to make the study of philosophy in the seminary. The discussion was closed by a few words from Rev. Dr. Bruneau of St. Mary's Seminary, Baltimore, and Rt. Rev. Archabbott Aurelius Stehle, O. S. B., who thought that our proceedings should be printed in letter or pamphlet form to be sent to the hierarchy.

**FOURTH SESSION**

THURSDAY, JUNE 30, 1927, 9:30 A. M.

The meeting opened with prayer. Rev. Rudolph Bandas, Ph. D., S. T. D., of St. Paul's Seminary, St. Paul, Minn., in his paper, "The Sequence of Studies in the Philosophy Course," considered the question of the position of metaphysics. Should it follow cosmology and psychology as was general in scholastic philosophy, following Aristotle until the eighteenth century? The order was at that time reversed, due to the influence of Christian Wolff. To-day, however, there seems to be a return to the traditional method. It is the natural way to proceed from the known to the unknown, thus we should start at natural philosophy and proceed from thence to the more abstract—metaphysics. Most Catholic authors to-day agree as to the place of ontology. As to logic all agree that some directive notions of logic should precede the study of philosophy.

The discussion was read by Rev. Bernard Vogt, O. F. M., Ph. D., St. Anthony's Priory, Butler, N. J. Natural sequence in the study of the philosophical subjects seems to be the best, but in a rotating course experience has shown that those who commence with metaphysics experienced less difficulty than those who commenced with cosmology. The reason perhaps is because of the predominating influence of metaphysics in all great philosophical systems of the Middle Ages.

Rev. F. V. Corcoran, C. M., approved of the plan suggested by Dr. Bandas. It seems best to start from the easier and proceed to the more difficult. Rev. C. F. Cremin, S. T. D., noticed the complete separation that always seemed to exist between the ideal and the real in philosophy. The order suggested would help the study of philosophical subjects, tending to remove the standing prejudice against Catholic philosophy of being too speculative. Rev. Dr. Pace of the Catholic University, Washington, considered one of the greatest impediments to a greater interest in philosophy to be the fact that it is generally regarded by the students as a stepping-stone to theology. Where is our Catholic philosophical literature? The great question then is how to cultivate a philosophical state of mind in our students. Then

another question that suggested itself was that the object of education was to teach men to think, and thus should not logic be taught in the lower grades? Not of course necessarily by the name of logic or with its technical terms, but at least sufficiently to develop a logical manner of thinking.

The second paper "What Shall Our Seminaries do for Gifted Students?" was read by Rev. Louis A. Arand, S. S., S. T. D., the Sulpician Seminary, Brookland, Washington, D. C. Our seminary classes are generally made up of three groups, the exceptional students, those above average ability, and those of average intelligence. Our method as of all educational systems is centered around the needs of the average students. The rate of progress is adapted to their capabilities. As a consequence better students are apt to lose time and interest in their studies. The graded groups or honor courses as in our universities offer a solution to the same problem existing there. However, the problem of the gifted student has always received attention in our ecclesiastical seminaries. For example, the formal scholastic disputation has always existed. Although it has been set aside it shows an attempt to answer this question. Then to-day in theology we have the seminar. Whatever its defects it testifies to the same interest in gifted students. Here assignment of the work can be made a term or a year in advance and the professor can check up regularly the student's work. Another solution offered is the major course for brighter students and the minor course for average students. However, there is less need of this in the seminary than in the universities. What would be the basis of the division, as students are gifted in different ways. Then there are many obstacles to its successful operation—a lack of professors and the disheartening effect it would have on the average students. Finally it is a question of whether the system is good of exempting gifted students from compulsory classes. This would be going back to tutoring.

Very Rev. Thos. Plassmann, O. F. M., stated his great pleasure in the paper and was glad of the statement that the ecclesiastical seminaries had always taken care of gifted students. The key to the whole problem is the earnestness and personality of the

professor on the one side and the interest and zeal of the student on the other. But it depends chiefly on the professor. If there is any lack of interest it is generally due to the professor. He was opposed to the granting of any dispensation from classes—the reason was because of the moral training they obtain by attending. He then gave a very realistic picture of the first seminary, its first rector, Our Divine Master, and noted that those preferred had to perform the most menial tasks and that the basis of their preference was not their intellectual ability.

The discussion was continued by Rt. Rev. Msgr. McLaughlin who thought that it was very often the gifted students who needed humility the most and that it was most difficult to teach them this primary virtue. Rev. E. J. Walsh considered the paper most thorough and in it many points worthy of thought. In the final analysis it comes down to the personal contact—the professor should demand what the student can give, exacting more of the brighter students and being satisfied with less from those of average ability.

Rev. J. J. McAndrew, A. M., LL. D., made the suggestion that the papers of the Seminary Department be published in small pamphlets. The matter will be referred to the Secretary General.

As Chairman of the Committee on Resolutions, Rev. Thos. Plassmann, O. F. M., read the following report which was accepted as read:

#### RESOLUTIONS

We, the members of the Seminary Department, realize that in these days the path of priestly vocation is beset with hitherto unknown snares and distractions, and therefore it behooves us to bear in mind more earnestly perhaps than ever before the venerable Tridentine principle that the seminary is primarily and essentially a school of the spiritual life whose main purpose it is to train Apostles after Christ's own Heart.

Therefore, since it is our common experience that it takes at least six years thoroughly to drill our priestly candidates in the *disciplina ecclesiastica* as required by the sacred canons, we emphatically request that those in authority provide at least six years' seminary training for the aspirants to the holy priesthood. Deploring that so many of our elementary schools are imbued

with a secular trend which is inimical to solid classical training, we pledge unfailing support to a thorough grounding in the traditional language of the Church, which is the time-tried means not only of true culture generally but especially of solid priestly training.

We earnestly recommend that our future teachers in the House of God be given a course in the science of pedagogy either during their philosophical studies or least in theology, for example, by means of a lecture course, and when deemed advisable, by practical assignments.

We are fully agreed that as a catechist every priest should possess all the qualities of a true pedagogue, and since recent pontifical pronouncements urge that the science and art of catechetics be restored to its pristine vigour, we recommend not only a thorough training in this important branch of studies but especially that our Levites be imbued with a true love for this work, according our Saviour's words: "Let the little ones come to me."

Mindful of the old axiom, "*ut sit mens sana in corpore sano*," we believe that our seminarians should be afforded those means of cultural and physical development which are in accord with the dignity, humility and efficiency of the future ministers of the Church.

In order that all our charges may receive and be perfected in the *ars bene dicendi et scribendi*, and especially that our gifted students may have ample opportunity of developing their talents, we favor those activities which aside from the everyday routine and restraint of the classroom tend to stimulate them to private research and to the cultivation of those gifts which will render valuable service to the Church of Christ.

The Committee on Nominations proposed as officers for the following year: President, Rev. James W. Huepper, Milwaukee, Wis.; Vice President, Rev. Joseph M. Noonan, C. M., S. T. D., Brooklyn, N. Y.; Secretary, Rev. L. A. Markle, S. T. D., Ph. D., Toronto, Canada.

The Secretary was empowered by the members to cast a single vote for the candidates.

Rev. James W. Huepper then took the chair. A vote of thanks to the retiring President, Rev. J. B. Furay, S. J., was moved by Rev. Dr. Walsh and was tendered by the Chairman.

There being no further business the Chairman closed the session with prayer.

LOUIS A. MARKLE, S. T. D., Ph. D.,  
*Secretary*

## PAPERS AND DISCUSSIONS

### DISCIPLINE IN THE SEMINARY—ITS OBJECTS AND CHARACTERISTICS

REVEREND EDWARD J. WALSH, C. M., ST. JOHN'S COLLEGE,  
BROOKLYN, N. Y.

It is not the first time nor will it be the last that the Seminary Department of the Catholic Educational Association presents for serious thought and discussion the vital topic of seminary discipline, its object and characteristics. If we consider the tremendous realities involved, little wonder that we seek light, help, stimulation, support. As I name the thesis I wonder if its scope is as comprehensive to your mind's eye as it appears to me after churning it over for spans of days. At a glance it would seem to be narrowed to just one phase of seminary life, but when every viewpoint merges into one great center there must be concerned something more than a *phase*. And there is. Immeasurably so.

The background of seminary discipline is the priesthood of Jesus Christ — its nature, its sanctity, its efficiency, its results. In the unpretentious title of seminary discipline there is involved the salvation and sanctification of souls wet with the Blood of Christ. There is involved the mystery of the Incarnation, with its attendant Redemption and Passion. There is involved the Church of Christ, set up with definite ideas and with definite ends. There is involved the life and death of millions of men, the issues of eternity. There is at stake the divine challenge of Christ — the Gates of Hell shall not prevail.

It is beside the point here to question why these things are so, why God's design and power should be so tied up, why His arm should seem to be shortened. It is enough to know that Jesus Christ has spoken and that speaking He has committed divine



things to men. That His priesthood is to be the ordinary channel of grace and salvation—the one measure and standard from which human life's value is to be gauged.

No responsibility rests more heavily or more conscientiously on the Church, her Supreme Ruler, the Bishops, the faithful priests engaged in seminary work, than that which the Holy Ghost placed in their hands as in their hearts and souls on the first Pentecost. No treasure could be more precious to be guarded than the ideal then set up mid the fire and flame of the Upper Room. The physical setting has changed but the cultivation of seminary discipline is only the fanning of the flame of the Pentecostal fires. If the fires of Pentecost breathed forth the Church of Jesus Christ, their sparks lit up and light up to-day those apostolic schools which we call our seminaries—the Coenacula where to-day the Holy Ghost prepares His apostles to continue the work of salvation and apply the merits of Christ's passion and death. That ideal, coming on the sound that came from Heaven—as of a mighty wind, that stunned (not into silence but sublime divine speech) the men upon whom sat parted tongues as it were of fire,—that ideal must never change. That voice can never be stilled, those fires never burn down. Points of view may change, methods may (but not much) but ideals and standards of Christ never—never. Priests march through the centuries of Christianity—the same. In one age or place or condition there may be a necessity for some accidental addition—to be more educated, to be more educated in a certain sense, to be a civic leader, to be a business man, etc., but always the same spiritual essential character of priesthood as Christ wishes, as the Holy Ghost produced in His own novel, miraculous way.

In Scriptural phrases, "How can this be done? It is a hard saying." Verily the Church is in labor, always in labor, till Christ be formed in her young Levites. Indeed the seminary must do, or there must be done there, what the Holy Ghost did on the first Pentecost. There will not be in these holy houses the gushing wind nor the parted tongues. There will not be evident the intoxicating enthusiasm nor the miraculous expressions, but

the result must be the same — the young aspirants who go into the seminary Coenaculum men must come forth apostles, ready to fight, to evangelize, to labor ; if needs be, to die.

## II

All the days of the public life of Our Lord were precious days in their bearing on the future character and work of Christianity, but the Forty Days following His Resurrection were ineffably priceless. You will expect me to say that during this time our Divine Saviour with the background of His proven divinity taught and trained the Apostles in the things that belong to the new ministry of priesthood, but it is no play of imagination to say that He then planned down to many a detail the character of His work and made plain His Divine Will for its accomplishment. He did not preach nor baptize nor exercise the ministry of forgiveness, certainly not to any appreciable degree, but that He stood among His Apostles as the Divine Exemplar, as the Supreme Efficacious Moulder of the priests of the New Law is but to recognize the ideal of all times for the priesthood ; to acknowledge His foresight and His Wisdom ; and to pay court to the divine fact that the efficacy of His Blood was to be distributed for all times through His priests. In all our endeavors to form priests, no one dreams of getting away from that specific training of Christ. There is only the question of interpreting it, developing it, adapting it to conditions of time and place and need.

The history of the seminary movement till the time of the Council of Trent is simple and brief. The conditions and needs produced the priests. The Bishops always assumed the care of the aspirants and even provided for their training in their own homes. The cathedral schools played their part ; the monastic and cloistral schools too, in which were educated frequently aspirants for the secular clergy as those for the community itself. The efforts of individual Bishops, the enactments of Councils, are all evidences of the sense of responsibility in training priests for the sanctuary. However, they might be called individual efforts and all bear witness to the lack of an organized system.

When the great mediaeval institutions succeeded sectional cathedral schools, something was done for the preparation of the future, priests, but all could not attend these schools — it was only the vast minority that did — the main feature of them was intellectual culture and thus they were inadequate for the general purpose. The moral training, the discipline, was the element lacking. This must be supplied. The Council of Trent met the situation. Perhaps this was its crowning feature inasmuch as it builded from the bottom. When signing the decree for the erection of seminaries the Fathers sang in their hearts and declared they were repaid for all their energy and labors if only this were the result. At a time when disasters were gathering and breaking thick and fast, when the necessity of reform from within was recognized by the episcopacy united in the Ecumenical Council, an historian of the Council, Cardinal Pallavicini, considered the foundation of the seminaries the most important reform instituted by the Fathers.

The seminary as we have it to-day was born of the Council of Trent and the Decree of July 15th of the 23rd Session has ever remained the basis of law of ecclesiastical seminaries established throughout the world.

"Whereas," says the holy Council, "young people unless well brought up are prone to follow the voluptuousness of the world, and unless from their youth they have been trained in piety and religion before habits of vice have taken possession of the whole man, they will never perfectly and without grace and the help of God, persevere in ecclesiastical discipline; the holy Council urges that all cathedral, metropolitan and other churches, shall be bound, each according to its means and the extent of the diocese, to support and rear in piety and to train in ecclesiastical discipline a certain number of youth in their city, diocese or province, in a college to be designated by the Bishop for this purpose near the said churches or in some other suitable place."

It would seem to be the design of Providence that great ideas take time to mature and it was to be many a day and many a year before the maturity of the seminary would be realized. Striking the pace, Gregory XIII founded the Roman College, but it was only an academy where externs heard conferences and lectures. St. Charles Borromeo established two or three

seminaries more in accordance with the designs of the Council. There were earnest efforts made throughout the countries of Europe by Bishops, Archbishops and Cardinals to establish seminaries and with some success. This movement, however, was to fructify in France and among the group of names connected with the successful issue, stand St. Vincent de Paul and Msgr. Olier. But even here success was attained at the price of costly and discouraging failures. Indeed failure was the universal word when it was known that after sixty years the seminaries of Toulouse, Bordeaux and Rouen had failed though receiving the support and jealous care of Cardinal-shepherds. St. Vincent de Paul who himself had seen failure in his own efforts, considered the root of failure the mixing of seminaries proper with secular students under the same code of discipline — evidently not purely a seminary code. He determined the separation and, says Msgr. Bougaud, "By this masterstroke he founded once and for all what has never since been abandoned, large and small seminaries."

I am not stressing the history of the seminary movement, but I wish to emphasize the one vital defect everywhere evidenced — the lack of seminary training. There was much scholarship, plenty of it, provided by the universities; but if doctors were needed, pastors were more the need. While acknowledging the many good and holy priests, St. Vincent de Paul lamented in stinging words the scourge produced by bad priests. "Yes," he would say, "we are the cause of the desolation that afflicts the Church in so many places — having been almost entirely ruined in Asia, Africa and even a great part of Europe, such as Sweden, Denmark, England, Scotland, Holland and a large portion of Germany." "How many heretics do we see in France!" he cried. "Yes, it is the clerics and those who aspire to the ecclesiastical state and we who are already ordained that have brought this catastrophe upon the Church." And yet it is only by pressure and contrary to his first design that he undertakes this sublime work of priest formation and becomes the saint heralded by the Church as raised up *Ad salutem pauperum et cleri disci-*

*plinam*, and saluted in the matchless hymn for his feast in the second Vespers "*Ecce lux cleri aethere splendet.*"

### III

The moral and spiritual training of the candidates for the priesthood is beyond question the sovereign purpose of the seminary, it is its *raison d'être*. The intellectual life could well be provided for otherwise; it would be possible to learn the ceremonies of the Church functions and the methods of administration of the sacraments without seminary life as we have it but experience has shown that the moral and spiritual formation necessary for priestly perfection is beyond the range of moral possibility outside the disciplinary pale of the seminary. One of the chief concerns of every Bishop is the supply and formation of proper recruits for his diocese and it is singular how much anxiety and thought and even legislation have emanated from such recent Pontiffs as Leo XIII and Pius X. They do not discredit the value of intellectual culture and development but their prime thought is always the piety and sanctity of the clergy. "In order to restore in the world the reign of Jesus Christ nothing is as necessary as the holiness of the clergy," says Pius X, and he reminds the Bishops in his first Encyclical that their prime solicitude should be "to form Christ in those who are to form Christ in others." We recall the judgment of St. Teresa about the relative value of the intellectual priest who is not virtuous and the virtuous priest who is not learned; we may or may not agree with the gifted Spanish mystic, but we know it is the priestly priest who is God's fruitful agent and man's ideal representative of God. St. Vincent de Paul wished that all his priests had the learning of St. Thomas, provided they had also his sanctity. It is the virtuous priest that walks the earth as priest, prophet and king in the spiritual world. Make not the mistake to think that intellectual culture and theological lore will suffer in the warm atmosphere of this nursery of piety; rather know that if here we first seek the Kingdom of God's justice all else will be added. The seminary that has attained the spiritual ideal of solid spiritual education furnishes thereby the soil for rich, ripe and rare scholarship.

Consider the comprehensive character of the seminary. It is a professional school preparing its students for the highest profession in the range of earthly vocations or ambitions. It is a college with standards and aims so high as to suit any definition of education accepted by the best educators of all times. It is a university, inasmuch as it takes the college graduate and leads him into higher fields of science, even to the highest concepts of man and his God. It is a technical school where the young cleric is drilled in those things that make him a fit minister in the things of God and a specialist in the ways of salvation. It is all of these, but it is more—it is an apostolic school. Or may I say, it is none of these—it is only an apostolic school, a sanctuary of prayer and recollection and a workhouse of virtue and holiness.

The outlook determines its character. Using the term in a comprehensive sense, the college aims to produce a man; the seminary an apostle. In the college, certain standards of State or nation or boards must be met—certain requirements reached. They must produce certain external results in facts and figures. But the seminary has one ideal—one standard—one requirement—to produce “other Christs.” No matter what else—a learned man, a good business man, a leader; an orator, a teacher, an administrator, a scientist, an historian, a philosopher, aye, a theologian;—very well, if so; but first, last and always—a priest. Listen to St. Paul’s charge to Timothy, the charge to every aspirant to the sanctuary: “Carefully study to present thyself approved unto God, a workman that need not be ashamed, rightly handling the word of God.” (Tim. 11:15, 22-26.) Verily if education be the rule of measure, the chief concern of the Church is the spiritual education of her Levites and the seminary becomes a shrine, the most precious school of the Church.

Seen in the cloud of incense and amid the fascinations of the sanctuary, it is no wonder that the young boy or man looks with thrilled eyes on the priesthood. But no man taketh the honor to himself unless he is called as Aaron was. “You have not chosen me but I have chosen you; and have appointed you that you should go and should bring forth fruit; and your fruit

should remain." Behold the subject of seminary discipline. What a splendid field to work in. What a fine piece of clay to mould. There is no pressure here — no haphazard choice — no matter of expediency — no mere question of just doing something in life; no thought of simply following the current — no question of testing out life's work. God's choice — the voice of the Holy Spirit in the deep recesses of a refined conscience. To be a priest — that is all. To be the light of the world — the salt of the earth — in Christ and with Christ.

No laggard comes he to the seminary. Rather with full, buoyant, boyish enthusiasm. With young heart beating fast with wonder and expectancy but ready for anything even if it be costly to flesh and blood. From a good home he comes, usually a sanctuary of piety. He has a background — there is good blood there. The home has been tested — his father and mother are worthy. St. Paul, you know, bears witness to Timothy's mother, Eunice, and his grandmother, Lois. "I am certain," he says, "that in thee also there is that faith unfeigned." The pastor and confessor who have probed the young heart ratify the choice of the aspirant. And thus with good will, piety of life, fine talent, he comes to the door of the seminary, that mysterious place he has so long dreamed of. If not a skilled pietist he has at least the beginnings of virtue. He puts aside willingly, almost with contempt, earthly ambitions. He relinquishes his right to aspire to greatness, success in the varied fields of human energy and accomplishment. He turns a deaf ear to the alluring voices that beckon him on to pleasure and the pursuit of money. He closes his eyes to the fascinations of the world that even if so hollow are still in glamour to young eyes. Not these for him. He has heard the Voice of God and like the young Samuel, he lisps, "speak, Lord, for thy servant heareth." He desires to imitate Christ, — to follow Him — to do His work — to live for Him — to die with Him — to spend himself for the souls that Christ died to save — to render efficacious the spilled blood of Christ. What a recruit! He comes as raw material. He is in the plastic time of life — not yet matured physically, mentally or morally. Not yet spoiled; not yet set. Not yet the plaything

or victim of prejudice. He comes. Train me, he says. Train him, says the Church.

But there is another angle. Always seeking, never attaining perfection, we realize this young man is still the raw material. He is young with all the immaturities of physical and moral youth. Generous, he is still unaware of the high ideals involved in his choice. Courageous and brave, he is still the untrained soldier. He is the product of the college which at best has only a restricted code of discipline. He is independent, quite accustomed to his own way and will of doing things, has had a large latitude with the growing years in his own home. He is worldly, perhaps; he has had the freedom of books, theaters, social affairs; has known the association of young women; has enjoyed their society. Not infrequently he comes from a home of fairly or actually well-to-do parents; he has traveled, known the joys of summer vacations, the advantages and use of money. And all this in the face of social conditions in every phase of life as they are to-day—and were not, say twenty or thirty years ago. The picture is not so bright. Still at the call of the bell, *Adsum*, he answers. Train me, he says. Train him, says the Church.

Now let me pause to draw another picture. We know only too well that there are and always have been priests who do not measure up to the acknowledged standard—who do not reach the minimum grade. They are worldly, or slothful, or selfish, or sensuous, or sporty. They are arrogant, harsh, impatient, self-centered. They are unspiritual, lack zeal, are not spiritually poised. And we know the harm to the Church and their ministry, to speak only of this phase. Now the obvious question to ask here is—were these men trained? Did they reveal these tendencies in their seminary days? Were these points insisted on sufficiently? Were they advised by directors when a careful vigilance detected the tendency to these things?

On the reverse side of the screen, the happier view, there are those—and everywhere their name is legion—who are truly good, pious, energetic priests; who are meek and humble and kind; who are zealous with the measure of St. Paul's charge.



Why this? Were these born so or were they trained? Are these priests only reaping the fruit of their self-discipline, their seminary training? Can they look with joy on what self-repression has done to their natural, inherited evil propensities? In any event we know what we want and when the seminarian comes to the seminary he comes to be trained. He has the right to it. He knows he is not yet clerical. He is not yet worthy to handle spiritual things, but he says with his whole heart — train me. Train him, says the Church.

## V

Discipline is not one of the fancy words of human speech. It sits heavily on the wayward will and restless heart. It involves some painful history in the records of the human family. It recalls the taint in our blood. But discipline is a vital thing as it is a necessary thing. In every phase of human energy and endeavor its presence spells life, success, achievement; its absence, death, failure, waste. Discipline always involves obedience, sacrifice, self-control. It is thus an appeal to the highest and best sentiments of the mind. It is the appointed means—at least humanly speaking—to stem the flood of ruin that burst with the first sin.

Discipline will always be gauged by the end to be attained. There will be physical, moral, spiritual discipline. There will be military, civic, family, school discipline. There will be discipline to meet every purpose to be attained. It will vary in character, be rigid, severe, mild; general, particular; comprehensive, slight, as the need demands. To study the character of the priesthood and to measure the means by which it accomplishes its mission, is to call for discipline in the priesthood of the highest and most searching kind and to establish at once the necessity of the most careful training possible in the young men who are called to the sanctuary. Recognizing that transcendent need, we shall not forget the spiritual maxim that grace builds on nature.

What is the secret of the prowess of the finished athlete, the runner, the boxer, the swimmer? Discipline long and hard. What gives that power to the soldier and general? What accounts for the success and achievement of the scholar, the business man, the doctor, the lawyer? Discipline continuous and

severe. No system of discipline should be higher or more exacting than that which makes the seminary the training school of Christ's warriors. The basis of seminary discipline is spiritual; thus unique and distinctive. Human standards of excellence are not sufficient as in all else because more than the human is involved. St. Paul proclaimed he knew only Christ and Him crucified and boasted "with Christ I am nailed to the cross." That is the basis of seminary discipline. It is a question not of expediency, necessity, order, but virtue. It means spiritual motives; it means the mortification of Christ; it means self-restraint, self-repression, self-denial, as they are written in the language of the High Priest crucified.

Seminary discipline is and must be comprehensive. It must train the whole man. It must recognize man as God made him. It must recognize the evil tendencies and the power of good in the human heart. It must take into account the individual temperament, dispositions and idiosyncracies of men who are as varied as nature, heredity and environment make them. It must train to solid, substantial virtue. It must inspire and attain to self-mastery. Obedience, fidelity to rule, punctuality, must be sacred words in the process.

Seminary discipline must be severe — not harsh nor cruel, nor impersonal — but severe. Not something variable but consistent. Seminary discipline is a burden; it is meant to be; it is a yoke but it is meant to be.\* It irritates, it annoys — it should irritate and annoy. That is its disciplinary value. Only inasmuch as it does these things does it train and mould. Only as such can it accomplish its ends. Only in such way can it wear down the unfit and the uncalled and develop the high latent things which always best come to the surface by the self-inflicted scourge and the lash. The administrative authority will see to it that the burden, inasmuch as it is Christ's burden, is sweet and the yoke light. But any code of discipline that eliminates the pruning and cutting process, that does not counsel and demand the highest expression of development through self-discipline, is wrecked from the outset no matter what pretense of kindness or toleration may be used as a justifying cause.

The training that is given in the seminary looks far into the

future. The young man that has made a satisfactory course and justified his call to Orders by his disciplinary record may still be untrained. Not for *now* is his training — but for later on — for always. He must face the world for long years to come. He must feel its allurements; must know the fascinations of sin; must mix with all classes of persons; must know the attractions of women. He must have learned to stand his ground. What real temptation was there in his seminary days, — but as a priest he must fight off sloth and love of ease and comfort, love of money, the desire to do the things that may not be sinful but are not, as St. Paul would say, expedient. Fidelity here must be bought at the price of severe training.

No man is so free as the priest. Not the doctor, the lawyer, the business man, who is pressed on all sides to do his duty. As a seminarian every moment of the day is accounted for — his sleep, his meals, his recreation as well as his piety and study. But as a priest he is largely master of his time, his liberty. He can easily shirk work and duty. Especially can he settle down and do only the pressing things and starve his soul's zeal to do other things within his reach. To meet this he must be trained with a discipline that is far reaching and searching — a discipline which if exacting will inspire deeds and a mode of life that will be thrilling and romantic. But the priest of the future will be only the seminarian of to-day.

It goes without saying that such an idea of discipline would be scoffed at in the ordinary codes of life. Everyone laments, from the Holy Father down through the hierarchial order, and not excluding men and women who are leaders of thought, the breakdown of discipline as applied to society — in the home, the school, the State, the nation, the world. More the necessity that God's chosen ones must be true to the old ideals, and need I remind you that in the modern educational world scant store is set on the training of the heart and will — even though this is in direct defiance of the fundamental idea of education as always proclaimed by the masters.

## VI

In the hallowed post-Resurrection days, with the Apostles gathered around Him "not now servants but friends" whose

hearts were burning within them as he spoke, what did the High Priest say? What did He do? Why did not Angels transcribe the precious words of life and salvation? If the Apostles could only listen and learn, we can only meditate and interpret. But our young men must still go out from the Cenacle of the seminary breathing fire. For the ideal will always be that of the Pentecostal Cenacle. The candidates will enter the seminary, men — they must emerge, apostles. But the price of this is not mere receptivity, as in the case of the Apostles, — but genuine, active, consistent training. I must insist on this. Whatever we do, whatever we say, whatever we think, however we do it, we must train, and discipline is the word. Does the young fellow become the skilled athlete by going on the field and listening to aims and methods? Does the selected young man for West Point become the trusted, capable, efficient officer in his country's army by spending some years at the military training school and listening to martial words? Does the medical student become the safe, proficient surgeon by physical contact with the medical school or hospital? The questions answer themselves and the generous minded, Christ-loving young Levite must be moulded — and the process is no easy task — into the active, intelligent, efficient priest. For this we cannot overestimate the necessity of keeping before the minds of the seminarians that their seminary days are days of training. They are days to test themselves and days to be tested. Days to envisage their future life in the ministry and to count the cost now. And to impress on themselves in season and out of season that only at their best can a true judgment be made as to their fitness and worthiness, whether from their own judgment or that of their superiors. In the light of this everything that touches seminary life becomes important. The true point of view being not alone known but thoroughly grasped and realized, will make a sensitive conscience and produce a docile spirit.

I think we may say that the comprehensive training necessary for the priesthood may be studied from three viewpoints:

- A — What is *absorbed* by, let me call it, the seminary idea;
- B — What the seminary *gives*;
- C — What the seminarian *gives himself*.

I take it for granted, you know, I presume sincerity in the seminarian and God's grace always operating. By the seminary idea I mean the seminary as established by Church authority in accordance with the strict legislation of Canon Law and seminary tradition. Its very purpose was announced as the place where the aspirant to the priesthood is trained in piety and learning for his high vocation and exercised in the ministerial functions that belong to it. Besides classes for instruction there is a systematic religious life, an exact attention to the spirit of the Church year through its feasts, and guiding all, from the highest to lowest, the Seminary Rule. Perhaps different from his college days, the young man takes more seriously his student life; his goal here is not just to get through, to procure his degree, but rather preparation for his practical lifework. The science of sanctity is something peculiar to the place — he had not thought of that in younger days. The Church ceremonial, her exquisite liturgy surrounding great mysteries which never before seemed so real, so great, so tremendous, bewilder him at first and then slowly sink into his spiritual being. The Rule, he hears it all the time, the Rule, the Rule — the standard, the measure of his life now — it is something sacrosanct. There are traditions there, traditions going back for years — traditions that have all the force of law. There is a spirit there that seems to saturate the place. There is an atmosphere that would be uncanny if it were not so real, so gentle, so sweet. Everything breathes dignity, poise, recollection, sincerity, majesty. Everything suggests and radiates religious fervor, makes an appeal to the religious sense. The chapel with its Divine Presence is the heart of the house. The truth awes; never before did the seminarian have as his home companion Jesus Christ. But not that alone. Jesus Christ seems to pervade the lecture hall, the recreation room, the dining room — verily this is no dream — no poetic thought — no religious aspiration — this is fact — Jesus Christ dwells here. He is indeed the Unseen Guest, the Unseen Friend, the Unseen Guide, the Unseen Monitor of this house. Now all this I connect with the seminary idea; all this influence operating day by day, month by month, year by year, gets deep into the very being of the seminarian, and its power of formation is tremendous. But how vitally necessary that this tradition, this

spirit be cultivated consistently and conscientiously, that this atmosphere be always pure and inspiring and kept a hundred per cent according to the Mind of Christ. It is a question if in our high schools and colleges we have not deflected somewhat and yielded just a little too much to the time spirit. But for Christ's priesthood — Christ's Spirit — Christ's Aim — Christ's Ideal — Pentecost again!

(B.) Now to the second point of study. We have seen what the seminarian, generous, young and tractable brings to the seminary. What does the seminary offer?

Of prime importance in seminary discipline is the spiritual direction. Here we face different modes or systems of direction. We have the matter of direction scattered over the members of the faculty; there is the system, as in Maynooth, where the members of a religious community are spiritual directors, where the faculty is made up of the secular clergy. In other seminaries, and this is characteristic of the Vincentians in this country (though somewhat modified abroad) as it is the general practice of seminaries under diocesan control, the direction is centered formally in a director of seminarians, with provision for an assistant director when necessary, who is the chief agency in seminary discipline. Personally I strongly incline to this system of the director, if only because I believe it practically impossible to get a whole faculty to be sufficiently capable, efficient, willing, united, and consistent, to provide adequately as the demands call for. It is worth remembering that this is the inviolable custom in religious communities: — where there is question of men, a director of seminarians, and in female communities, a mistress of novices, and in these individuals is centered the responsibility in the matter of discipline, and what discipline looks to, religious formation. It has all the more meaning when we consider that in all communities of priests, the discipline, while covering the field of the religious life, technically speaking, is really directed to forming good priests. The religious must be formed to piety and sanctity, but does the priesthood ask less? And you will notice that in a well-organized community, the director or mistress will not be merely a pious young priest or Sister but one

who is qualified by years of service, mature judgment, broad experience and proved piety.

As I see the question, I cannot exaggerate the importance of the office of director, nor the character of man he should be, nor the qualities and fitness he should possess. He should be the very highest type of man and priest, the fairest expression of Christ's sacerdotal spirit. Handpicked, peculiarly fitted, I should say, *called* for this work. A man of solid piety and priestly vocation; experienced, broadminded, of large sympathy, skilled in the knowledge of men. A shining light, one who can inspire, who can dare to say with St. Paul, in all his relations to the seminarians, "Be ye imitators of me as I am of Christ." To his work he should give undivided attention; the thought, the anxiety, the concern, the interest proportionate to the high ends to be attained. His duty means a study of the individual seminarians, their characteristics, temperaments, tendencies; moulding to perfection the varied types of men whom God calls to the sanctuary. This should practically be his only work, perhaps attending to what are called the minor branches, but not weighed down by the major subjects of the curriculum. All this spells sacrifice,—self-immolation. Yes, I consider an ideal director a martyr. But martyrdom here is the seed of true priests.

Needless to say, the faculty of the seminary play a large part in seminary discipline inasmuch as they are an integral part of the recognized scheme of formation. Their influence and example cannot be negative. They will stand before the seminarian body in the reflected light of the seminary ideal. To them will the seminarian naturally look for the verification of the principles given to them—for the theory reduced to practice. The members of the faculty should therefore be high grade priests who if they did not make the first impulse in choice of such work, are still in sympathy with it and grow fond of it—enough to awaken their best energies and zeal. "To be employed in forming priests," says St. Vincent de Paul, "is to fulfill the office of Jesus Christ Who during His mortal life undertook to train twelve good priests." Lest the standard of such a saint seem too high, listen to the Council of Baltimore describing the seminary teachers:

"Conspicuous for ability, learning, piety, earnestness of life, they should devote their life to study, bear cheerfully the burdens of seminary rule and of a busy life; by word and example teach the students the observance of seminary discipline, humility, unworldliness, love of work and retirement and fidelity to prayer."

May I not add here that if these students are to be trained to study, to love the studious life, to form habits of reading and study for their future life and use these as a means of growing in mind and as a support for their moral life—this will be largely due to the faculty who are their guides and teachers in their seminary days.

Not alone the trainers of the intellects of the seminarians they share with the director the obligation to moral and spiritual formation. If true to their trust and alive to their opportunities, if their work is wholehearted cooperation with the spirit and administration, if they are a body of one heart and soul, animated with one idea, to form Christ in their charges, they can add materially to seminary discipline. But conversely, even one member could tear down in five minutes of speech or deed a growth of months and years. Is Msgr. Bougaud's standard, in his history of St. Vincent de Paul, too high for these moulders of seminarians:

"Priests who are willing to renounce everything to devote themselves entirely to this laborious and hidden work. Men of the most eminent virtues and talent, the very sap of the priesthood, who should be contented to bury themselves in impenetrable obscurity, like those roots that bear and vivify great trees without themselves being seen."

At best the director and faculty can deal with the external life of the seminarian but confessors will have the privileges of entering the sanctuary of their consciences. Indeed it is the confessor who gives the final word to advance to Orders, and thus he should play an important rôle in the upbuilding of the seminarian's priestly life. In the close association of the confessional he will have access to the secret motives of the heart, will see naked and bare the good or evil tendencies, the sense of appreciation of sin and virtue. He will be able to mark the process of the death of sin and worldliness and the growth of virtue and will have an effective influence in the development of the priestly



spirit. Much, very much, depends on the confessor. He is an agency of deep value in the disciplinary part of seminary life. His words of advice, counsel, warning, admonition, inspiration, helpfulness, will be truly valuable when he sits on the seat of judgment as arbitrator of sin and forgiveness, and the seminarian is denied a vital element in his career of training if the confessor fail him for lack of interest, sympathy or zeal.

Precious indeed are the days of retreat in the formation of the spiritual life. Here everything gives way. It is important that the seminarian be taught the meaning and worth of these days of grace. The Church herself sets high store on days of recollection, special prayer, internal examination, and it is a maxim of the spiritual life that it is only in quiet and silence the Holy Ghost deigns to speak. In these days of prayer the young man will become his own judge; he will count his own profit and loss; he will measure his own standards against the standards of God; he will dissect his own conscience, lay bare the secret motives and springs of action; he will question his own sincerity, his own ideals; he will picture himself as standing in the holy place, clothed with vestments of office and endowed with the power and dignity of Christ's vicegerent; he will measure his own humanity, his weakness, his littleness, against the vastness of the priesthood he aspires to. He will learn humility and meekness at the feet of God. Almost overwhelmed he will cry out: For all this, oh Lord, who is worthy? He will learn to draw strength and encouragement from the Master Whom he has not chosen but Who has chosen him. Yes, he will do all this if he is taught to do it and if those who are appointed to lead him are serious, tremendously serious, in these spiritual exercises. No perfunctory thing, but an agency bristling with disciplinary power for good is the retreat, whether it be that of the opening days, the retreat for Orders or the regular annual retreat.

The very backbone of seminary discipline is the spiritual exercises of the day. These make seminary life. Scattered over the day they create the spiritual atmosphere of the house and promote an unbroken sense of God's Presence. By them the seminarian is trained to walk in the ceaseless light of faith and duty and he learns the sacred truth common to all, to seek first

the Kingdom of God's Justice. The morning Mass and holy Communion with the punctilious preparation and thanksgiving; the meditation—that *cor ad cor*—intimacy with the God in Whom we live and move and are; the examination of conscience when the silent monitor probes the secret places of the conscience; the spiritual reading—the light and refreshment of the tired soul, the stimulant of the active soul; the sacred Scriptures, when the Holy Ghost Himself speaks; vocal prayers—the Rosary, the formal and informal visits to the Blessed Sacrament; the little private devotions that seem stolen for God and which are not the least test of genuine piety and love for God. Oh, if Heaven be God and His overwhelming, saturating Presence, is not the seminary the vestibule of the holy place?

These exercises must be used to their fullest value and the sense of their importance so pressed down and shaken up that the seminarian will look upon them as no more to be neglected or slighted than one would refuse to his physical life the nourishment his body needs according to the primitive demands of his nature. In particular the seminarian should be trained to meditate, to be told minutely how to use this essential form of prayer and to be convinced that this exercise is not something difficult or disagreeable, but can be made a sweet, refreshing, soul-satisfying communion with God. Aside from the purely spiritual value these exercises have a marvelous disciplinary effect. Their regularity, their sameness, make a salutary appeal, and happy is the priest who so appreciates them, who so measures them in the light of duty, even ordinary day duty, that nothing will cause him to neglect them. If properly trained in the seminary, will he not know that in the busy, free days of his priesthood he has as much need of their spiritual refreshment as in the protected formative seminary days and that if he then owed them to God, the debt is still upon him?

Spiritual conferences are part of all seminary life. Preaching plays an important rôle in Christ's system of salvation; in His system of salvation through His definitely formed Church. *Fides ex auditu* has almost a technical meaning and the seminary could not fail to use such a means of sanctification. The spiritual conference is, after all, the groundwork of the training,—there we

tell the seminarian what to do and why to do it. There we set the ideals, place the standards and show how they may be reached. It is opportunity for real constructive work,—the strengthening, the upbuilding of spiritual character and the religious sense. Nothing of a formative character is beyond their scope and they will give opportunity for the best exercise of the knowledge, piety, skill and zeal of those who give the conferences. Perhaps the chief work of the conference will fall on the director, the expert spiritual trainer—but it will be shared by the faculty. I used before the word *perfunctory*; I must use it again. I fear the conference is often a *perfunctory* thing on the part of the speaker—a good *talk*, perhaps, but a poor conference. It is very necessary in the first place that the seminarians should receive a systematic course in the principles of the spiritual life or ascetic theology. Emphasizing the point as these principles apply to themselves and their formation, not to the people they will deal with later on. What is needed, too, is a *regular, consistent, thoroughly prepared course of conferences*. A course that will in time cover the whole range of priestly life and therefore priestly preparation, the whole range of priestly virtues and vices, helps and dangers, opportunities and responsibilities. And one that will make plain the minimum of priestly requirements and embrace the appeal to the highest sanctity and heroic service in Christ's Vineyard. Now, for this it will not do merely to give a general talk, good and complete in itself. It will not do to have independent action, just arranging subjects which make proper themes for a certain period of time. It will not do just to give an interesting conference with some good point or some suggested resolution. That may help but it will not train. What is imperative is systematic, studied—I had almost said scientific—conscientious work which will make every conference an added link in the chain of spiritual training and priestly perfection.

The young man entering the seminary will know something of Rule and may have an appreciative memory of its necessity in his high school and college days but he will be far away from that attitude of mind by which he could speak, in the language of the good Sisters, of the Holy Rule. But holy the Rule is in the seminary; holy in its conception, holy in its aim and purpose and holy in its bearing on practical life. There is not here a question

of order, of harmonious living, of general expediency or even necessity. There is question of a sacrosanct code, which is the very life blood of seminary discipline as it is the agency which goes so far to forming a genuine, adequate, efficient, priestly character, that without that Rule that character will not be formed. For that Rule is so wide and comprehensive, so insinuating and punctilious as to look into every detail of every phase of the seminarian's life, and it is meant to be, if not in detail at least in general outline, the guide and model of the seminarian's future priestly life. It is not meant to be left back in the seminary on his ordination day, but is to accompany him day and night, off duty and on duty, in his priestly life, properly so-called, and in his social and business life; as a young priest and an old priest, in all and under all circumstances. The guide and model, I say, yes, and the inspiration, the check, the law, the compelling force before the court of his conscience as God and his Angels see.

Something more here than the divine imprint of the character in the soul; something more than the power to consecrate and forgive sin. With these and because of these, the priest-to-be must be the "good odor of Christ" breathing out from every pore the priestly spirit. "Clerics called to the service of God," charges the Council of Trent, "must live such a life and show forth such manners that everything in them, dress, gestures, walk and speech will betray nothing but gravity, moderation and religion and that all their actions will inspire everyone with respect and veneration." For this they must be trained and the Rule is the mould into which the young clay must be put. Let me set the plane at once by quoting from the Vincentian Directoire of the Major Seminary, the viewpoint presented to the seminarian in this important matter: "He is asked to look upon each article of the Rules as the expression of God's Will and to exhort himself frequently and strongly to be faithful to them, with only one end in view, namely, to conform to the designs of Him who must be the rule of our thoughts, of our words and of our actions." Then from the same Directoire, let me give the motives that should animate and inspire the candidate:

"The motives are (1) the admirable example of Our Divine Saviour Who from the Crib to Calvary has chosen to obey in

all things His Father and even man. What a model for a true seminarian! All the saints have followed it. (2) The advantages that result from fidelity in conforming to the Rules, viz., the grace of knowing one's vocation, of corresponding to it, of doing worthy works of penance and of dying constantly to oneself, of meriting to live as true ecclesiastics, and of being able at the end of one's career to appear before God with days full of meritorious works according to the saying of St. Augustine: *Qui regula vivit, Deo vivit*. (3) The indirect obligation which the Rules usually impose upon us. In themselves the Rules do not directly oblige under pain of sin. However, if the transgression of a point of Rule does not in itself and directly constitute theological guilt, it is seldom free from sin because of the dispositions of him who commits it or the effects it produces. Such is the case when one is actuated by laziness, when one puts a wilful obstacle in the way of the perfection he is obliged to acquire, or of some duty of his state, and when one gives scandal. It could even amount to mortal sin if one broke the Rules out of formal contempt for authority, if one exposed himself deliberately to the risk of being expelled and of losing his vocation or if the scandal given caused a serious damage to the seminary or to some fellow student."

The practical test of the worth and value of any seminary is how is the Rule respected and obeyed and a safe judgment can be formed by seeing a group of seminarians in the chapel, in the dining room, the lecture room and in their recreation centers. The Rule must be held in honor—men must be trained not to be ashamed of it but proud of it, with a respect and veneration for it that will withstand any shock of human respect or mere human estimate.

In the observance of the Rule and insistence on it, perfection is the standard and ideal. Nothing less. Strictness, severity, are words not out of place. There will need be sympathy for human frailty. There will be a prudence that will guide the administrative power when there is question of those naturally thoughtless or careless, perhaps even slovenly—but in all cases and at all times exactitude is asked. No kindness or unwarranted consideration must stand in the light of the perfection sought. Again, see the discipline of West Point or Annapolis. Or the cruel discipline of the professional athlete. Shall there be less for Christ's soldier? or Christ's athlete in the formative days? It is in this

matter that the "little things" will find their place and make for that perfection which is the object of seminary rule. In the light of the great realities with which we deal, promptitude, punctuality, clerical decorum of eyes and bearing and manners, politeness, may be small things—but who will say they are? But the cleric who does not have them may well be questioned by the Church before his final acceptance. But there are smaller things than these—little practices that enter into his formation that have a constructive value upon the perfect mould.

This difficulty must be met. Some of the seminary details must give way before the changed status of the priest. There is surely no sin in not doing many of these things scrupulously; if they will be all right later on, why not now? The answer is plain. They belong to the period of the seminary for their disciplinary value and they must be done. What a strong argument for such perfection will be a united, high type faculty of priests, the light of whose life will shine out on every seminarian. What a calamity if even one should by word or deed, by open or secret connivance, by a spirit of partiality that would coddle or protect the one or few—what a calamity if even one should neutralize or destroy the discipline that gives the seminary its unique place in the history of Christianity.

(3) And now to the third question—what the seminarian gives himself. I think it was Sir Walter Scott who said there are two elements in education, that which is given and that which the student gives himself. Sir Walter Scott considers the latter the more important. Certainly it is, and here we have the proof. All that the seminary *gives*, the seminarian must *take* and he must take it willingly and sympathetically if it is to be for him a genuine priestly training. I cannot too strongly insist on this point, the seminarian must be told in season and out of season that seminary days are formative days and he must be impressed by the fact that only inasmuch as he accepts in a conscientious manner the seminary training will he really be the Ambassador of Christ that he is expected to be. There is no room here for trifling, nor for indifference, nor for paring down and shaving off—the seminarian who is not hundred per cent in earnest, who in spite of

human frailty is not pitched high where priestly character and ideals are concerned, is unfair to himself, to souls and to Jesus Christ. He is guilty of the sin of spiritual waste—and I am bold enough to say it, he is courting ruin because he is resisting, at least squandering, grace. And he must know that the seminarian is the germ of the priest; and he must recognize that the priest on the mission in the active discharge of the definite functions committed to him is nothing more than the seminarian of the years that have gone. I think particularly apt for the budding priest are the words of the *Imitation of Christ*:

“No man can safely appear in public but he who loves seclusion. No man can safely speak but he who loves silence. No man can safely be a superior but he who loves to live in subjection. No man can safely command but he who hath learned to obey well.”

What depths are here plumbed in the science of the spiritual life. Not a honeyed philosophy, but the human heart will attest its truth. No man must more appear in public to leaven and to inspire and to save than the priest from the day he steps out of the seminary until he puts off his chasuble finally. No man can utter words more powerful to save or to destroy than the priest clothed with the mantle of Christ's authority. From the days of his ordination till the end of his days is the priest a superior—from one hundred viewpoints—in relation to the old and the young of Christ's flock. As preacher in the pulpit, as father, confessor and judge in the confessional, as the recognized leader and representative of Christ in the social matters of his people, he waves the wand of authority and commands. Seminary training will have taught him to love seclusion, to master his tongue, to live in subjection and to obey. In these things he must be trained; he must be solidly grounded in the Science of the Saints, in the principles of the spiritual life and priestly vocation.

## VII

It is a dread responsibility that rests on the seminary when on ordination day the candidate is presented for Orders. Do you *know*, asks the ordaining prelate, that this man is worthy? Do you *know*, not do you *think*, do you *hope*, will you risk the issue?

*Do you know that he is worthy?* Not that he is *good*, that he has made a suitable seminary course, that he has shown piety and fidelity, but that he is *worthy*—that he is a tried and trained man. The answer is solemn with the solemnity of eternity. *I know and testify that he is worthy*—making allowance for human frailty. The seminary that makes that reply may cause a tremor, a thrill through the Heavenly courts—but it must foster and promote and produce a discipline that will stand the test in the scales of Christ.

I am not unaware that in drawing my picture I am speaking in a foreign tongue if the world, even the educational world, is my audience. The ideal of seminary discipline I present is simply foolishness to those who do not and cannot understand, as it is even a mystery to our own of the household of the faith who do not realize. But my syllabus is for the School of Christ, the School for Apostles. To say that a fine, consistent, strict law of discipline holds sway in the seminary is to recognize the power of the Cross, and the majesty of the Crucified. To say that that law means peace, happiness, joyousness of spirit to the young seminarians is only to know the ravishing delight of the stigma of Christ. To yield to the insinuating process of the formation which such discipline spells and produces is but to know the highest and most thrilling experiences of life, and to breathe the rare atmosphere of Heaven. Heaven and earth wait upon the coming priests as year by year they march down the seminary steps clad in the "Armor of God," able to resist in the evil day and ready to stand—in all things perfect.

Happy Church, happy souls, if their seminary sends them forth with their loins girt about with truth and having on the breastplates of justice; their feet shod with the preparation of the Gospel of Peace; in all emergencies invulnerable with the shield of faith, the helmet of salvation and the sword of the Spirit.



## **THE ORGANIZATION OF A COURSE OF PEDAGOGY IN THE SEMINARY**

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Last January I accepted the invitation of the school superintendents to present a seminary professor's viewpoint on the training of the priest for school work. The paper provoked a rather lengthy discussion and brought out a number of views of a very interesting and practical nature. Accordingly when our President requested me to write a paper on the "Organization of a Course of Pedagogy in the Seminary" it seemed to offer a good opportunity for presenting for your considerations the conclusions arrived at during the Washington conference. Before coming to this part of the paper it might be advantageous to enumerate a few of the impressions derived from attendance at that meeting.

There existed a distinct and pronounced feeling of dependence on the seminary for advancement in the field of education. School superintendents realize that better organization, well-equipped teachers, higher standards, are linked up very closely with the priest who is in charge of the local school. The success of the school superintendent in a diocese depends in great measure on the interest, the knowledge and equipment which the young priest is to secure in the seminary. Hence the very keen interest in securing the cooperation of the seminary faculties for the better preparation of their students in this field of work.

There was present a conviction that as a result of the discussions great benefits are to be derived from interchange of views between those engaged in the training of the priest for the various fields of labors and those who are engaged in the practical work. A broadness of view results from the very frank discussions of the problems and difficulties which are encountered in both the seminary and in the work of the ministry. It was refreshing to

realize that the conference did not take the position that a special pedagogical department or even a special professor should find a place in the curriculum alongside of Scripture, dogma, moral, philosophy or history. They fully realized the disadvantages of adding to the present seminary curriculum, the inadvisability of training specialists for any field of work in the general preparation for the priesthood, and insisted only on the development of an interest and as much general information as would equip the priest for intelligent cooperation in school work. This is a view to which most seminary faculties will give their hearty approval.

One was also impressed with the number of questions and problems which the discussion brought out and which resulted in a very healthy and a very wide divergence of opinion. Such topics as the following were brought up:

"The relation of the diocesan superintendent to the seminary"; "The practical benefits which might result from a regular course of lectures in pedagogy"; "The advisability of recommending as lecturers those who are regarded as most efficient in a particular type of school work"; "Should there be a special professor of pedagogy added to the seminary faculty"; "Would it be advantageous for the deacons to secure a special training for this work"; "Would the practical work of teaching catechism in a neighboring institution or a church interfere with seminary order"; "Would the inspection of certain schools in equipment, discipline, studies, office routine and recreational facilities be feasible"; "Should the seminary recommend special students who are adapted for this work to the superintendent or to the Bishop for post-graduate work at the Catholic University or elsewhere?"

The benefits resulting from an affirmative answer to any of these questions were quite clear to the minds of the superintendents but realizing the difficulties which the placing of them into actuality might present, they felt it was a matter for a conference of men engaged in seminary work to discuss and work out. That we may be in a position to discuss these topics in an orderly manner I will first present an outline of the conclusions presented in the paper entitled "Training the Priest to be a School Man" and then proceed to the discussion which followed.

1. The general principles at the background of this topic are taken from two sources — Canon Law and previous pronounce-

ments of seminary conferences. The following three Canons of the Code have a bearing on the subject:

Canon 1364: "In the lowest grades of the seminary the religious instruction shall occupy the first place. The students shall accurately learn Latin and the vernacular language. In the other branches of studies the requirements of the clergy in the respective countries are to be taken into consideration." Canon 1365: "The course of philosophy together with other allied subjects is to last at least two years. The theological course must last four years; besides dogmatic and moral theology special attention must be paid to the study of the Sacred Scriptures, Church history, Canon Law, liturgy, sacred eloquence and ecclesiastical chant. There also are to be classes in pastoral theology with practical exercises in how to teach catechism to children and others, how to hear confessions, visit the sick and assist the dying." Canon 1366: "There should be distinct professors at least for Sacred Scripture, dogmatic theology, moral theology and Church history."

Hence, while the Code insists on the proper instruction and training of the future priest in the educational field, it does not place this work on the same level with the above mentioned studies. What the Code demands then is that the future priest be properly equipped to teach, without, however, specifying the details of accomplishing it. The following resolutions were adopted at the eighth annual meeting of the Seminary Conference held at Chicago in 1911, the subject for discussion being "The Relation of the Seminary to Parish School Work":

"The Seminary Conference, recognizing the vital importance of the Catholic schools to the cause of religion, morality and the general welfare of our people; realizing, moreover, the leading part which the priests trained in our seminaries will play in the strengthening and developing of our Catholic school system; and being conscious of the responsibility which rests upon the seminaries of preparing our future priests for their grave duties in regard to Catholic education, desires to put on record its sense of the responsibilities of the seminaries and of the means which it considers possible for the seminaries to take towards meeting these responsibilities; therefore be it

"Resolved that the Seminary Conference considers it possible for the seminaries, despite their crowded curriculum, to prepare the students for their duties toward Catholic education. They can first of all impress upon the students the importance of Catholic schools and the duty of the priest to take an active interest

in them. This can be done by the conferences of the seminary president or spiritual director, by the advices and recommendations of confessors and directors, by the private intercourse of professors with students, and through other channels of influence. In the second place, instruction in Catholic principles of pedagogy and to some extent in the history of education can be provided, as is done in some seminaries. For this purpose it is recommended that the classes in pastoral theology and homiletics be utilized; that in the classes of theology and philosophy, especially psychology, the practical bearing of Catholic and non-Catholic principles upon education be pointed out and insisted upon; that in the classes of Holy Scripture, the example of Our Lord as a teacher be shown the students for their instruction and imitation; that in the classes of Church history and of the history of philosophy there be introduced something of the history of education that in so far as compatible with the recent decrees, Catholic magazines bearing upon the problems of education be put within the reach of the students and articles from them when possible be read to them; that the students be required within one or two school years or during vacation time to read carefully a history of education and a book or two upon methods of pedagogy, and moreover that they be required to pass an examination upon the contents of these books; that they be encouraged to treat subjects connected with education and Catholic schools in their academies and debating clubs and in their other literary exercises; and finally that the more advanced students be provided, when possible, with opportunities of teaching catechism and be instructed in the best methods of catechetics."

Turning from principles to the practical carrying out of the program the following suggestions offered themselves:

2. A right attitude of mind in regard to the importance and the necessity of a thorough training for this all-important task is to be instilled into the minds of the future priest. Laws of attention, sound scientific methods, Catholic principles, good discipline, dealings with Regent and State institutions, catechetical instruction, all demand an interest and a thorough knowledge. In the words of the Seminary Conference:

"We can, first of all, impress upon the students the importance of Catholic schools and the duty of the priest to take an active interest in them. This can be done by the conferences of the seminary president or spiritual director, by the advice and recommendations of confessors and directors, by the private intercourse of professors with students."

3. Consequent on this right attitude of mind the following sources were suggested for its practical development. Application of seminary studies to the future field of education: philosophy, Scripture, moral, dogma, form the basic matter of teaching and the student is to realize that the knowledge of these subjects is not for himself alone, not merely for the development of his own mind but for those who deal both with the philosophy of the child and the very child itself. A help in imparting this general information is derived from the custom in many seminaries of having lectures delivered to the student body by the superintendent and others prominent in educational activities. These lectures have the advantage of stimulating and sustaining throughout the entire seminary course an interest in the problems of the school; they furnish the opportunity for bringing the superintendent into contact with the seminary and furnish that practical turn which adds a further interest to the seminarian's studies. A seminary library with a good selection of literature on matters pedagogic will be of invaluable assistance in developing not only enthusiasm but a good working knowledge for future needs. Not only should our ever-growing Catholic books on school work be placed on the shelves but such periodicals as the *Catholic Educational Review*, *Catholic School Interests*, *Catholic School Journal*, *The Sower*, and Reports of the Catholic Educational Association with those of the diocesan superintendent. To such literature the attention of the students should be called from time to time and with this as a source topics for literary societies, debating circles and papers will take on a pedagogic aspect.

4. Making a transition from the imparting of general information to the heading, detailed and specific instructions, the question of the advisability of inserting a special course of pedagogy and appointing a special professor to that chair presents itself. The late Dr. Shields in an article presented by him on "The Teaching of Pedagogy in the Seminary," at the second annual meeting of this Association seemed to favor this idea, which is also along the lines suggested by Dr. Kirby for the establishment of a chair of sociology in the seminary. The viewpoint of

seminary men seems to be against it. Thus Dr. Francis Duffy in a paper on the teaching of pedagogy in the seminary has summed up the attitude:

"The mere showing that this or that item of knowledge is advantageous to priestly work is no proof that a new course should be added to the seminary curriculum. If, however, a subject, and such a one as pedagogy, is one of which the newly ordained priest stands in urgent and instant need, then the seminary is bound to take cognizance of it. To stick a course of pedagogy on somewhere in the seminary and make everybody take it cannot solve the problem. The curriculum is already crowded and it is possible to have so many studies that you can't study."

The seminary viewpoint was presented at the Seminary Conference in 1911 when the following resolution was adopted: "The Seminary Conference recognized the immense utility of a regular course of pedagogy but hardly considers this possible at present; at most only a very humble course could be given." A study of the faculty and subjects taught, according to the Catholic Directory, indicates that while the subject is treated in most seminaries, not one has a professor especially for this work, the nearest approach being where it is united with the chair of sociology or homiletics. Without further discussion on this debatable topic two other methods present themselves for giving the necessary technical training.

5. It was suggested that a knowledge of principles, methods, organization and history could be given along with certain courses. Thus psychology with a little transition could dwell on educational psychology; history of philosophy furnishes an excellent opportunity for giving a knowledge of the history of education; homiletics and catechetics treat of methods which are applicable not only to the pulpit but to the classroom, while pastoral theology will not regard school organization and management outside of the matter for the "*cura animarum*." A final and very effective method of imparting specific instruction is a course to the deacons given by the superintendent of schools or one selected by him. A regular course of lectures of this type have been given with success at Brighton and other seminaries, and at Dunwoodie the directors of the Bureau of Catholic Chari-

ties give a regular course on relief work to the deacons. The deacon year seems to be the most favorable year as the nearness to ordination gives a serious turn to the course.

In addition to this general and specific knowledge a final opportunity presents itself for equipping the future priest for his work in the school, i. e., a certain practical training. Teaching in neighboring parish Sunday schools has been tried out with good results to the instructed as well as to the instructors in many seminaries. Many of the objections to this practice would be eliminated if the method is confined to the deacons, placed under proper supervision, and not be allowed to interfere with the regular Sunday routine.

The recent trend in the city to establish summer schools and playgrounds has given an opportunity for seminaries to profit financially and pedagogically. Several of our younger students engage in this work in the city of New York and the results have been excellent, many of them occupying positions as principals of these schools. In places where Catholic schools are open as summer playgrounds there is another opportunity which seminarians could use to very great advantage. Similar to playgrounds and summer schools is the camp movement whose call draws a number of seminarians each vacation to act as counsellors. The training they receive in dealing with boys, in organizing games, in discipline and responsibility, in private and class tutoring, is well worth the while. Still another trend in recent years is the establishment of the summer villa which is strongly urged by the Congregation for Seminaries. Here also is an opportunity for doing some study along pedagogic lines and without interfering with the regular curriculum.

The seminary is not the place to train specialists in any particular branch; the time for specialization comes after the fundamentals have been received, not during their acquisition. It is the function of the seminary to single out men who have special talent for this field of work and to recommend that opportunities be given them. It is by selecting a priest or two from each class and giving him this special training that the superintendent

of schools is in a position to keep the standards high and develop a staff of efficient teachers, principals, and supervisors.

The discussion which followed was led by Father Felix Pitt, Superintendent of Schools of the diocese of Louisville, who in reply to the question as to how extensive should the course of training be in the seminary or what should constitute the minimum replied:

"The seminary cannot be expected to produce trained schoolmen. On the other hand the school is now an integral part of every well organized parish. The pastor is the principal of the school, not always or necessarily the active supervisory principal, but he is, nevertheless, the one responsible for its success. His office corresponds to that of the president of a college with the Sister or Brother in charge as the dean. To fulfill his office successfully the parish priest must have more than zeal and interest in the cause of education. Certainly every priest should have a clear and definite idea of the reason for maintaining and upbuilding our system of schools and likewise of their aims and objectives. In regard to methods a thorough course in educational methodology is not necessary. A knowledge of this particular phase of education sufficient to enable one to distinguish good teaching from bad would suffice. Some understanding of how to organize, equip and manage a school will prove most useful. It would seem to me that in a diocese where there is a well organized system in charge of specialists in education it is not necessary for all the priests to be trained schoolmen. A general introduction to the science of education sufficient to convince them how broad a field it is would produce a certain humility of mind which would be of invaluable aid in inducing a spirit of willing cooperation with the diocesan educational authorities. This I would consider one of the most important objectives for a seminary course in education."

Father Hickey, Superintendent of Schools in Boston, placed the minimum as follows:

"In addition to a certain definite knowledge of general conditions of Catholic education in his own diocese and in the United States, the priest should likewise have a fair appreciation and understanding of (1) the nature and aims of Catholic education; (2) the primary psychological principles underlying good teaching; (3) the problems which go with the conduct and management of every school."

In answer to the question as to the best method to follow in



giving this training it was felt that in the system of correlation pedagogy would be handicapped, would be absorbed or overshadowed by the major seminary subjects. Again it was felt that all seminary professors were not equipped and capable of making such correlation intelligently. A special course to the deacon class at the present time seemed to be the best solution. The opportunities presented to the seminarians at the Sulpician Seminary of attending the lectures in pedagogy at the Catholic University was favorably commented on.

Father Pitt offered as his contribution the following two suggestions:

"The first plan that I would suggest calls for some rearrangement of the seminary curriculum. Would it not be possible and practicable for the seminary to cover all the essential matter in theology, Scripture, Church, history, homiletics and Canon Law in the first three years of the course? This has been done in most of our seminaries until quite recently. The fourth year could then be devoted to pastoral theology and a preparation for the practical ministry. During this year there could also be given a well organized course in education by a specially trained professor. In connection with such a course a grade and secondary school in the neighborhood of the seminary could be used as a practice school where the men might observe the actual exemplification of methods in every grade, learn in a practical manner the organization and management of a school and acquire a knowledge of the needed equipment and its uses. This would indeed prove most useful. Such a plan has many advantages, it seems to me. It gives a unified course in this important field of knowledge at a time when the young men will be most interested in it and when it is most likely to carry over into their active ministry. It would give them an insight into the many problems and would give every priest a sufficient training for the school.

"The second suggestion I would offer is to give to each young man before he leaves the seminary a definite and rather complete outline of the various phases of education together with a full bibliography pertaining to each department. Such an outline could be prepared by a trained and experienced educator. It should embrace history of education, general and special methods, high schools and elementary schools, organization, management, equipment and school building. The bibliography should include general and special books, with current sources such as associa-

tion proceedings and educational periodicals. It could be renewed year after year and kept up to date. If the young priest is interested such an outline would prove a most valuable guide for his reading and it would provide him with an armory in a crisis or when called upon, as he will be frequently, to speak on educational topics."

As a result of the discussion we might sum up the following conclusions which seemed to represent the mind of the Conference:

1. Since a very important part of the average priest's work in the United States is centered in the parish school a certain preparation for its proper fulfillment was a function of the seminary.

2. No radical changes or the addition of a special department of pedagogy to an already overcrowded curriculum was deemed advisable. Specialists in this or in any other subject must secure their training not during but after the seminary course.

3. The deacon year was regarded as presenting the most opportune period for inculcating the priestly interest and intelligent zeal which would enable the future school man to be a leader in the parish school.

4. The number of hours to be given to this subject, the most profitable type of lectures, the most efficient professor and the availability of some practical training, are topics which each seminary faculty will have to work out according to its own opportunities and the needs of its diocese. The important fact is that each seminary should do its best to send forth priests who are well equipped to elevate the standards of Catholic training and education and who are inspired by the principles of the Great Teacher Who promises such a great reward to those who instruct others unto justice.

## DISCUSSION

REV. JAMES W. HUEPPER: It afforded me great pleasure to receive from Father Scanlan some three weeks ago an advance copy of the paper which has just been delivered to you. You will all agree that in this paper we have a comprehensive synopsis of the all-important requisites which we must find developed in our modern-day priest. With the growth of importance which is attached to education to-day the requirements in

those who are in charge and who more or less bear the responsibility of schools, multiply and enlarge. This is primarily the case with the priest who not only is the teacher of religion but to a very great extent on account of the now existing Catholic school system the one responsible for the success and the acquisition of knowledge on the part of the children and young people of our country. Fortunately for the local pastors in many dioceses the office and responsibility of superintendence has been placed on the shoulders of one specially trained and fitted to act in this capacity for the whole diocese. But as Father Scanlan so pointedly brought out in an introductory paragraph, the diocesan superintendent's task is lightened when his colleagues are able to lend him their support and to cooperate intelligently with him in settling the various and complex problems which the average parish grade or high school present.

Again, who of us will not admit that a very contributory factor for the success of a grade or high school most often is found in the intelligent interest shown by the local pastor in the school and the cooperation which he may give the teachers. A pastor may have the best of teachers in the school but if these selfsame teachers can not give him their confidence because of his lack of knowledge of educational matters, his inability to give wholesome and practical advice, of not being able to take the initiative in correcting and improving the methods of work, the efficiency of the school will be sorely handicapped. Furthermore no one will gainsay the fact that our priests of necessity are often in a position to give the public at large a fairer and fuller understanding of Catholic education, of its aims, ideals, and characteristic methods. This opportunity is given in communities on lecture programs, in gatherings of educators, in the columns of the local press. Therefore most frequently the success of the general diocesan educational plan, the efficiency of the local parish schools, be they grade or high school or both, and the general standing of the Catholic population, is largely dependent on the knowledge of the priest as regards the general educational problem. What a catastrophe for a school when for instance Sisters must take odds with the priest as to his methods used in teaching Christian doctrine! How humiliating for a community of Catholics when public officials who otherwise respect the priest can not look upon him as a leader in education because of his ignorance of the newer methods. So, for instance when the Dalton or Contract plan, when the Peacock, the Rotary, the Winetka systems are all Greek terms to him.

But how obtain this knowledge and to what extent must it be given? Then again, when and where is it to be acquired? Father Scanlan has detailed a number of programs in his valued paper. We all readily admit that the answer to the when and where is the seminary, but the question as to how and to what extent offers us problems. From my contact with students and their curriculum I readily understand why a course of ped-

agogy is discountenanced. At most it would be only superficial because the curriculum as now outlined both in the college and the theological department of our seminary is crowded. And yet you can not get the young clergy interested in education unless you at least give them some chance to hear about these things. In part this need can be supplied if the importance of education, its principals, administration, needs, values and problems are kept in mind by the professors teaching psychology, ethics, history of philosophy, sociology, Church history and catechetics. To supplement these fundamentals I would suggest one talk a week in third and fourth theology on pedagogics. I understand this has been done with great success in some of our eastern seminaries, notably Brighton. Practical teaching of catechetics in neighboring parish schools, the providing of students for teaching classes in the Catholic Instruction League, the encouraging to read pedagogical literature, the choosing of subjects for their degree thesis on education, these are some of the tried means of filling in details for their knowledge and education. Naturally surroundings and environments and opportunities must be considered by each seminary in making up its program, but if any of these suggested plans are made, practical I believe that in this way the seminary may be well meeting the demand that students when ordained to holy priesthood be equipped to become successful enthusiasts and standard-bearers for Catholic education.

## CATECHETICS IN THE SEMINARY

RIGHT REVEREND MSGR. LOUIS J. NAU, S. T. D., MT. ST. MARY  
SEMINARY, NORWOOD, OHIO

The Sacred Congregation for Seminaries and Universities, under date of the eighth of September, 1926, issued a letter calling the attention of the Ordinaries to the importance of catechetical instruction.<sup>1</sup> The letter emphasizes (quoting Canon 1365), "The theological course in the seminaries must be *four full years*," and then points out that under paragraph 3 of this canon it is stated: "And likewise there are to be instructions in pastoral theology with practical exercises in the manner of giving catechetical instructions for children and others." The letter reminds the Ordinaries (quoting Canon 1333 n. 2) "Priests and other clerics who are not otherwise legitimately prevented must second the efforts of the pastor in this most holy work (teaching of catechism) even under pain of punishments to be inflicted by the Ordinary." From this it can be readily deduced that during the quadrennium of theological studies of obligation for all who aspire to the priesthood, there must be—as the letter emphasizes<sup>2</sup>—not only a "*preparatio doctrinalis*" but likewise a "*preparatio didascalica*" teaching how the truths of the faith are to be taught. The "*preparatio didascalica*" must be "*per precepta et practicas exercitationes*." This practice-teaching is to be done either in the seminary or in the churches, as the Ordinaries will prudently decide.<sup>3</sup> (Cf. likewise Canons 1329-1336-2182-2185, C. I. C. and IV, Synod of Cincinnati, Canons 21, 22, 23. They show the important rôle catechetics hold in the ministry of the priesthood.) The rôle of the clergy and especially of the pastor may not be debased to the mere gathering in of the needed money. The priest by his office is a teacher and

<sup>1</sup> A. A. S. vol. 18 n. 11, p. 453.

<sup>2</sup> *Ibid.* p. 454.

<sup>3</sup> *Ibid.* ad finem.

as such must have a knowledge of pedagogy. It will not be necessary for him to wade through the history of pedagogy but he must have a thorough knowledge of methods and of pedagogical psychology. The idea gaining ground in certain quarters that the pastor must keep his hands off and let the teachers take care of school matters is certainly not in harmony with the sacred canons.

It will not be within the scope of this paper to discuss at length the theoretic precepts of catechetics. Much, very much has been written on this subject of late. But by your leave I will touch on one or the other theoretic topic, namely, (1) catechetics do not deal with natural ethics and sciences but with faith and morals and consequently must be based entirely on the supernatural. Why single out this topic which looks like proving the obvious? Yet strange voices are heard in the land, even in our own camp. We have heard such ideas put forth as "There seems to be a tendency in our schools to emphasize the supernatural virtues at the expense of the natural." It is very hard to see how this is possible. The axiom, "The supernatural is based on the natural" does not mean two lines of endeavor running divergently; it means convergence to a higher plane. In the concrete there are no virtues except the supernatural. In the present economy of God's Providence there is but one ultimate end to which all men, all virtues, and all acts of virtue must tend.<sup>4</sup> I need not tell you that this end is supernatural. St. Thomas insists that even the souls of the children who have died without baptism, in Limbo yearn to obtain this supernatural end, for as they have received the capacity to be lifted up to the supernatural state there is in them a natural tendency to yearn for a general vision of God.<sup>5</sup> The very *raison d'être* of catechetical instruction and indeed of all instruction in the parish school is constantly and continuously to bring out this full truth. If this were not the case our schools would be superfluous. It is sheer utter nonsense for a preacher, catechist, confessor or teacher

<sup>4</sup> *Scholastik*, new Jesuit Review, published by Herder, Freiburg, vol. 1, nl. pp. 106 sqq., *Nouvelle Revue Théologique*, Louvain, vol. 54, n. 2, u. 81. Lindworsky, S. J. Willenchule, Paderborn, 1923, pp. 100-111.

<sup>5</sup> In Sent, d. 28, q. 2, a. 8. Q. D. de Malo, q. 5, a. 8.

to pretend that the supernatural can be overstressed. Ethical and moral virtues besides differing in their physical entity produced by God's grace, differ materially or if you prefer in their content matter; and formally in their orientation to the ultimate end. Natural ethics left to themselves can teach us nothing about the theological virtues of faith, hope and charity.

The moral virtues, and let me emphasize whether there is a question of the lesser virtues, as some might wish to call them, as for instance, courage, probity, honesty, loyalty, etc., or of the greater, such as prudence, justice, fortitude, temperance,— all are of no avail unless they be lifted up formally to the supernatural. True, because they are wanting in this does not mean that the acts would be sins in the sense that they are a turning away from God to the creature; but on the other hand they are not mere imperfections falling short of a higher standard; they are privations not reaching that fullness which God expects. As teachers in the seminary it is our duty to impress on the seminarists that they must not let themselves be led astray by the incessant twaddle about natural ethics, character building, honor, probity, loyalty, etc., of Boy Scoutism. Nor should they become enamored of preachers, held up to them as models, who prate incessantly about civics, autonomous man, virtue for virtue's sake, and all the other cant of the pulpit, forum, lecture-hall and magazine. "*Utimur hoc mundo sed non fruimur.*" The highest motive values of the supernatural life need not be stressed always and incessantly for every particular action. The lesser motives, too, must be brought out. But psychic laboratory research has demonstrated that if the end purpose and its worth values have been well understood and the attention of the will (the term attention is here used in an analogical sense) has been firmly fixed on them and the will itself has become impregnated with them, in the minor affairs of life the lesser and particular worth values will range themselves almost automatically under the higher values. Of course this cannot be accomplished merely by instruction or by desultory practice. The catechist by word, example and constant methodical practice must train the will of his charges to hark back to the highest worth values in all the important

affairs of life. The supernatural is not to be a pink cloud at sunset merely to be admired, it must be the genial warmth of the midday sun quickening the lives of the children and of the adults.

If perhaps our schools have not produced as we might expect, is it not because we have forgotten the words of St. Francis of Assisi who says: "This is the will of God, not that we should condemn the world and fight it at all cost but that we conquer the world in and by grace, impregnating it with the spirit of Christ which is lightsome and joyous." The preface written by Carl Josph Cardinal Schulte for the Catholic Catechism of the Diocese of Cologne may here be quoted appositely:

"Dear Children; your Bishop whom God has appointed as teacher of the heavenly truth put this booklet into your hands. In it you will find all the truths gathered together which our holy Catholic Church possesses for the purpose of announcing them to you by God's authority and in His name. Wherefore esteem this booklet highly, study it diligently and listen attentively to your teacher in religion when he explains it for you. None of your school books equal it in value; it teaches you the highest and most necessary truths; it shows you the way to your true happiness, namely, the glory in store for you in heaven. This booklet is not only a school booklet, it is a book of life to guide and direct you on your whole earthly pilgrimage. Guard its truths in your hearts even as Mary, the Blessed Mother of God, kept in her heart the words of her Divine Son; (St. Luke, 2:51) so that you walk not in darkness but that you may have the light of life." (St. John 8:12.)

(2). Catechetics should not be confined to the study of the usual catechism, namely, an orderly logical development of faith and morals. A study of Bible history and of the liturgy of the Church must find a place therein. However, to my mind it would be a fatal mistake to substitute Bible study or liturgical exposition for the time-hallowed method coming down to us at least from the days of St. Cyril of Jerusalem and followed through the centuries by all the great catechists and worthy catechisms. These should be courses running alongside of the systematic study of the catechism. A good catechist will frequently draw on Bible history and the liturgy of the Church for illustrations of the systematic text and when teaching Bible history or explaining liturgy he will call attention to the doctrine or moral



implied. Liturgical instruction and even more so liturgical practice will give the tonal feeling so helpful to living the faith. Not as if religion were merely this tonal feeling, but because the repercussion of thought and conviction on the feeling give more vitality, as it were, to the ideas and worth values formed and thus elicit the higher appetitive faculty all the stronger. Liturgical exemplification likewise serves the problem method enabling not only the catechist but likewise the catechized to propose and study religious problems in the concrete.\*

(3). Whether in the systematic study the Theocentric or the Christo-centric or the Ecclesia-centric method should be followed is a debatable question. If my view were asked I would say: The instruction in the first three years of the elementary school should be based on the life of Christ; narrating His birth, showing that He is the God-man, the second person in the Trinity, why He became man, suffered, died and rose again from the dead, showing how in the sacraments of baptism, confirmation, Holy Eucharist and penance He gave us a means to participate in that holiness which He brought down from heaven. Whether the catechism used follow the question and answer or the connected narrative method—the latter seems to be coming more and more in vogue in secular education—the catechist must always remember that it is his duty to put life, flesh and blood, as it were, into the skeleton so that both the intelligence and the will of hearers will be stirred.<sup>7</sup> Catechetics must regard the adult as well as the child. Adults will profit as much and, perhaps, more by catechetical sermons as by eloquent sermons and erudite lectures. Moreover in our country there is always the problem of instructing converts. Eloquent sermons and erudite lectures have their utility as well as catechetical instructions. Neither should crowd out the other. But let us attack the question directly put to us distinctly by the Sacred Congregation. How can we best align catechetics in our already crowded curriculum? We may not curtail the study of dogma, moral, Holy Writ, Canon Law, ascetics, liturgy, Church history, etc.

\* Cf. Rev. George Johnson, Ph. D., Cath. Ed. Rev., vol. xxiv n. 9, pp. 329 sqq. et *Cours et Conférence des Semaines Liturgiques*, Louvain, vol. iii et iv.

<sup>7</sup> *Seminary Studies of Mt. St. Mary's*, Cin., O., Dec., 1926.

We are pressed to encourage some of the much vaunted original research work and to help students acquire bibliographic erudition. We cannot abandon the theoretic for the practical. In Europe our seminaries often receive the left-handed compliment: "They are good in practical things but wanting in the speculative." I do not care to discuss whether we deserve the compliment. Both the code and the letter of the Congregation tell us that the "*preparatio*" must be "*doctrinalis*" and "*didascalica*," "*per precepta et per exercitationes practicas*." Pope Pius X said: "The Church needs popular treatises more than learned tomes." But he knew full well that no one can write worth while popular treatises unless he thoroughly understands the subject-matter. Thus, too, no preacher or catechist can explain the catechism worthily, popularly, and practically unless he thoroughly understands Catholic doctrine. Cardinal Manning says: "Having a clear outline in our intellect, words by a law of our nature follow the spontaneous course of our thoughts. '*Verba que praevisam rem non invita sequuntur*.'"<sup>8</sup> One who is fairly familiar with the vernacular will, if he understands his subject thoroughly, find words to express his thoughts.

To better understand what studies are required of a good catechist let us quote an undisputed authority on this subject — St. Peter Canisius — who merited the liturgical title "Doctor of the Universal Church" because of his catechisms and catechetical instructions. In one of his letters he points out to the pastor Veronius which studies a good catechist must make. Of philosophy he says: "In vain will he strive for much progress in scholastic theology who never has heard preceptors teaching it and who has not built upon the solid foundation of philosophy and has never contended in the jousts of philosophic disputations." Theology he calls "the citadel and queen of all the arts," but he reminds "there must be a bond of union between the speculative and the positive and to the latter must be added, if we would give it its just due, a knowledge of languages." "It is above all necessary," he continues, "to search diligently through the books of the Old and New Testament." "A good theologian

<sup>8</sup> *Eternal Priesthood*, pp. 181 sqq.

above all else will observe what the Holy Ghost clearly defined 'by the later Councils and Doctors.' "The writings of the Fathers will be read frequently by those who have the leisure, listening to them speaking devoutly and weightedly, revering them as the oracles of the Holy Spirit and the resplendent lights of the Church." He has even a good word for the much maligned study of casuistry. "Nor will it be a less labor for him who has the care of souls to read much and frequently "*de casibus conscientiae*" such as were compiled by Navarrus and which are much praised, for as Gregory the Great has well said: 'The care of souls is the art of arts and the science of sciences.'"<sup>9</sup> You will agree this is quite a program.

The mention of casuistry recalls that a well known plan of studies in religion for Catholic high schools entirely omits the Ten Commandments. In our day when so much stress is put on character building — credits numbered among those required for graduation are given for this study in many State high schools — it seems strange that the opportunity should be neglected to inculcate the virtues by ranging them under the Ten Commandments. Perhaps the exclusion is motivated on the assumption that high school students have become thoroughly familiar in a theoretic way with the Ten Commandments during their elementary school. I cannot believe that the omission is a concession of toadyism to the maligners of casuistry. Catholics should know whether an act is a sin, an imperfection or a violation of a counsel, whether it is a slight or grievous violation. It is not just to cause false consciences under pretext that by examining whether an act is a sin or a "dirty trick," whether a matter is slight or serious, the catechist is shaving down obligations and neglecting asceticism. A good catechist will understand how to steer clear of Scylla and Charybdis. Insisting on an external law of morality with its external sanction does not destroy inner conviction. It is exactly the God-given norm to form conscience. "All human progress is from within outward" is one of those half-baked truths, falling trippingly from the lips, which the craze for seeing evolution everywhere has foisted on our

<sup>9</sup> *Epistolae Canisii*, Braunsperger, vol. VIII, pp. 278 sqq.

country. It is true only in the sense that unless the outward law of God has gripped the souls of men and brought about inner conviction there will be no progress in morality and civilization.

The supernatural is not a sort of magic power acting merely from without. It operates a conviction in the soul of man, making him see by the light of faith more fully the first principles of doing, known almost connaturally by synteresis. It forms his conscience to understand better how these first principles are to be applied to particular acts by showing how revelation, for instance, of the Ten Commandments ranges these particulars under the outstanding first principle—"do good and avoid evil." It impels to courage by hope, showing that besetting difficulties can be overcome and that the final consummation is worth while. It impels to act on this conviction through charity, the bond linking God and man in the union of Father and son. Thus faith gives the supernaturalized moral virtues a better understanding, hope engenders a greater inclination to strive; charity a more intense impulse to do. These may be platitudes but it seems the whimsical definition, a platitude is a truth which every one grants and very few follow, is more than a pleasantry. Apologetics, meaning by this term the putting forward of Catholic thought and defending it against unbelievers, should to my mind be positive rather than negative. It would, of course, be reactionary in the worst sense of the word to pay no attention to modern thought — such would be the lazy man's plea — but this attention could be given by weaving it in with positive explanation. Those err grievously who would take up much time discussing the current trend of religious controversy. These public discussions from the pulpit, platform and press are as transient as the fashions in woman's dress. Were we to spend our time discussing the preachments of some popular radio artists I fear that by the time the students are ordained he and his theories would be relegated very likely to the limbo of oblivion. The defender must be on guard along the whole line, he cannot pick out his points of defense. The whole catechism must be taught, and the priest by the positive knowledge of faith and morals must be equipped to meet all fads and fancies.

But this does not touch the vexing question—How are we going to find time for this complete, "*preparatio doctrinalis et didascalica per precepta et per exercitationes practicas*"?

At Mt. St. Mary Seminary the Mt. Rev. Archbishop has instituted a fifth year in theology after the completion of the usual quadrennium, in which catechetics finds its accustomed place. During this fifth year the student-priests for the Cincinnati archdiocese study mostly pastoral theology, namely pulpit oratory, catechetics and the *praxis confessoriorum*. They reside in the seminary. On Saturdays and Sundays they help in certain parishes, receiving a monthly stipend for their work. They have published some of their work in *Seminary Studies* (December, 1926). On Thursdays and Fridays they teach catechism in the neighboring parish school. This experiment has been tried only this year. It seems to give promise of satisfactory results. Some have broached the idea of sending the third and fourth year men out into the parishes for field work on Sundays. This, however, has disadvantages. It would seriously interfere with the liturgical celebrations in the seminary and especially it would break the continuity of seminary life, so important for the formation of priestly character and habits. Our college customs of week-end social, athletic, and theatrical excursions beget in our students a restlessness not to say discontent at the continuity of seminary life. They feel an urge to get away and yet this urge is inimical to the basic ideals of seminary life as laid down by the Council of Trent, and the modern adaptation of these laws in the C. I. C. A profitable arrangement might be to use our seminarists for field work during the vacation months in rural or other districts where there are no parish schools. The Code gives Ordinaries authority to compel priests and *alii clerici* under pain of ecclesiastical punishment to help in the work of catechizing. With the help and guidance of a prudent pastor, a seminarist could thus spend his vacation profitably and enjoyably. If the financial resources allow, some compensation might be given the students.

I have thought that a way out of the difficulty without either curtailing the time allotted for the usual curriculum or lengthen-

ing out the course, might be to make our seminar work take care of this more intensive and practical study of catechetics. The usual course of catechetical instructions would be given by the professor of pastoral theology, and in the other course of dogma, moral, Holy Writ and liturgy when a certain tract has been finished the students could write catechetical instructions on the tract seen and then have what we call a field day, namely, some students would be appointed to catechize the others. Thus perhaps we could combine the practical and the theoretic without sacrificing either the one or the other. The practical work would give a better insight into the theory studied.

The seminary course in catechetics will be hampered until we have a good catechism. The *Catechismus Catholicus* lately put out in *pro manuscripto* form by Cardinal Gasparri will serve as an excellent guide for the instruction of catechists. It is a very succinct, clear and accurate statement of Catholic faith and morals. If the numerous sources quoted are published somewhat after the manner of the fontes. for C. I. C. we will have a veritable mine of information for catechists and preachers. As in the case of the new *Einheits Katechismus fuer Deutschland* edited by Father Theodor Monnichs, S. J.,<sup>10</sup> this new catechism very likely will not meet the expectations of all. A catechism satisfactory to every one will never be published.

The chair of catechetics in our seminaries ought to be considered as important as any other. In the past, perhaps, we have looked upon it as a kind of side issue, as a chair to be occupied by the newly appointed young professor as an experiment to learn whether he might be fitted for promotion to the chair of what we are tempted to call some higher study. To dissipate any such notions of the inferiority of catechetics, if perchance they exist anywhere, allow me to quote from the votum of the postulator in the cause of elevating St. Canisius to the Doctorate of the Universal Church, as the patron of catechists. Father Edward Hugon, O. P., the postulator, said of the labors of our patron: "Since it is well known that God threw St.

<sup>10</sup> *Stimmen Der Zeit*, vol. III, 1926, pp. 227 sqq. *Paedagogische Blaetter*, Vienna, vol. 48, p. 77.

Ignatius and his Society into the breach against Luther and the other heretics of that period, it is just that this society should have as its Doctor, Peter Canisius, who so brilliantly attained the end for which it was founded, namely, to combat Lutheranism. And further, since many have asked that a catechism be compiled for use throughout the Church, it is opportune that he who thus excelled in Catechetics should be proclaimed a Doctor, so that, as Leo XIII gave the Eastern Church an illustrious patron numbering St. Cyril of Jerusalem among the Doctors of the Church, Pius XI should provide a patron and a leader for the Catechists of the Western Church by declaring Peter Canisius, Doctor. Father Hugon does not hesitate to apply the encomium of St. Thomas, contained in the Breviary of the Dominicans to our patron."<sup>11</sup> A brief style, of pleasing eloquence, elevated and clear, and solid thought grips the whole Church.<sup>12</sup> Pope Leo XIII said of the Catechism of Canisius: "Its style is not unworthy of the Fathers."<sup>13</sup> Aubertus Meyer in 1602 hailed Canisius "the St. Jerome of the Century," and Lawrence Beyerling proclaimed him "the Augustine of his time."<sup>14</sup> These encomia should make plain that catechetics ranks worthily among the sister sciences in theology.

*"Hic facies non omnibus una,  
Nec diversa tamen, qualis debet esse sororum."*

The appearance may not be the same, yet the difference is only such as is found among sisters.

Just one more thought; circumstances make it imperative that priests and nuns, in order to obtain the necessary credits and degrees to qualify as teachers, attend courses in non-Catholic universities. This has caused, I fear, a wrong perspective, and a false worth evaluation, as to which are really the important studies. We might well ponder the words ascribed to St. Bernard: "In all my reading nothing pleases, unless it brings me near to Jesus."

<sup>11</sup> Angelicum, vol. III fasc. 1, pp. 74 sqq.

<sup>12</sup> Ibid., p. 77. *Breviarium Ord. Praed.*, VII March resp. 4.

<sup>13</sup> Litt. Ecyc., 1st Aug., 1897.

<sup>14</sup> Braunsperger, *Epistolae Canisii*, vol. I, p. 20.

## DISCUSSION

REV. FRANCIS J. CONNELL, C. SS. R., S. T. D.: Msgr. Nau's paper speaks wide experience, keen observation and sound judgment. It cannot be doubted that the training of the students in the art of catechetical instruction must be accorded a place in the seminary curriculum. That a thorough knowledge of philosophy, theology, Sacred Scripture and the other ecclesiastical sciences is indispensably necessary for the priest catechist is an axiom of the sacred ministry. Nor can any one deny that the seminarian's life as a preparation for the work of teaching Christ's Gospel must be entirely supernatural, not indeed in the sense that the so-called natural virtues are to be minimized or neglected, but rather in the sense that they must be brought beneath the sanctifying influence of divine charity. Moreover, Msgr. Nau has stressed a very important point when he insists on the positive presentation of Catholic truth in our doctrinal instructions rather than the refutation of objections. Most of our lay audiences will derive far more advantage from possessing a clear and adequate understanding of a doctrine than from learning how to answer a hundred objections directed against it.

However, I do not agree entirely with Msgr. Nau's plan that the practical exercise of catechetical instruction should be held in connection with the various other branches—dogma, moral, etc. Such a system would place this important subject under the immediate direction of a number of different professors; and I fear the result would be a lack of agreement and of coordination in the instructions and admonitions given to the students. The work of training the students in catechetics should be undertaken by one professor, though it may be done in connection with some other branch—for example, homiletics or sacred eloquence. As a matter of fact, I think that a few hours at least of the final year's curriculum could be devoted to special and exclusive instruction in the art of catechizing. Msgr. Nau is of the opinion that the seminarians should not go out to teach catechism in the neighboring churches and schools. To this view many, I think, would take exception. In regard to the practice of allowing at least the senior students to perform this ministerial work Dr. Scanlan of Dunwoodie wrote last year:

"A number of seminaries not only favor it but are putting it into practice. The following are a few statements as a result of the experience. St. Mary's: 'Many real and solid advantages.' Brighton: 'The experience is most satisfactory.' Benedictines of Collegeville: 'The professor gives the theory and accompanies the students to the neighboring school or church where it is taught.' Most of the objections would be eliminated if the method is confined to the deacons, placed under proper supervision, and not allowed to interfere with the regular seminary routine." (Report of the Cath. Educ. Assoc., Vol. 23, p. 456.)

In conclusion I would suggest that the seminarians, even though they do not actually teach catechism, should become thoroughly acquainted with



the manuals of Christian doctrine which they will probably use in their ministerial work. A young priest is at a great disadvantage if he is called on to give a lesson from a catechism which he has not opened for years or perhaps even has never seen before.

## **METHODS OF TEACHING—TEXT, LECTURE, SEMINAR**

**REVEREND ALOYSIUS J. MUENCH, D. S. SC., ST. FRANCIS  
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It is not without diffidence that I address you on the subject assigned to me. There are present here those who are better qualified because of long and distinguished services in the field of education than I to treat this important subject adequately. I may be permitted to express the hope that the discussion enriched by the experiences of mature years will make up for the things wanting in my paper.

Then there arises another problem not a little complicated in the consideration of so large a topic as that of methods of teaching in the seminary. The problem is this: Theology as a science is composed of several branches, each of which is different from the other in point of the matter with which it deals and the objective which it pursues. Consequently the method of teaching exegesis, for instance, will differ decidedly from the method of teaching, let us say, Church history. It would indeed be much worth while if at some future convention an analytical study were made of the method of teaching which is to be followed with regard to each of the different theological branches.

The scope of this paper must, therefore, be limited to the consideration of some of the fundamental principles which underlie the use of text, lecture and the seminar in seminary teaching.

### **THE TEXT**

No seminary professor will want to dispense with a text. Some branches of theology, in fact, could not be taught without a text. How would it be possible indeed to study exegesis without the Bible, Canon Law without the Code, or liturgy without the ritual of the Church? The very nature of the materials with which

these branches deal make the use of a text necessary. But also with regard to the other theological branches a text becomes indispensable. It is one of the most important functions of the human mind to correlate and co-ordinate, systematize and organize the knowledge which has been acquired. The progress of science is seriously impeded if thought is not organized. Impelled by this rational instinct to organize the acquisitions of intellectual research men have ever sought to arrange their learning into a clear, definite, and easily comprehended system.

Toward the end of his life, so fruitful in theological disquisitions of every kind, St. Augustine composed his *Enchiridion*, which as the very name indicates is a manual and in this instance a manual of Christian doctrine. Theoderet composed his *Epitome of Divine Doctrine* with a view of opposing to the diversity of error the unity and through it the beauty and charm of Catholic doctrine. Fulgentius, whom Bossuet did not hesitate to call the greatest theologian and the most saintly Bishop of his age, composed his brilliant treatise, *De regula verae fidei*, in which he enunciated his famous forty dicta, each of which commences with the words: *Firmissime tene et nullatenus dubites*", with the purpose of gathering Catholic doctrine into a coherent, unified system. The work of collection of Isidore of Seville, *Sententiarum libri tres*, is well known to every student of theological literature. Nor need anything be said regarding the work of compilation of John Damascene, *De fide orthodoxa*, of which he himself wrote: "I shall present nothing that is my own but I shall collect as far as is possible and reproduce in summary that which has been found to be the best among the most authorized teachers." These works served the purposes of a text for a long time in the theological schools of their age.

The great thinkers of the Middle Ages did not spurn to employ their master minds in the production of a good theological text. The researches of recent years have shown how much of fine pedagogical material lies buried in the prefaces to the works of philosophers and theologians of that day,—the "*gigantes in diebus illis*". The prologi of the two works of Abelard, his *Introductio ad Theologiam* and his *Sic et Non*, as well as the preface of a

third work written, most likely not by himself but by a pupil inspired by his spirit, *Epitome Theologicae Christianae*, give some fine hints as to the purpose of these frankly theological manuals. From the Abelardian school went forth other texts, particularly four, which have become celebrated in theological literature, among them the *Sententiae Rodlandi Bononiensis Magistri* and the work of Hugo of St. Victor, *De sacramentis christianae fidei*. What an important rôle the *Summa Sententiarum* played in its period, the author of which is hidden to this day behind the obscure veils of the past, need not be further discussed. In the twelfth century the *Sentences of Peter Lombard* served as a basic text for the theological schools. It should be said here that two texts were currently used in that day, the Bible, which formed the basis for the lecturers of the *baccalaurei biblici*, and *sententiarum* is a product of his work as a *baccalaureus sententiarum*. The work of St. Thomas, *Commentaria in Libros Sententiarum* is a product of his work as a *baccalaureus sententiarum*. The *Summa Theologica* he intended as a text, since it was written for the "*scientiae divinae novitii*." The preface to it is brief, very brief indeed when compared to the extensive and learned preface as found in the work of Robert of Melun. Yet it contains very valuable hints on the purpose which a text should serve.

This short historical survey has been given in order to show that the greatest thinkers of their day took great pains to give to the "*novitii scientiae divinae*" a good text for the groundwork of their learning. In doing so they have given directly and more often indirectly valuable pedagogical suggestions regarding the use of the text in the theological schools.

A text must give to the student the materials with which he is to work. It is to be a collection of pertinent quotations from the Scriptures, Fathers, and other theological writers. In this respect the modern text serves the student better than the texts of former days. However, it has also impeded thinking processes. Too often what is intended as a compilation of raw materials in an organized manner to be used by the student as a basis for his thinking becomes for him an undigested mass of words with

which he has successfully or unsuccessfully loaded his memory. It would be better to put more of the rationalizing of St. Thomas back into our texts, and then in conjunction with such a "thinking text" have a collateral "reading text", such as have been compiled, for instance, in economics under the name of *Readings in Economics*. This would leave the text itself unencumbered with a good deal of material which is intended for the memory rather than for the intellect.

The text should be used to define the problem; clarify terms; and state succinctly the various lines of argument. The definite and the certain should be clearly separated from that which is problematical or controverted. The student's mind is after all only the beginner's mind. Unless, then, the ways are clearly marked he will traverse jungles of chaos in his intellectual quests. Much valuable time will be lost. Keen psychological insight is evidenced in the words of the preface of the *Summa* of St. Thomas when he says that he had a threefold purpose in writing the work: first, the avoiding of superfluous questions, articles and arguments; secondly, the organization of Christian doctrine into a clear, systematic course of studies; and thirdly, the avoiding of wearisome and confusing repetitions. Banez was right when he wrote of this preface: "*Prooemium hoc D. Thomae brevi compendio multam eruditionis suppellectilem promittit*". It may be to the point here to recall the symposium of opinions on a manual of theology published in a French theological review some years ago. 1. The ideal manual should sacrifice questions of merely scholastic controversy. 2. It should pay due attention to the latest researches in the history of dogma. 3. It should be philosophical in its doctrinal exposition. 4. It should be discriminative in the choice of proofs from Holy Scripture and the Fathers. 5. It should be more careful than the average text-book of the validity of arguments from "theological reason". 6. It should be written in the vernacular, aim at conciseness and strength in style, and be equipped with an up-to-date bibliography.

#### THE LECTURE

The text serves the student primarily in his study. It acquaints him not only with the general field of the theological branch

which he studies but also with the certain principles and facts as well as the problems and conclusions that are connected with the various phases of the question before him for consideration. It affords him the sureness of a foundation for the superstructure he is to rear. It is a guide which he may safely follow in the intricacies of the avenues of thought which open up before him. Yet withal it is but an instrument of thought and a very mechanical one at that. Already in its very makeup it suggests the organization of a mechanism. To make of this mechanism an organism, a living, organic being, is the purpose of the lecture. It is the living voice which must breathe the spirit of life into the dry, unfleshed, unvitalized bones of the text.

As the text is a synthesis of that which has been found to be certain and sound, in a word, a synthesis of the best in theological learning, so the lecture is an analysis of the theological data. It dissects, dilates, expands, develops the truths embodied in the sacred science. It will show the relation of the matter held under consideration with matter that has gone before or is yet to come; dissect and clarify the question; elucidate the arguments of the position which is held; illustrate the principles laid bare in study and research by applying them to the realities of life; invest the body of the theological doctrine that has been found with such details as are necessary to give it actuality; urge and dissolve the objections that may be raised against it; point out the problems that still need clarification and still await a solution.

This process of amplification carries with it the danger of too far-reaching ramifications; the danger of expatiating on secondary topics to the detriment of primary matter or of enlarging unduly on the subject of the teacher's own research. The lecture gets to be as luxurious as a tropical forest and just as dense and impenetrable. The student's mind can not follow. He finds himself in the midst of disorder as chaotic as was the world when the Creator put order into it. Again, the consideration of certain special problems may be so over-emphasized that the proper perspective of the whole is lost. What ought to be background has come to be foreground; light and shadow are not given their proper place so that the whole appears in the mind of the student,

because of the distortion, as an unreal thing. St. Thomas made this his first objection against the texts and commentaries in use in his day. Beginners, he said, were hindered in their work "*propter multiplicationem inutilium quaestionum, articulorum, et argumentorum*".

Two methods of lecture suggest themselves, first, the method of commentary, and second, the method of free organization.

The method of commentary follows the text slavishly. The teacher ties himself to it as much as does the student. A great part of the time is spent in the explanation of the text. It offers to the teachers the distinct advantages of being more easily followed by the students; of saving individual effort because he need not systematize the material himself; and of forestalling the danger of useless ramblings and irrelevant digressions. However, as a method it is also not without its dangers; it may kill initiative in thinking; leave the impression that all thinking has stopped with the text; tie down the spirit of individuality so necessary for the progress of every science. These need not necessarily be the consequences, yet the danger lurks covertly behind every page. Where the lecture ties itself to a mechanism it is apt to become itself mechanical, even as the craftsman becomes mechanical who, having hitherto expressed his individuality with the tools of his skilful hand, must now do his work with the levers of a labor-saving machine. The teacher is more than the translator, paraphraser, or commentator of the text; as a master of his science he must be its masterful exponent. Under his skillful hand the student is to become more than a reader of theology according to non-Catholic fashion.

The method of free organization on the other hand leaves the organization of the lecture to the genius of the teacher. It is indeed a disastrous method in the hands of an unskilled and injudicious teacher; one whose mind has not been disciplined to observe order and in executing order to distinguish the essential from the non-essential. It is much like leaving pots of paint and brushes in the hands of a boy; his efforts may produce by some chance of genius a masterpiece, an object of envy of the modern cubist or futurist; the odds, however, stand against a favorable

outcome. Nevertheless much is to be said for the method of free organization. It gives the student confidence in his teacher, a very important psychological factor in teaching. And to the teacher it gives the power of life, because a free expression of self creates life in the process of expending life. His lectures live with his own living self. The contact of the mind of the teacher with that of his students is direct and immediate; it is not made by means of a text-book. In his free lecture the teacher must, however, be sure of his ground and sure of his powers of discipline over his own mind. His organization of the things he wishes to impart must be as clear, neat, and thorough as the very truth itself. Briefly, he must not grow weary in his efforts to organize carefully the things which he found in his intellectual journeyings. What then of the text? It prepares the way for the lecture; it recalls what was said in the lecture and thereby puts new meaning into the bare words of the text; it serves as a source-book of materials, especially in the case where the text relies largely on quotations from the "*loci theologici*".

Out of such a method grows progress in science. The very masters of thought who were the commentators of standard texts were also creators of texts of their own. They were slaves of the past only where slavery meant being a slave to the truth; and singularly, out of this slavery grew their unfettered freedom in the realm of truth, exemplifying once more the dictum: "*The truth shall make you free*".

#### THE SEMINAR

Unless a certain time is set aside for reviews and quizzes the lecture leaves little, perhaps no time for checking up on the acquisitions of the students. Written tests and examinations seek to accomplish that in their way, often with rather doubtful results. The seminar gives the teacher an insight into the mental store-house of his students; acquaints him with the student's methods of study, lets him feel the pulse of the student's mental reactions; and allows him to see difficulties and problems arising in the student's mind which by way of mere lecture he would never discover.

However, the seminar is in its best form a small-group method.



It is too unwieldy with a large class. Moreover, it is intended usually only for advanced students, such, namely, who have acquired sure habits of independent thinking and can be trusted to take up work of independent research without falling into the pits of serious errors. Considering the heavy load which the average theological curriculum puts upon the shoulders of the seminarian, thorough seminar work for all the theological branches becomes unthinkable. In post-graduate work where the student specializes in one or two branches seminar work is a possibility. It would be ruinous, in my mind, to thoroughness in training to introduce seminar work into the theological curriculum; at best it would only be a half-measure, and half-measures in matters of education carry with them dire consequences. If the burdens of the theological curriculum could be lightened it would be possible to introduce this splendid method of post-graduate work into the courses of the under-graduate.

The seminary is not, it should be emphatically stated, a research institute. Still, the stimulus of research must be developed and strengthened. How accomplish this in conjunction with the lecture? May I be permitted to explain a method of review work as conducted in the course of dogmatic theology at St. Francis Seminary which has proven to be very successful.

Every week each of the four courses of theology is assigned a problem connected with the matter expounded in the course of this lecture. The problems are read in class, explained if necessary, and then posted on the seminary's bulletin board. The answer must be to the point, brief, and given in writing; an oral answer will not be accepted. From ten to fifteen minutes are set aside before the lecture commences for the reading of the answer. Not only one but two or three are called upon to read their findings. This is done with each course on the days when they are expected to have their answer ready.

What have been the results? The students have entered into the spirit of research work; some of them have spent hours and hours even of their free time to dig up a correct and compact answer. The method has interested them in correlated matter. Their answers have given evidence of a high degree of individual-

ity in formulating the arguments bearing on the question under discussion. A healthy rivalry has been stimulated not only among the members of each course but also among the courses themselves. A discussion which perhaps developed from the points of view expressed in the paper was carried into the campus. New light was thrown on correlated problems. Difficulties which perhaps had escaped notice were brought forward with new force and given their proper setting. An opportunity was presented to correct false opinions and misstatements of fact; to point out weaknesses of argument; to draw practical conclusions from the matter presented. Aiming at accuracy, conciseness, and completeness in essentials, it has achieved these aims to a remarkable degree. The method, quite generally speaking, has proven its worth.

It subtracts indeed from the time which ordinarily is given over to the lecture. But it is time well spent because it invests the lecture with a new and living interest, supplements it in many ways, and gives proof to the student that with the "*ipse dixit*" of the teacher the last word has not been spoken on many questions thrown up in theology. It is an excellent means of attaining sureness, proper assimilation, and practice in the use of one's knowledge; it leads to a quick and sure understanding of the views of others and their relations to our own. The method is large-group seminar work adapted to the needs of the undergraduate.

Such, then, are some general observations, the most important, I trust, on methods of teaching in the seminary. I express the hope that your criticism of what has just been said will be relentless, to the end that some practical benefits may accrue to our seminaries from our discussions.

## WHAT HAMPER'S A SEMINARIAN MOST IN HIS COURSE

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If this question had been addressed to all the seminary professors of the country it is just possible that the replies would not have been unanimously identical; yet it is more than merely probable that the answers would have swelled into a mighty lamentation chorus over the ignorance of Latin and its deplorable consequences.

How do seminarians feel about Latin? If the matter were put to a vote the average seminarian would not favor Latin as a medium of instruction. Your speaker has had some experience with present-day seminarians. Many a time he has been shocked stiff—pardon the colloquialism. When you teach liturgy and you have a candidate for ordination, after much coaching, read through the baptismal ceremony to make sure that he will pronounce the words decently and you find that you have to correct him over and over again in the reading of ordinary words, you quickly realize that his tongue is not used to the Latin. Does he understand what he is reading and doing? His tongue had no Latin discipline. He murders even common words and soon he will have acquired the habit of mumbling through them in the most unintelligent and heartless and irreverent way.

Nobody will deny that ignorance of Latin, a lack of decent familiarity with this language, is a very hampering condition for a man that is to study scholastic philosophy and Catholic theology in Latin. Is it only a very hampering or is it really the most hampering thing for a seminarian in his course? Those who have had a reasonably large teaching experience with seminarians will, I believe, readily admit that an inadequate knowl-

edge of Latin is really the most hampering thing for a student in the seminary course. The most obvious reasons why this must be so seem to be these:

(1.) The effective study of Latin entails much drilling of a kind that develops the mind. If we could secure a working knowledge of Latin as we acquire the use of our vernacular we should gain something, but not as much as we need. Of course, Latin has an immediately practical value for the seminarian and priest. The priest should have a fuller and finer knowledge of Latin than the average man has of his mother tongue. He should be able to express himself in it with substantial correctness and with some fluency. It should be for him a living and not a dead language. This is important, but not the most important thing about the study and the purpose of Latin. Men may be educated by divers means, but no mind can be educated without drilling or exercise. Every human faculty is educated or developed by a drilling process.

Seminarians are being educated for preaching and teaching. The so-called classical languages and studies have a peculiar fitness for developing the mind and its power of speech. Teachers should have a well-trained mind and a reasonable faculty of expression. They should be masters of the language medium which they use in their teaching work. How can they best acquire a masterful knowledge of this language and ease in its use? By the study of a foreign tongue. For several reasons which need not, *hic et nunc*, be enumerated no foreign tongue has or can have the value of the classic Latin and Greek for this purpose.

How, then, does the study of such an ancient language help us in acquiring a better knowledge of our mother tongue and a greater facility in its use? The process is familiar to us all. We begin by learning the word equivalents of our own in the foreign tongue. This demands frequent repetition to get the sounds fixed in our ears and the meaning in our minds. If this is properly done our organs of speech are also developed and refined. Then we study the inflection of words. There is a constant comparing of our own medium of speech with the

one which we are studying. Our own language we learned by hearing and repetition until it became a habit. Many of its words and phrases we used in a thoughtless and unintelligent way without realizing their full meaning and import. Now, by means of the new language we come to understand and to appreciate our own. We come to understand the parts of speech as we did not understand them before. Of course, before beginning the study of another language we should have an elementary knowledge of the structure and grammar of our own. We should be able to name and to distinguish the parts of speech. If we do not possess this knowledge when we begin the study of Latin the teacher's work will be a little harder but by no means hopeless. Whilst a boy is learning the etymology of Latin he is also learning the terminology and the mechanism of his own everyday speech. The teacher will have to go slowly and make sure of every step of the way. He will have to be tireless in drilling and repeating. That teacher does not know his trade and business who does not believe in the virtue of *repetitio est mater studiorum* and does not practice it. He must make sure that words are pronounced correctly and keep at it until the organs of speech have the habit. There must be no slipshod work. The Latin sounds differ in many ways from the English. Both the English and the Latin should be mastered. The students should get a sense of correctness and become sticklers for it. The gain for our own vernacular will be immense and at every step we will profit and really educate in the true sense of the word. We will get at the roots of our composite English speech and learn what language elements have entered into the making of it. This demands, to be sure, a great deal of laborious drilling and of comparing words with words, but there is no exercise, no means or method of education, that will do so much for the average mind as this drilling in the study of Latin. The Roman empire passed away, but its language is still an educational world force. No other language except Greek has the educational value of Latin. No modern language can have it. This might be proved and elaborated, but this is not the time nor place for it.

How does it come, then, that after six years of Latin study our students do not know Latin, cannot even pronounce it correctly, have profited very little by the study of it, and are mostly disgusted with it? A certain amount of matter was prescribed and had to be covered and it was covered, but very superficially. Soon the consequences of this superficiality and slipshod work made themselves felt. The etymology was not mastered and progress became harder and Latin, with all its educational promises and possibilities, became an educational stumbling-block rather than a stepping-stone. We might here learn something from Bulletin Twenty of the Carnegie Foundation which discusses "The Quality of the Educational Process in the United States and in Europe."

(2.) If a seminarian has not been well trained in Latin and in the classics generally he has probably not learned to take real pains with his studies. The right kind of drilling in translation is an exercise in taking pains. Idiom must be rendered by idiom. A good professor will not be satisfied with an approximate translation. He will make his students see the worthlessness of translation helps or "ponies" and force them to think things out for themselves. This will be the very best exercise and training in the faculty of expression for those who are to become specialists in teaching and preaching. The gift of gab is something quite different from a disciplined faculty of expression. The mere gift of gab is usually more of a hindrance to effective teaching and preaching than a help.

(3) While a seminarian needs the knowledge of Latin as a tool for his studies he also needs the culture that comes from first-hand acquaintance with the sources of our civilization. We are debtors to the culture of ancient Greece and Rome. Their classics are the standards of our literature and the building-stones of our intellectual culture. Unfortunately in our higher education the emphasis has been shifted from the classics to the means of making a comfortable living. "This is a calamity whose asperity cannot be softened by a study of the latest statistical analysis of the fluctuations in the price of hogs." The result is a species of mental malnutrition. Religion does not need,

but it uses pagan culture. A holy priest would be an incomparably more effective teacher of religion than the most accomplished humanist, yet the average priest with but ordinary religious culture will have much use for that other culture which is the result of classical training and of some familiarity with classical literary forms and standards. Even though a mastery of language, of Latin and also of English, and a mind matured by the study of the classics be the prime requisites for the studies of a seminarian, lack of literary culture would prove a considerable handicap to him.

It need hardly be said here that what hampers the seminarian in his course will hamper the priest in his work. He should understand the Latin of the Missal and of the Breviary with such ease that their treasures of instruction and of edification may release themselves to him without effort. What is the liturgy to those who mumble and stumble through it painfully and haltingly?

(4.) Professors often lament that their students do not know how to study. This no doubt is true. Seminarians often work hard enough. At least some of them do work hard but with unsatisfactory results. Why? Because they did not learn to master ideas. Drilling in translation should have done this for them but it did not because it was poorly done. And their memory, not having been properly and systematically trained, is not an intelligent and capable servant for their higher studies. Present-day education makes too little of exact memory training.

(5.) Work that is disliked is rarely well done. Our Latin courses too generally fail to develop any love for this language. So long as Latin gets only as much time and attention as one of the other branches boys will neither learn it sufficiently well nor love it. If Latin is treated with the respect due to its admitted importance we will soon get the desired results. Our young men will then no longer go through their pre-seminary education without having their aesthetic feelings and their literary tastes developed nor without having their intellectual standards and appreciations elevated and purified.

Our modern civilization is becoming steadily more grossly

materialistic. Life is more and more measured by material standards. So is education being more and more materialized. What is the use of Latin and of Greek for making life easier and for subduing the forces of nature and making them serve man's comfort! We have raised our standards of living because we spend more money on our comforts and luxuries and because we know a little more about sickness and health than was known to the generation before us!

Well, I must not yield to the temptation of elaborating this point too much. The question is uppermost in my mind and, I hope, in your mind also: Are our young men who have gone through the courses of our materialized education properly prepared for the work and the needs of the seminary? They have received about as much scientific training as they received humanistic education but they are to study metaphysical things. Are they sufficiently masters of the language in which the Church exercises her *magisterium* in these things? Are they adequately prepared for translating the doctrines of the Church effectively into the language of the people? Language should have been absolutely and exclusively their major study in the pre-seminary course and the sole aim of that course should have been the development of the mental faculties and of the power of expression. Was it? Did it not have to share time and interest and results with too many other things — of things unimportant and unhelpful to a seminarian in his course and to a priest in his work?

*Abeunt studia in mores.* The world promotes its own interests in every possible way. It clamors for vocational training and it is getting it. This vocational education is for the service of the world — of this world. This world, being intensely interested in the sciences that aim at inventions and discoveries for making our physical life easier and more agreeable, demands that these sciences and things be featured in its educational courses. They are, as we all know. Our candidates for the seminary are sharing this education in their pre-seminary training. Yet we expect to make them spiritual-minded men, rather distrustful of the world and its ideals and aims and ways. We



hope to make them able to convince the world of sin in its materialism. We hope to make of them unworldly priests who will preach to the world the things of Christ and persuade ~~men~~ to order their lives in accordance with these teachings. However, these young men are now being educated for years side by side with other young men who will be the leaders in the world's materialism. Does the old saying about the "*abeunt studia in mores*" hold good in their case? The precious things of the mind, of non-material culture, the things which our seminarians need most for their studies, are subordinated to the materialism of the world. At any rate the boys who will become seminarians are going through educational processes which have been designed for those whose educational aims, if not immediate needs, are quite different. The education given to candidates for the seminary should be concentrated on developing in them the power of language. They should get a competent knowledge of the official language of the Church. Her instructions to priests are in Latin. Latin is the priest's prayer language. He ought to know and to love this language so well that he would not wish to have anything changed either about Latin text-books or classroom language or official ecclesiastical promulgations or about his office. If our seminarians are properly equipped with language knowledge they will feel at ease with their books and get considerably more out of them. And they will write and speak better and more fluent English. Besides, many believe that serious classical training will make them more receptive subjects for seminary ideals and discipline.

We have our educational ideals but in practice we do not live up to them. We compromise with secular education. We have to satisfy in our schools diverse standardizing and accrediting agencies and we accommodate ourselves to them. The various professions, law, medicine, *et id genus omne*, demand a certain kind and a fixed amount of preparatory education. They get it. They insist on it for admission to their professional schools and for graduation. Of course they get it. We always get what we insist on getting if we demand it loudly enough and long enough and are satisfied with nothing less and nothing else.

Seminaries are accepting, or have to accept, mostly what is turned over to them by schools which aimed at satisfying general secular requirements rather than the needs of seminaries. The seminaries have been complaining and protesting but they continue to accept what is sent to them with the standard educational credits. Schools that exist for the sole and exclusive purpose of preparing boys for the seminary have a great advantage over the ordinary college. If those special schools fail to turn out first class subjects for the seminary there is little excuse for their failure. The general school and college has to satisfy the general public and the professions and the curricula have to be so planned as to satisfy them. They are not wise in their demands because they subordinate the training in language and in expression and culture to the immediately practical and utilitarian, but they have an ideal, such as it is, and an aim, and schools are falling all over themselves to do their bidding. We know what candidates for the seminary need most. They need a good knowledge of Latin and a faculty of correct and fluent expression and that culture which comes from the serious study of the classics. If priests do little serious reading of any kind it is at least in part due to their inadequate literary education. If they find teaching and preaching hard and if the people get little from such preaching as they often hear, it is again partly due to a defective literary education.

But what is the use of discussing these things? We have done it before and little seems to have come of it. Well, even though the immediate and visible results are not satisfactory, we must keep on discussing and lamenting the ignorance of Latin with its train of consequences in order to set free a current of ideas on this subject. If seminarians do not complain of their unsatisfactory preparation for their professional training, priests ought to complain loudly when they find themselves handicapped in their prayer life and ill equipped for their teaching and preaching work. No matter what we may think of the department store curricula and methods in our schools, our experience with teaching seminarians quickly converts us to a convinced belief in the old educational fundamentalism. Seminary professors

believe in their hearts that as education has forsaken the old standards it has proceeded from order to chaos and is rather vulgarizing than humanizing its victims. Criticism has its uses if it is high-minded and honestly disinterested. Cardinal Newman said somewhere that we Catholics are always suffering from a sort of "perennial endemic fidget" — from the fear of facing honest and deserved criticism. If we keep on we may and, I trust, will succeed in creating an enlightened public opinion in our educational circles, and so prepare the way for a reformation in these things until some authority with power to act will be aroused and make proper demands and get what it demands

### DISCUSSION

REV. JOHN H. GARVIN, C. M., D. D.: As was to be expected the writer of this paper has stressed defective Latin. No one doubts that a desideratum of American seminarians is a fluency in the language of the Church, not to mention the part it plays in the intellectual and spiritual life of a priest. It is deplorable that year after year we have to lament the unpreparedness of our clerics to begin the study of philosophy and theology in Latin text-books. This state of things will not be improved until candidates for the priesthood are drilled in language study, Latin and English in preparatory seminaries, and not allowed to pursue courses in secular colleges where physical science goes far in dethroning the classics. Seminarians are to be put on the right track for forming habits of study. Father Stehle scored a hit when, showing that the power of accurate thinking is the essential thing in intellectual progress, he paid a striking tribute to the educational value of the classics. This same indictment, the lack of the power of thought in our graduates of to-day, was emphasized by Bishop Gallagher in his sermon at the opening of the Convention.

Of course, to be fair, when we are considering what hinders a seminarian in his course, we are mindful of the perplexity the student inevitably experiences by reason of the diverse requirements of his mental training. He must have an acquaintance with literature, for his English style is to be developed; he must needs have a knowledge of philosophy that his thoughts may have anchorage in sound principles; he must be familiar with dogmatic and moral theology, Canon Law and Holy Scripture. A scholar of the world may be a specialist. He will be excused from a knowledge of sciences outside his own particular scientific repertoire, but a priest is a doctor of the law. It were a regrettable thing if he had knowledge, and no power of expression; be literary, but without a modicum of science; have a knowledge of dogma, but no group of moral principles

to call upon in the confessional; a knowledge of Canon Law, but liable to stumble over a scriptural interpretation. He cannot be imperfectly trained. Intellectual adornment is second only to adornment of soul; for his profession overtops all others by reason of its supernatural origin and its commission to teach all nations.

## THE SEMINARY PRODUCT OF TO-DAY

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The subject assigned me for this paper is fraught with tremendous possibilities for the future of the Church in America. If the philosophic axiom, "*causa causae est causa causati*," be true in regard to things material it is infinitely more true in regard to those that are spiritual. And the seminary in which the aspirant to the holy priesthood receives his training for the great work of carrying on the beneficent mission of the Redeemer must play a paramount part in the work that is to follow his entrance into the sacred ministry. There can be no mediocrity permissible in the preparation for such a stupendous task as falls to the minister of Christ and the dispenser of the Mysteries of God. It is hard indeed to conceive either faculty or student body entertaining any other idea than that of impelling earnestness, absolute devotion to sacerdotal ideals, and generous self-sacrifice, founded on an all pervading faith, towards the attainment of the highest fitness for the divine mission entrusted to human hands.

The spirit of faith, of course, must be the foundation on which will be builded the superstructure of priestly perfection. Without a living, abiding faith in the Providence of God to prepare by His grace a means unto the end, no matter how frail or incompetent these means appear to human vision, there can be little or no progress made in the best equipped ecclesiastical institution in the development of priestly ideals. The grace of God is always at hand to supply whatever may be found deficient in our natural or acquired talents, but the grace of God cannot take root and fructify in indifferent spiritual soil. Just as the husbandman tills the soil, ploughing and harrowing, and breaking the stubborn clods of earth before he sows his seed in

the expectation of a bountiful harvest, so must both teacher and disciple in the seminary work together towards the preparation of their hearts for the fructifying of the gratuitous gift of a divine vocation.

This will not be effected by spasmodic effort but must be the result of constant daily attempts to root out the old leaven in order that place may be found for the new man which the priest of the New Law must be, *par excellence*. A habit of virtue is acquired in much the same way as are habits of vice, by repeated acts. Many a one amongst us seems to have forgotten this self-evident fact. It is quite obvious to all that a professional man or a mechanic cannot expect to succeed in his avocation unless he has had a thorough training fitting him for the course he has chosen for his lifework. And in this training he has willingly submitted himself to disagreeable tasks and multiplied hardships with the single purpose of attaining his laudable ambition. Day by day he has had to meet the monotony of his training, whether intellectual or physical, before he can hope for his diploma or master's degree. If he is imbued with a love of his calling and is in earnest in fitting himself for it he finds no difficulty in these demands upon his patience and endurance. He cheerfully accepts it all as a necessary consequence of the goal at which he is aiming. He steadily keeps at his tasks until he has brought into his life the habit of his state. It has ordinarily been a trying experience. Figuratively speaking he has had some hard days of ploughing and harrowing and the breaking of clods that were obstinate in their resistance. The reward of his persevering effort came when he viewed the field of his mind and character and physical being ready for the reaping.

The preparation of the field must necessarily be thus done by the individual who would enter the most sublime of all vocations. Only in the measure in which he sets himself to the task of transforming himself from the natural into the supernatural will the seed of virtue and discipline and knowledge sown by his spiritual guides during his seminary course sink into fertile soil and bring promise of abundant harvest. This must be brought home in telling force to every aspirant to the priesthood until

it has become a habit of thought with him and an unwavering conviction which will prompt his every thought, word, and deed, during his training.

Following the line of least resistance so prevalent in the world about us to-day, we have reason to fear is finding its way even within the sacred precincts of seminary walls. We are all affected by our environment to a startling degree and unless the grace of God keeps us on the straight and narrow path we too frequently find ourselves straying in the bypaths of worldliness and pleasure and enjoyment of the things about us; not indeed indulging in things illegitimate but making things legitimate perilously dangerous by letting down the bars that are a shield to priestly virtue. If in our seminary days we have formed the habit of fidelity to spiritual exercises and those practices of piety which are as necessary to the life of the soul as material food is to the sustenance of the body, we may go forth into the vineyard of the Lord strong in the consciousness of being fitted for the task entrusted to our care. In this sense proper training in our seminaries is of tremendous import. No matter how brilliant a course a student may make as far as intellectual development is concerned he is bound to be a failure as a priest of God unless he has imbibed to the full those principles of virtue and self-mastery, humility, and obedience, which attends on humility, so vital to the formation of priestly character. What the Church stands in need of to-day is *pious* priests. Not that I would in the least disparage the demand for higher learning in our clergy. On the contrary the finished product of our seminaries to-day should be a priest of broad comprehensive knowledge capable of meeting squarely and unhesitatingly every objection that the enemies of Christ and His Church may bring before him. However, if he have not the spirit of piety accompanying his learning he will accomplish little for God and souls. He will be as sounding brass and tinkling cymbals, because he possesses not that charity or love of God that is essential to all priestly success. More and more as the years go by we seem to be getting away from the idea of self-sacrifice without which sacerdotal virtue can scarcely exist. With

the world, we feel that the old rules of exacting discipline must be relaxed somewhat to meet the exigencies of the times. Things which a few years ago would appear incompatible with the required standard of priestly ideals are now looked upon with good-natured tolerance if not with approval. Are we, because of this relaxation of the old seminary discipline, turning out better products of priestly zeal and priestly consecration to the greatest work that could be entrusted to human beings, viz., the cooperation with the Eternal Son of God in the salvation of souls? The Great High Priest Jesus Christ, the divine model of the priesthood of the New Law, addressing His first cooperators whom He was forming for the stupendous task of teaching all the nations, said in no uncertain terms that He expected their lives to be lives of self-sacrifice and absolute consecration in a generous self-denial "He that would be my disciple, let him deny himself, take up his cross daily, and follow Me." How follow Him? Was it by making a compromise with the demands of human nature and striving to serve two Masters, our own ease and comfort and the fulfillment of His command to be perfect as His heavenly Father is perfect? Is this relaxation of seminary discipline giving us a more zealous and devoted clergy than the sterner training furnished us in the days gone by? I fear not. An experience of nearly half a century in the sacred ministry has convinced me that the sooner we get back to the fundamental principles in the training of the clergy so strongly advocated by the Fathers of the Church when referring to the holy priesthood the sooner will we accomplish the great end of our divine commission in the Church of God. This may strike one as being out of harmony with the spirit of the day which is ever reaching out for a swifter and easier way of fitting the laborers in the Vineyard of the Lord for their life's work, but the experience of the centuries teaches us that every great accomplishment has been preceded by constant, painful, laborious effort through a long term of preparation therefor.

The Church, ever guided by the Holy Spirit, is insistent in season and out of season on just this thing being of paramount importance. And it was the neglect of this uncompromising



discipline in the training of her clergy that led to laxity of morals and intellectual inefficiency in her leaders in years gone by that well nigh shipwrecked even the Bark of Peter. And was it not this very thought that was uppermost in her mind in those splendid and minute instructions concerning seminaries which she gave us in the great Council of Trent?

To come back to what I have alluded before, saints are not made ordinarily overnight. And as everyone called to follow in the footsteps of the Great High Priest and Model of the Christian priesthood, Jesus Christ, the Eternal Son of God, must be a saint if he hope to carry on successfully so divine a mission, we can realize in some measure at least the vast superlative importance of a thorough systematic training of the young Levites under our care in all those things what go to make up an ideal saintly priest. There is no gainsaying the fact that a holy priest will accomplish more for God and souls in a month than one indifferent to piety will accomplish in years. It appears to me that the wondrous growth of Catholicity in these United States and the consequent demand for priests to supply this demand has tempted the Bishops, so sorely pressed for a sufficient number of priests to minister to the wants of growing congregations, to hasten unduly the formation of priestly character, which too often has proved disastrous. You cannot turn out a finished product without giving care and time to the production. If this be true in ordinary things how much more true must it be in regard to that product which transcends every other in importance and on the perfection of which depends not only terrestrial happiness but that which is eternal.

By all means give us a cultured and a highly educated clergy but let us not lose sight of that which is of the supremest import, a clergy well grounded in the principles of the Gospel, a clergy that is genuinely pious because its piety is founded on the rock of solid personal virtue, a clergy that has brought home to itself that great expression of Our Lord's mortified and humble Precursor, "*Oportet Eum crescere, me autem minui,*" a clergy finally that is absolutely consecrated to His interests and forgetful of its own. Such a devoted priesthood is needed to-day, if ever

before, and it is the duty of the seminaries throughout the land, aided by God's grace, to give such a clergy to America.

One of the most important features of a well-rounded seminary training, I venture to say, is a thorough physical development for our young men who are to meet with the many hardships entailed in missionary labors in most American dioceses. "*Sana mens in sano corpore*" seems to have been lost sight of by many of our institutions devoted to the preparation of the young Levite for his life's work. Much care and time are spent on his intellectual and spiritual development but in most cases small attention has been given to the building up of a robust constitution without which much of his work must be done under the handicap of impaired health. At best the seminary course is very trying to most young men because of the sameness of food and sedentary occupation of the student that must necessarily enter into community life. If this is not offset by regular physical exercise either on the campus or in a well equipped gymnasium, the result is apt to prove disastrous to the efficiency of his future labor in the sacred ministry. It is a lamentable fact that quite a large percentage of our young men at the time of ordination are physically unfit for the strain of parish work in our large city congregations, and as a consequence fall easy victims to disease of one kind or another. Whereas if more attention had been given to their physical well being in the seminary during the years of mental stress and labor we would have fewer breakdowns in the early years of their priestly life. Of course the building and equipment of a first class gymnasium entails a large expense which has seemingly been beyond the means at hand for most institutions devoted to the education of aspirants to the holy priesthood. However, I believe the day has come when this feature of seminary training must be demanded by all the Bishops of the country who wish to have an efficient corps of workers in their respective dioceses. It is a good sign of the times and an indication that the hierarchy of America has become convinced of this most necessary adjunct to the thorough development, physical as well as mental and moral, of their young students. Physical culture should be made

an obligatory part of the curriculum, else in many cases it will fail of the desired end.

If I be permitted to make another suggestion as to the proper outfitting of the young man studying for the holy priesthood it would be to emphasize as strongly as possible the importance of reading and speaking, and singing, in all of which there is room for much needed improvement among the rank and file of our clergy. These are three absolutely necessary qualifications of the Catholic priest who would properly carry on the work of the Lord. To know how to read the Epistle and Gospel intelligently, articulating distinctly and emphasizing where emphasis is needed, is a sad want, we must admit if we are honest, of many a minister of Christ among us. To preach the word of God, which is an obligation binding on our conscience, in the listless, haphazard, indifferent way that we meet with all too often, hardly comes up to the standard of the Master who is the model for all priests to follow. And in the great liturgical act of the Church which we are privileged to perform, impersonating Christ on the holy mount of the altar in offering the Great Sacrifice of the New Law, surely the least that might be expected of us is that we use our voice to the edification rather than to the distraction of the assembled multitude. I am willing to admit that some from lack of ear or voice may not come up to the standard the people have a right to expect of us in singing high Mass. What I do maintain is that even these so laboring under a disadvantage could have improved their singing a hundred per cent if the authorities of the seminary had been more insistent on the importance of voice culture during their training. It is an insult to the God of the Eucharist to feel indifferent towards the proper chanting of high Mass. This training of the voice should not be optional with the student but of grave obligation. The same might be said of the serious obligation of attending the classes of physical culture already referred to above.

Finally, I would say that in this age of luxury and heedless enjoyment the supreme thought to be impressed upon the mind of seminarians should be the spirit of self-sacrifice in all his efforts towards the attainment of priestly perfection. Without this there

can be no contentment or happiness either in his preparation for the sublime work of the sacred ministry or his sacerdotal life afterwards, when he shall have entered upon his consecrated career. Well grounded in this virtue of paramount importance to the "dispenser of the mysteries of God," the poverty and hardship, and trial and difficulty he is apt to meet with in his field of labor, will be gladly and cheerfully accepted as so many opportunities of more closely following in the footsteps of His Divine Master, the Model and Support of all devoted priests. And his reward will be exceeding great when he goes home to Him that sent him into His Vineyard to labor for souls.

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## SEQUENCE OF STUDIES IN A PHILOSOPHY COURSE

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The direct purpose of this paper is not a new and more satisfactory solution of special philosophical problems but rather the general coordination and subordination of the different philosophical sciences. To stop to show the importance of a proper sequence of studies in a discipline in which coherence is a vital requisite would be superfluous. The particular order is often characteristic of the most profound tendency of a system. The principle of identity of Parmenides, the Idea of Plato, the *cogito ergo sum* of Descartes, the notion of substance in Spinoza, the Being of the ontologists, are so many *points de départ* which dominate a whole philosophy. It is true, of course, that whatever be the order followed in teaching the different philosophical branches there will always be certain notions which belong to one and at the same time to another science; an arrangement which would involve no repetitions, no provisional postulates, no reference to matters previously treated, is practically impossible. Nevertheless, the question remains, Is there an order of philosophical branches which best corresponds to the nature of the human intelligence and to the natural movement of thought in the acquisition of knowledge?

Prior to the eighteenth century the scholastics considered natural philosophy and metaphysics as two distinct sciences; the object of the former was *ens mobile*, of the latter, *ens in quantum ens*. General natural philosophy or the Physics of Aristotle, placed immediately after Logic, was followed by special natural philosophy which comprised the treatises, *de Coelo et Mundo*, *de Generatione et Corruptione*, and *de Anima*. The study of the

voûs, the object of which is being, occurred at the end of psychology and served as a transition to metaphysics, the first philosophy and supreme science; in this Aristotelian order of philosophical sciences the study of being as such came only after that of sensible things. The practical studies, ethics and political science, occupied the last place. This order was followed not only by Albert the Great and St. Thomas, but also by Soncinas, Javelli. John of St. Thomas, Goudin, Guérinois, Roselli, and Sylvester Maurus.

In the eighteenth century a new method was initiated by the mathematician Christian Wolff (1679-1755) who like his master Leibnitz was strongly inclined to the *a priori* method. Wolff wrongly conceived the metaphysical study of reality as something wholly apart and separate from the inductive investigation of this same reality in the positive sciences. The study of the most fundamental and essential principles of being, considered *a priori* and in themselves, would constitute ontology. The deductive application of these principles to the three great domains of actual reality, the corporeal universe, the human soul, and God, would constitute the three great departments of special metaphysics: cosmology, which Wolff described as "transcendental" in opposition to the experimental physical sciences: psychology, which he termed "rational" in opposition to the empirical biological sciences; and finally natural theology, which he entitled theodicy *θεός-δική*, using a term invented by Leibnitz to vindicate the justice of God notwithstanding the evils of the universe. The Wolffian arrangement was adopted by Kant in his *Transcendental Dialectic*, and many scholastics gradually began to present Aristotelian and Thomistic philosophy in this new *a priori* manner. The same order has been adopted by many seminaries and universities, and is advocated by modern authors such as Lepidi (1), T. Pesch (2), De Maria (3), Coffey (4), Barbedette (5) and others.

Though characterized by an admirable unity and grandeur this method soon began to disclose its weak points. Wholly hypothetical, it was built on a fragile foundation: "*A statu ideali ad statum realem non valet consecutio.*" It was fraught with the gravest

consequences leading to idealism or pantheism in metaphysics and to determinism in psychology. Whereas the primary preoccupation of the ancients was to maintain the closest alliance between sensible observation and rational speculation the Wolffian division established a disastrous divorce between them.

"The spirit that animated this arrangement of the departments of metaphysics," writes Cardinal Mercier, (6), "was unsound in theory and unfortunate in tendency. It stereotyped for centuries a disastrous divorce between philosophy and the sciences, a divorce that had its origin in circumstances peculiar to the intellectual atmosphere of the early eighteenth century. As a result of it there was soon no common language or understanding between scientists and philosophers. The terms which expressed the most fundamental ideas—matter, substance, movement, cause, force, energy, and such like—were taken in different senses in science and in philosophy. Hence misunderstandings, aggravated by a growing mutual distrust and hostility, until finally people came to believe that scientific and metaphysical preoccupations were incompatible if not positively opposed to each other."

In reacting against these unhappy conditions and in attempting to restore the unity of knowledge the neo-scholastics turned naturally to peripateticism, not so much because they were directed by authoritative decisions or swayed by an excessive attachment to the past, but because they found in it a sympathy for both experience and reason and a solid framework for the new sciences. In the works of such eminent philosophers as Cardinal Mercier (7), Hugon (8), Maritain (9), Krebs (10), Garrigou-Lagrange (11), we find a return to the Aristotelian-Thomistic sequence of the philosophical sciences.

Now what reasons can be adduced in favor of this traditional order which places metaphysics only after cosmology and psychology? The weightiest argument, we think, is the correspondence and harmony of this arrangement with the very nature of the human intelligence which proceeds from the sensible and concrete to the abstract and general. The mind is exercised in the first instance under the guiding influence of external objects and events. From the consciousness of this spontaneous knowledge attention is next deliberately directed to definite objects of special interest. Such systematized thought, where knowledge

is grouped around respective formal objects, gives rise to the *particular sciences* (12). In the construction of these special sciences the mind confines itself to the investigation of a particular group of facts, first describing, then comparing, and finally making inductions.

After the study of the particular sciences has been completed the mind reflects further, and finds that the things and groups of things severally observed in those sciences have something knowable in common, something enabling us to synthesize the various findings obtained by the previous work of analysis. This common intelligible object belongs to philosophy and is threefold: movement, quantity, and substance. It furnishes ground for a triple division of speculative philosophy which in turn corresponds to three stages or degrees of mental abstraction of the mind in its endeavor to obtain a complete, synthetic grasp of the order of the universe (13).

What *takes place* in the ensemble of things in nature presented to our observation may be described as change, movement, ἡ κίνησις, i. e., change alike of accidental modifications and of substantial transformations of natural bodies. It is the explanation of movement understood in this sense which provides the subject-matter for the first part of the philosophy of nature, namely, *physics*. The Aristotelian *physics* has been incorporated into our *cosmology*, the philosophy of inorganic being, *psychology*, the philosophy of organic being, and *theodicy*, the treatise of the First Cause and Last End of nature. What *is* the permanent reality in nature apart from movement (τὸ ἀκίνητον) comes before the mind first as something quantified, that is, "an object without movement but not separated from matter" — (ἀκίνητον ἄλλ' οὐ χωριστόν). The mind sand strip this object of all sensible properties on which its mechanical, physical, and chemical transformation depend, and then there remains in the mind merely a something formed of parts disposed in relation one to another according to the three spatial dimensions of length, breadth, and thickness. The general science of mathematics studies this object. Mathematics is no longer comprised within the limits of philosophy except for a few fundamental problems: the notions



of unity and number are studied in ontology, those of quantity, extension, and space in cosmology.

The mind can still further abstract from an object of thought even this mathematical attribute and we are then left with mere *being*, thing, subject, principle of action, which has nothing in common with quantity and quantitative attributes, τὸ ἀκίνητον καὶ χωριστόν, and provides us with matter for even more general science than mathematics: metaphysics (14) ἡ πρώτη φιλοσοφία, *philosophia prima*, the first or fundamental or deepest philosophy.

The above principles give us the following sequence of the speculative sciences: cosmology, psychology, criteriology, and ontology. The order of Sortais (15), who after Cousin places psychology first, is inadmissible: the soul is not known intuitively or by a *conceptus proprius* but only in an analogical manner; the angels alone, says St. Thomas (16), know first of all their own spiritual nature. Father Hugon (17) assigns psychology partly to natural philosophy and partly to metaphysics: the human soul considered as part of the sensible human composite and as form of the body is an object of the former; in so far as it is spiritual and completely transcends, by reason of its intellect and will, matter and the sensible order, its consideration belongs properly to metaphysics. Since the object of both cosmology and the first part of psychology does not entirely transcend matter the two sciences cannot be considered as two special departments of metaphysics.

Criteriology studies certitude, a property of the act of knowledge. Hence it is directly connected with ideology and thus with psychological metaphysics. In view of the exceptional importance which epistemological problems have assumed since the time of Descartes and Kant they have been reunited into a separate special treatise. Epistemology is sometimes erroneously termed "real logic", and is considered as a part of the science of logic. A distinction between formal and real logic has its place in the Kantian system where the former treats of the pre-supposed form, the latter of the matter moulded by the form. From our viewpoint, however, the expression "real logic" implies a contradiction; for logic does not study real being but being

as it exists in the mind, that is, the attributes with which things become invested in and by the action of the mind.

The last in order of the speculative branches is metaphysics, the first philosophy and supreme science. A good philosophical method, says Aristotle, (18) proceeds from the known to the unknown. Now the things best known to us, if not *quoad se* at least *quoad nos*, are not the purely intelligible objects conceived by abstraction as existing apart from all matter which form the object of metaphysics, but sensible things which constitute the object of natural philosophy. St. Thomas likewise when contrasting in his *Summa contra Gentiles* (19) the philosophical with the theological method, says that the former ascends from the sensible to the abstract whereas the latter descends from God known by revelation to creatures.

Again, the senses form together with the intelligence one natural indivisible whole. Far from being in themselves an obstacle to our intellectual life, our body and senses are necessary for it. In our present state the proper object of our intellect is the quiddity of a material thing (20); the first datum of our intelligence is the being of sensible things, abstracted from the concrete individual itself but not from its generic and specific attributes. In conformity with this principle Aristotle investigated first of all, in his *Physics*, the mutation of corporeal substances and the movements of bodies. He thus discovered the distinction between potency and act and the division of the four causes; these categories, which he used at first to explain becoming, he later on generalized in his *Metaphysics* and applied them to being as such.

To place ontology before cosmology is to expose oneself to the danger of misunderstanding the fundamental Aristotelian distinction between potency and act. Unless the genesis of this principle be studied according to Aristotle's own *via inventionis*, the importance of the distinction will not be fully grasped. The Stagirite, wishing to explain becoming, denied by Parmenides and Zeno, without rejecting with Heraclitus the principle of contradiction or identity, reconciled being and becoming, the one and the multiple, not by the obscure Platonic non-being but by potency which he clearly distinguished from the possible,

from privation, and from an imperfect act with which certain Leibnitzians and scholastics would confuse it later (21). The distinction between potency and act lies at the very foundation of Aristotelianism, Hylomorphism, the division of the four causes, the solution of the objections of Zeno against the continuum and movement, the doctrine of the *de Anima* on the human composite, the Aristotelian teaching on liberty, the classical proofs for the existence of God, the Nicomachean ethics, and the specific difference and genus, copula and terms of the proposition, conclusion and premises of a syllogism in logic, are so many applications of the same doctrine. To present it in the *a priori* manner as is often done in our philosophical manuals is to give the impression that the axiom either dropped down from heaven or is a verbal formula of questionable value.

Some insist that natural philosophy is dependent on metaphysical principles and that the latter should consequently be proposed first (22). This contention would be true if natural philosophy were strictly subordinated to metaphysics and derived its principles from it. As a matter of fact, natural philosophy has its own self-evident principles; as, for example, whatever is moved is moved by another. These principles of natural philosophy, however, can be considered from a superior and universal viewpoint and be applied to all movement even to that of the intelligence and will. Metaphysics consequently has a priority of dignity and certitude but not of time (23). In studies of natural philosophy a rudimentary metaphysics of common sense, which contains the first rational principles not in their universal and transcendent import but in an implicit and confused manner, is sufficient.

The *via doctrinae* should be the inverse of the *via inventionis* if it is purely deductive and synthetic as mathematics. In philosophy, however, because of the nature of the human intelligence, the *via doctrinae* must begin by an analytico-synthetic study of sensible things and then proceed to a knowledge of being as such and finally to God, the supreme principle of all synthesis. Application of the purely deductive method of mathematics to philosophy might lead to a rejection of the two causes

which mathematics does not consider, namely, the efficient and final causes, and ultimately to a denial of creation, divine liberty, and Providence.

If we ask now what is the place of natural theology in speculative philosophy, we find that it should come only after physics and metaphysics. It presupposes physics because the fundamental proof for the existence of the First Being is to be found in the consideration of movement or the transition from potentiality to actuality as we observe it in the things that come within our experience. It likewise presupposes metaphysics since the First Cause, the real existence of which is made known to us by the fact of movement, is wholly and entirely *Actus Purus*, that is, immaterial. Now the formal object of metaphysics is substance considered without any reference to change or to those characteristics which are proper to matter; it investigates being as immaterial and immobile. The existence of God is the ultimate conclusion, the highest flight of the study of physics; the study of His nature is an application of general metaphysics to a particular being, the Being that is absolutely perfect.

So far we have been considering only the speculative branches of philosophy. Now there are as many general subdivisions of philosophy as there are distinct domains subject to the philosopher's reflexion. There is an order realized in nature, and an order which man himself realizes; the one is of things, the other of acts; the one deals with what is, the other with what ought to be; the one is the object of speculative, the other of practical philosophy. The latter falls naturally into three parts: logic which treats of the acts of the mind; moral philosophy or ethics, which deals with the acts of will; aesthetics or the philosophy of the fine arts.

The fundamental principles of moral philosophy are established in psychology. The object of ethics is the moral act, that is, a free act performed in view of the end of man's rational nature. Now it is in psychology that we determine the nature and properties of a free act as well as the habitual dispositions which are engendered either by the use or abuse of liberty. The theoretical principles of ethics are therefore furnished by psy-

chology. Practical moral philosophy is an art; it proposes the rules for the application of moral principles to individual or social life. Aesthetics likewise comprises a speculative and practical part. The first, the study of the beautiful and of the aesthetic sentiment, belongs to ontology and psychology; the second, the study of the arts, considers the practical means of realizing the beautiful.

But what about the place of logic? Aristotle (24), St. Thomas (25) and many contemporary scholastics place it before the speculative branches. When one is to execute a work, they say, he first becomes acquainted with the instrument with which he is to operate. Now the aim of philosophy is acquisition of knowledge and its instrument is the reason; hence the philosopher, too, must first examine this instrument and its various uses.

Cardinal Mercier distinguishes two parts in logic; the one, general or speculative, the other, practical. The former has for its object the ensemble of relations that form a science, the latter the rules to which reason should conform in constructing a science; the former, since it considers the order realized by a science should follow the speculative philosophical branches, the latter since it is destined to facilitate the understanding of philosophy should precede them. The former, finally, is a science, the latter, an art. The Cardinal presents the propaedeutical notions and directive norms of logic, which are mere applications of common sense, in his brief *Introduction to Philosophy* (26).

In conclusion it may be said that all prominent contemporary Catholic philosophers are unanimous as to the place of ontology: Hugon and Garrigou-Lagrange of the Dominican College Angelico, Krebs of the Benedictine College Sant'Anselmo, Geny, S. J. of the Gregorian University, Maritain of the Institute Catholique of Paris, Cardinal Mercier, the founder and professor of the École de Saint Thomas at Louvain, all agree in placing ontology after cosmology and psychology. As to logic, all except Mercier place it before the speculative branches; yet most of them agree with the Cardinal that an Introduction containing certain preliminary and propaedeutical notions not only from logic but also from the speculative sciences and from ontology should precede

the regular detailed treatment of these branches. From a pedagogical viewpoint much is to be said in favor of this propaedeutical introduction; to consider the same matter twice, at first somewhat briefly and a second time more thoroughly, is in accord with the natural activity of the human intelligence which grasps and assimilates a given subject gradually and not in one act.

## FOOTNOTES

- <sup>1</sup> *Elementa Philosophiae Christianae* (Paris-Louvain, 1875), Vol. I, p. 12 ff.
- <sup>2</sup> *Institutiones Logicales* (Fribourg, 1888), Vol. I, Praef., p. 9.
- <sup>3</sup> *Philosophia peripatetico-scholastica* (Rome, 1892), Vol. I, p. 323.
- <sup>4</sup> *Ontology* (London, 1914), p. 22.
- <sup>5</sup> *Cours de Philosophie scolastique* (11th ed., Paris, 1923), Vol. I, p. 15, where we read: "ce bel ordre est celui-là même qui a été suivi dans le schéma des Vingt-quatre thèses thomistes officiellement proclamées." Needless to say the Sacred Congregation of Studies in approving the twenty-four Thomistic theses had no intention of settling the question of the sequence of philosophical studies.
- <sup>6</sup> *Logique* (4th ed., Louvain, 1905), pp. 27-28.
- <sup>7</sup> c. e. n. p. 32.
- <sup>8</sup> *Philosophia Naturalis* (8d ed., Paris, 1922), Pars Prima, pp. 6-7; *Metaphysica* (8d ed., Paris, 1922), Pars Prima, p. 11.
- <sup>9</sup> *Elements de Philosophie* (6th ed., Paris, 1921), Vol. I, p. 99.
- <sup>10</sup> *Elementa Philosophiae Aristotelico-Thomisticae* (2d ed., Fribourg, 1909-1912).
- <sup>11</sup> In *Acta Hebdomadae Thomisticae* (Rome, 1924), p. 241 ff.
- <sup>12</sup> For the use of the subsidiary sciences in philosophy consult Gredt, in *Acta Hebdomadae Thomisticae*, p. 261; Geny, *Questions d'enseignement de philosophie scolastique* (Paris, 1918), p. 111.
- <sup>13</sup> cf. S. Thomas, in *lib. Boet. de Trinitate*, q. 5, a. 1.
- <sup>14</sup> The term *metaphysics* does not come to us from Aristotle but probably owes its origin to Andronicus of Rhodes (40 B. C.), who in arranging a complete edition of his master's works placed next in order after *physics* all the fragments bearing upon the immutable and immaterial object of the *philosophia prima*; these he labelled *Tὰ μετὰ τὰ Βιβλία φυσικά*. Ingenious minds, however, were not long in discovering the singular appropriateness of the word to denote a science of what is beyond nature, above the mere material. St. Thomas, in *Lib. Boetii de Trinitate*, cenda o currit nobis, scientiarum, naturaliter tamen quoad nos aliae scientiae sunt priores. Ude, ut dicit quibus ex sensibilibus competit in insensibilia devenire."
- <sup>15</sup> *Traite de Philosophie* (5th ed., Paris, 1923), Vol. I.
- <sup>16</sup> *Sum. Theol.*, I<sup>a</sup>, q. 56, a. 1; q. 87, a. 1, 2, 8, 4.
- <sup>17</sup> *Metaphysica*, Pars Prima, p. 18.
- <sup>18</sup> *Physics*, L. I, c. 1; *Metaphysics*, L. I, c. 2, L. IX, c. 1. St. Thomas, in *Boetium de Trinitate*, q. 5, a. 1, ad 9um, says: "Quamvis scientia divina sit prima omnium scientiarum, naturaliter tamen quoad nos aliae scientiae sunt priores. Ude, ut dicit Avicenna in principio suae *Metaphysicae*, ordo illius scientiae est ut addiscatur post scientias naturales, in quibus sunt multa determinata, quibus ista scientia utitur, ut generatio et corruptio, et motus et huiusmodi."
- <sup>19</sup> So too Suarez, *Disputationes metaphysicae*, Disp. I, sect. IV, n. 18: "Fatendum est, si ordo doctrinae spectetur secundum se, metaphysicam esse ceteris priorem — Nihilominus tamen ratione nostri modi cognoscendi, haec scientia postremum locum sibi vindicavit, ut constet ex usu omnium — Et ratio est quam tetigit D. Thomas, in I *Metaph.*, cap. I, lect. 2, et Avicenna, lib. I, suae *Metaph.*, cap. III, quia res quae a materia abstractunt secundum esse, licet secundum se sint maxime intelligibiles, a nobis tamen non inveniuntur nisi per motum, ut constet ex 12 *metaph.* Et similiter rationes entis universalissimas et abstractissimas, quamvis secundum se sint notiores, praesertim quoad questionem an sint, tamen quid sint, et quas proprietates habeant, difficile a nobis cognoscitur, et saepe incipere oportet a particularibus et sensibilibus — Unde loquendo de ordine quoad nos, non semper necesse est hanc scientiam praemitteri."
- <sup>20</sup> I. I, c. 8.
- <sup>21</sup> "Primum quod intelligitur a nobis, secundum statum praesentis vitae, est quidditas rei materialis, quae est nostri intellectus obiectum, ut multoties supra dictum est." St. Thomas, *Sum. Theol.*, I, q. 88, a. 8; item q. 84, a. 7; 85, a. 8; 87, a. 2, ad 2.
- <sup>22</sup> cf. R. Garrigou-Lagrange, *Dieu, son existence et sa nature* (4th ed., Paris, 1923), p. 182.
- <sup>23</sup> The following text from St. Thomas, in *lib. I, Phys.* lect. 1 is often quoted: "Sed quia ea quae consequuntur aliquod commune prius et seorsum determinanda

sunt, ne ea oporteat multoties pertractando omnes partes illius repetere, necessarium fuit quod praemitteretur unus liber in scientia naturali, in quo tractaretur de iis quae consequuntur ens mobile in communi, sicut omnibus scientiis praemittitur Philosophia prima, in qua determinatur de iis quae sunt communia enti in quantum est ens." Are we to draw from this text a conclusion which would be opposed to the practice of the Angelic Doctor himself? We do not think so. According to the scholastics the rôle of metaphysics was to show the solidity of the notions and principles on which the other sciences were built. Hence while in the order of perfect knowledge it comes first, in the order of first acquisition it comes last.

<sup>20</sup> Suarez, *Disputationes Metaphysicæ*, Disp. I, sect. IV, n. 18: "Semper tamen supponuntur aliqua principia hujus scientiæ, vel termini metaphysici, quatenus aliquo modo cognosci possunt virtute naturalis luminis intellectus, et prout satis est ad discurrendum et progrediendum in aliis scientiis, quamvis non tam exacte et perfecte, sicut fit comparata hac scientia."

<sup>21</sup> cf. Met. IV, 3, 100 5b, 4.

<sup>22</sup> In Boet, de Trinitate, q. 6, a. I, sol. 2, ad 8: "Dicendum quod in addiscendo incipimus ab eo quod est magis facile, nisi necessitas aliud requirat. Quandoque enim necesse est in addiscendo non incipere ab eo quod est facilius, sed ab eo a cuius cognitione cognitio sequentium dependet. Et hac positione oportet in addiscendo a Logica incipere: non quia ipsa sit facilius ceteris; habet enim maximam difficultatem. cum sit de secundo intellectus; sed quia aliae scientiae ab ipsa dependent, in quantum ipsa docet modum procedendi in omnibus scientiis. Oportet enim primum scire modum scientiæ quam scientiam ipsam."

<sup>23</sup> Logique, pp. 80-81.

## DISCUSSION

REV. BERNARD VOGT, O. F. M., Ph. D.: We are indebted to Father Bandas for a very instructive and delightful paper on the arrangement of studies in the philosophical course on the question: Is there an order of philosophical branches which best corresponds to the nature of the human intelligence and to the natural movement of thought in the acquisition of knowledge? Father Bandas believes that there is such a preferable arrangement and that it differs from the order adopted by most of the text-books on philosophy employed in our schools. The order of sequence of these text-books: logic, ontology, cosmology, psychology, theodicy, ethics, was originated by Christian Wolff in the eighteenth century, and proceeds largely by a purely *a priori* method. Wolff with his strong mathematical and rationalistic bias placed ontology, as concerned with the simple and fundamental idea of being, first in his philosophical analysis of reality and moreover wrongly conceived the metaphysical study of reality as something apart from the inductive investigation of this same reality in the inductive sciences, as something resting rather upon direct speculative intuition. The deductive application of the principles of ontology to the three great domains of actual reality constituted the three great departments of special metaphysics. Now this method has its weak points and dangers. It tends to establish a divorce between sense observation and rational speculation. In fact it is historically responsible for the distrust and hostility between the sciences and philosophy which characterized the last century. Besides, this method is opposed to the natural movement of human thought. Our senses and our mind are one natural and indivisible whole. Human knowledge proceeds from the sensible and concrete to the abstract and general, it derives its understanding of ideas and principles from an analysis of the concrete facts where it first meets

them embodied. General ideas and axioms arrived at in a wholly *a priori* manner tend to be mere empty formulas.

For these reasons Father Bandas pleads for a return to the older Aristotelian and scholastic sequence of branches in the philosophical course, and would place ontology after cosmology and psychology. The central idea of Aristotle's metaphysics, he argues, and in many ways of the whole peripatetic system, is his doctrine of potency and act. It lies at the root of the hylomorphic theory, the division of the four causes, the doctrine of the soul as the form of the body, the proofs for the existence of God, etc. Now Aristotle develops his doctrine of potency and act in his physics in his analysis of the real changes going on in corporeal substances and of the evolution or becoming of the concrete realities of the physical universe. Only later did he generalize the doctrine of potency and act and apply it to being as such in his ontology. To place ontology before cosmology, then, says Father Bandas, is to expose oneself to the danger of misunderstanding or at least of not completely grasping the fundamental Aristotelian thought underlying his doctrine of potency and act, and in consequence of grasping but imperfectly the whole Aristotelian ontology and along with it the entire peripatetic system.

There is no doubt much truth in this view, still years of actual teaching in the classroom where a rotating course of two years would introduce one new class first to ontology and the other to cosmology and psychology, brought out this interesting experience, that the students who had ontology first in order frequently expressed their opinion that they were glad they had ontology first since they experienced so much less difficulty than their classmates in wrestling with the problems of cosmology and psychology.

What may be the reason for this? Well, we know that the temperament of the mediaeval mind was predominantly metaphysical. It was preoccupied with the metaphysical aspect of things and viewed all problems preferably from their transcendental point of view—in this far outdoing the more naturalistic and realistic Aristotle. The mediaeval schoolmen employed his analytico-synthetic method but their empiric observations were frequently of the briefest and most simple type by reason of their impatience to reach the transcendental plane of perspective and discussion. Metaphysics was considered by them the queen of sciences. And so the grand syntheses of the mediaeval masters reveal a dominating influence of metaphysics in all departments of philosophy. In virtue of careful coordination and adjustments in cosmology and psychology as well as in epistemology and ethics, the problems are quite frequently approached from the larger perspective of metaphysics and treated largely in synthetic fashion. This is the reason, I believe, why the students who had studied ontology first feel they possessed an advantage over their fellows.

And so taking most of our present text-books of philosophy, reflecting



as they do the mediaeval predominant metaphysical perspective and deductive method of exposition, it might appear an open question whether it be better to take ontology first or cosmology and psychology first. However, the argument of Father Bandas that the latter method is more in agreement with the movement of human thought remains true. It applies, moreover, to the type of text-books which are considered by many the real need of present-day courses in philosophy—text-books which take greater account of the empiric temperament of the modern mind and its intellectual needs, by supplementing the old deductive method more generously with the modern empiric method and by supplying broader empirical foundations for the old scholastic truths.

## THE SEMINARY AND THE GIFTED STUDENT

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The problem of the gifted student is not a new one. It has been with us ever since the days when education ceased to be individual and took on the character of class-formation. That is rather a long time ago. It must have been recognized then as it is being recognized now that every class composed of practically "all-comers," whatever may be the nature of the school, primary, secondary or collegiate, divides naturally into three intelligence groups which have aptly enough been designated "the head, the body, and the tail," forming as they do a kind of corporate unity, a normal class. The analogy just used goes deeper still and emphasizes some of the peculiar difficulties that this threefold group involves. Were the groups so obviously distinct as the terms themselves are, head, body, tail, solutions of the problem dealing with the respective divisions would be much more accessible than they are. But to use a stock phrase, there is no clear-cut line of demarcation, but rather a gradual shading off to a point where one group merges into the other so that it becomes extremely difficult to say just where the first ends and the next begins. In the first group, which we feel obliged to call that of the specially gifted student, we may meet, though by no means always, with the very few, one, two or three perhaps, who promise to be or who are intellectual giants and who are in the strictest sense of the word "exceptional." Along with these, however, we will find students of more than average ability but whose mental insight and personal power rate lower and lower until the shadowy limits of the division itself are reached. But division cannot go on indefinitely. Much will have been accomplished, indeed, if the problem of the three groups is successfully handled.

Now since our seminary classes are made up of the three groups just mentioned with such differences, however, from the

collegiate school as shall be indicated later, we have the strict duty of doing justice to them all, for each one of our students is destined, *Deo volente*, to be a priest, and each one should be consequently sent out with as thorough an equipment as we can furnish. This is our heavy responsibility to God and the Church. To all we must give or see that they acquire the "*scientia competens*", for the seminary has as its chief purpose the preparation of men for the ordinary ministry. To accomplish this end with our ordinary classes professors have for a long time been organizing their courses with the student of average ability in mind. We might apply to our seminaries with little qualification what Professor Aydelotte of Swarthmore College said of the collegiate system in the United States :

"The whole development of our method of college teaching has centered around the needs of the average student. To meet his needs we have evolved an elaborate and effective routine—a routine which is extraordinarily successful in achieving the aims for which it was designed. This routine makes sure that the student whose aim is merely to get a degree shall not get it without doing a certain amount of work. By the organization of our courses on the lines of the secondary schools, by frequent tests and examinations, by short, clear-cut, daily assignments, by a profusion of written exercises . . . we have developed a system which is excellent for the average man."

The rate of progress aimed at seems to be determined by a rough average of the capacity of all students of a given class with the result that while this rate is barely maintained by the weakest students it is, or so it would seem at least, to be far from keeping the ablest employed. The defects of such a system under which the intellectual pace is set by the student of average ability are all too patent. There is the obvious danger that under it the gifted student may fall into habits of intellectual loafing, of occupying his too abundant leisure by a disproportionate amount of non-ecclesiastical activities, and consequently deteriorate mentally and even morally. However, we must be on guard against the natural but unwarranted generalization that because teaching is directed to an average capacity and an average attainment the gifted men must of necessity find themselves in a state

of hopeless boredom. Not all gifted men react in the same way to the teaching in an ordinary class. Some of the most talented students find precisely that the problem is not what to do in leisure moments but rather how to accomplish in the little time at their disposal all that they think should be done and what they themselves desire to do in preparing for the classes of each day. They are interested in every phase of a question; they wish to learn more of its historical setting and probe deeper into proofs and counter-arguments. Such men find in their ordinary class-work all the stimulating influence they need and develop from it a capacity for work, a certain mastery of method and power to coordinate the acquired knowledge. There are others of equal ability with the former who are satisfied to get something more than a substantial grasp of their daily assignments which they can do quickly and without great mental exertion, and then to spend the surplus time on some special study with or without guidance of a professor. Some go back to their earlier love, the English or Latin classics, while others prefer to pursue their bent for things historical, etc. But there are no doubt another few who waste considerable time doing nothing or very little, dreaming or sleeping many hours away, or engaging in useless, desultory or even dangerous reading. It is manifestly impossible to measure with anything approaching exactness the relative number in each of the subdivisions, but it is highly regrettable that there should be any for whom a considerable part of the most important years of priestly formation is lived in dreamy idleness or frittered away in developing fifty or seventy-five per cent only of the knowledge and power of which by God-given gifts they are capable.

Whether this wide difference among the gifted students themselves has been sufficiently noted by the present-day educators in our secular colleges and universities is not altogether clear. What is unmistakable, however, is their thoroughly awakened interest and anxious concern that the gifted men be given opportunities for greater self-development and for the advancement of their intellectual interests and intellectual progress. They are becoming more emphatic in expressing the fear that in training

the students by the system hitherto obtaining almost universally in this country to take short measured steps, they are preventing many of them from ever getting into any long intellectual stride. Many attempts are therefore being made at the present day to remedy what is felt to be the most serious defect in undergraduate work. At Reed College and at Antioch special curricula have been devised of a very interesting character. In a goodly number of universities large courses are being divided into sections according to the ability of the students. A constantly growing number of colleges and universities are offering to their more ambitious students the opportunity of doing extra work and above the regular requirements for the A. B. degree, and award the degree with honors on the basis of success in this extra work. What is more astonishing is that by 1925 more than twenty institutions had gone so far as to *substitute* the so-called "honors work" for the regular program of the last two years of college, while more than ninety institutions reported having "honors courses" *in addition* to the ordinary curriculum to meet the special needs of the more talented students. Barnard, Smith, Swarthmore, Rice Institute and Columbia University have probably gone farthest in giving freedom from regular courses and departmental restrictions, while some other institutions, among them Carleton, Hobart and Wells, have been taking steps to put similar plans into operation. The common aim of all these experiments is to make the academic system less mechanical, to arouse interest in a higher grade of intellectual work, and to leave the student in that degree of freedom which seems essential for the success of his more independent efforts. The "honors student", at least where the "honors program" is a substitute for scheduled courses, has his work outlined for him not in terms of what he must do but in terms of what he must know. Instead of taking courses his primary object is to become thoroughly acquainted with a subject. He must learn, with what assistance he can get, to organize his materials, set his own tasks, find out and strengthen his own weaknesses and develop his own strong points. It is claimed that no single movement in higher educa-

tion has given more interest or promises more far reaching results than the introduction of the "honors system."

It must be said that "honors work" is still too recent in this country to have produced much available information concerning results actually obtained. In the Annual Report of the Chancellor of the University of Buffalo for 1922-1923 the first attempts of that institution in "honors work" were described as highly satisfactory: "Both the students and the instructors participating are unanimously of the opinion that never have they been partners in a teaching enterprise more vital or more rewarding. For the student it has been at the same time an emancipation and a stimulus . . . all acquired a new orientation to the world of knowledge and a real motivation." The Report concludes with the pertinent remark that the "honors courses" as conducted at Buffalo is the misnomer—they are not courses at all.

The vast amount of activity in other fields of education than our own in behalf of the gifted student has not been without its influence on some of our own educators. There are those who are asking whether we of the seminary are going to discount completely these efforts of patently earnest educators and to ignore their more recent attempts by way of sectioning classes according to ability; whether we are to have less concern for our gifted students, to manifest less desire to use every means within reach to train ecclesiastical leaders, than these men proclaim in behalf of leadership in purely secular affairs. Now if refusal to adopt some sort of "honors courses" is tantamount to drawing down on the seminary actual charges of neglecting serious duty, then the situation must assuredly be considered extremely grave. However, the first step toward prescribing a remedy and accomplishing a cure is to make a correct diagnosis of the case. We may have good cause to be discontented with the present conditions under which our gifted men must work—some such discontentment, in fact, is almost a necessary factor for continued progress—Carlyle would call it "divine discontent"—but let it be a measured, balanced discontentment that does not ally with pessimism to the detriment of truth. The more recent activities about us in favor of the talented student furnish no cause for panic nor should they

paralyze us with an inferiority complex. We have really excellent reasons for saying that it is not we who are out of step but rather it is they who are falling into step with us, having discovered what has been in existence although in varying degrees in practically all ecclesiastical seminaries almost from their first inception. I think it would be difficult to name any accredited seminary of our own times or any other for that matter in which the problem of the gifted student has not received careful attention and in which really nothing has been done for his advancement.

In the olden days it was the formal argumentation that served as the chief means to extend the brighter students. In many seminaries they occurred as often as once a week, thus affording ample opportunity to every member of the class possessed of more than average ability to deepen his knowledge on some particular subject, to come in closer contact with the classical authors, to grapple with a problem in a personal and methodical manner, to develop clarity and power of expression, and to acquire keenness of mind and readiness of answer. For these and other reasons the formal, scholastic disputation is still in honor in many of our major seminaries and blossoms forth sporadically at least in almost all. The inherent difficulty of this species of debate, its extreme rigor and stiffness of form, the hardly deniable fact that it tends to cramp the development of thought and to confine it within relatively narrow limits, the manifest lack of proportion between the efforts required and the positive knowledge acquired, the danger of artificiality and the temptation to dishonest collaboration, the distinctive tendency of the American mind to the more practical and more direct results, and other reasons besides these, have gradually led to the setting aside for special occasions of this truly traditional device for aiding the gifted student. Whether we regret this questionable glorification of the scholastic disputation or whether we feel satisfied that we have found more serviceable substitutes, is not to be debated here. The point is that the formal argumentation evidences a serious and at least a moderately successful attempt on the part of ecclesiastical educators to answer the problems of the gifted student and proves that they have never left completely out of sight the special needs of the talented few.

In the place of or rather along with the time-honored argumentation we have the seminar. This method of procedure is too well known to demand explanation. It has a great deal in common with its ancestor, the Roman disputation, but differs from it in some notable details. First and foremost among these differences is that the papers are written and read and discussed in the vernacular. This together with the freer style of composition would seem to invite a more spontaneous, interesting and beneficial interchange of ideas. Another special feature of the seminar is that the attendance is based on native ability and special interest in a particular branch of study. In some seminaries, however, or in some departments at least, all the students of a given class are required to attend these sessions, but in such case only the gifted men are called upon for the writing and the discussion of the papers. Where sectioning is adopted the number to be admitted to the seminar must necessarily be kept low and the selection should be based not merely on previous class-standing or all-round ability but also and more especially, it seems to me, on interest in the special field of work. The students' gain comes not merely from the exercise in public reading and ready discussion in the sessions, but much more from the careful, labored preparation of the papers. They find here most of the advantages which the preliminary work of the scholastic dispute affords. They learn above all else how to grapple with a problem until they have worked it out in a methodical, personal, scholarly way. They find themselves thrown to a great extent on their own resources for the gathering, the arrangement and control of their materials. They soon discover their weaknesses and learn to develop their inherent powers. The work once accomplished gives them confidence in their ability to produce superior results and with power and confidence comes the necessary desire to undertake similar efforts in the future.

Whatever may be the shortcomings of the seminar as a method of developing and extending the brighter students, its very general use in our seminaries attests once more the consciousness of the special duty to the gifted men and the earnest attempts to meet that duty. If the seminar has not produced all that it



once seemed to promise it may be due more to the manner in which it has been conducted than to the seminar-method itself. If the papers are assigned only from meeting to meeting, and if such sessions are frequent, e. g., once a week, we have hardly a right to look for thorough, scholarly work. Scholarship needs above all things time to "browse around" in the library and leisure enough to permit the mind to turn over a question consciously and subconsciously until a certain mastery is acquired. It means getting one's teeth into a problem, but not by snapping into it all at once. Personal thought means personal living, the identifying of self with the subject at issue. Assimilation that does not upset and which is lastingly beneficial is steady and slow rather than hasty and violent. There are few serious subjects that can be mastered in so short a time, with the regular class-work going on concurrently. The papers thus produced may consequently take on the character of the weekly essay which is of obligation in many seminaries—written at least as much with the scissors as with the pen—and so fail utterly in the purpose of the seminar, i. e., to give the more talented men an opportunity really to discover and develop their native powers. Another serious objection, not to the seminar system but to the seminar as generally conducted, is that it is just another class added to the already heavy, perhaps overlaid seminary curriculum, depriving our intelligent and ambitious students of a considerable percentage of that little time which our present programs allow for personal thought, personal inquiry. Leaders of thought are trained not so much by the amount of positive information that professors may be able to dispense, but rather by being enabled to work on their own initiative by being thrown more on their own resources.

Perhaps, therefore, one of the best things we can do for the brighter men is to let them alone a little more. This may be done and is being done profitably in such wise that leaving these students more to themselves is really tantamount to taking them in hand a little more. To obviate the objections that are made against the seminar class, especially where this class does not supersede any of the ordinary classes of the day but is an addi-

tion to them, a number of seminaries have adopted what for lack of a better name we shall call "majoring." It does not mean here elective courses as in post-graduate work in view of higher degrees, but that the brighter men choose or have assigned to them a paper on some topic of the seminary curriculum on which they are expected to employ over a term, or better still an entire school year, all the surplus time they may have after discharging all the regular obligations by way of class-preparation and examinations, etc. Under such conditions, unfavorable though they still are to real scholarship because of the crowded curriculum and the special demands that spiritual training must make on their available time and physical energy, splendid results are obtainable and are actually being obtained. There are professors who do not hesitate to say that some of the papers they have received would pass for the license-dissertation in any university. "Majoring" really introduces the gifted students to post-graduate work and post-graduate methods. It makes them familiar with the bibliography of a subject and gives them some facility for handling books, for securing in the shortest possible time what can be of service to them. It trains them to a method of gathering and classifying and controlling their materials and forces them to a rigid discipline of self-criticism. The positive information they may gather on their subject is of value, no doubt, but this is surely secondary to the more general and more inclusive effect of giving these men a chance really to test their mental strength, to cultivate their powers and to develop a real love for intellectual endeavors. If the further incentive of a theological degree,—I mean the licentiate or even the doctorate,—could be as it is in Rome the crowning of such efforts is "a consummation devoutly to be wished"—I think there would remain nothing more to be desired in the way of developing the gifted seminarian and preparing him for the leadership that, *positis ponendis*, he should exercise later in the sacred ministry. The success of "majoring" is not of course automatic. It depends on the contact between student and professor. This is the reason for saying that to let the brighter students alone a little more is to take them in hand a little more. The pro-

fessor under whom the student is majoring must follow up the work in every stage of its progress, now and then lending a guiding hand, correcting and suggesting, but always making the student work out the problem himself. This should be done if for no other reason than to make sure that the student will not attempt to do in the last month or so of the year what he should have been engaged in doing through the major part of the school year.

To sum up, the formal argumentation, the seminar and the major dissertation, taken singly or combined—for they do not necessarily exclude one another—can be used and are being used in our seminaries with very satisfying and encouraging results. These efforts parallel if indeed they do not exceed the much talked about “honors courses” in secular colleges and universities which consist merely in some extra work in addition to the regular program. It should not be forgotten that the aim of the secular colleges has been hitherto exactly what their present leaders assert it is, to offer courses in which the students might acquire sufficient knowledge to pass the required examinations and to obtain the degree of A. B. There has been according to their own confessions little or no attempt on broad lines to come in closer contact with the individual. Rather all obligations towards all students indiscriminately were considered fulfilled by the giving of a stated number of courses and lectures. So complete an aloofness between faculty and students has never, I think, existed in our seminary system, as such, in which there is and there must be deep concern for the individual, since there is here not merely question of an academic degree, but the very call to Orders depend, to some extent at least, on whether each seminarian gives satisfaction in proportion, not to the average of a class, but to his own individual endowments. It is, therefore, perfectly safe to say that the seminary has always recognized the special needs of the gifted students and has practically everywhere striven in one way or the other to hold these men to something over and above the essential requirements of the ordinary class.

Satisfying as these facts may be and really are, there are, I

dare say, few seminary men who because of them consider that the problem of the gifted student has been fairly met and completely solved. In all the methods proposed or actually in use, the main element in the treatment of the gifted student consists in some special work above the ordinary daily and weekly routine in the classroom. For the rest and therefore for the most of his time the gifted student is subjected to the identical method of teaching as his less talented classmates. And since this general class-teaching is admittedly aimed at meeting the mind of the student of only average ability, one cannot but wonder whether the forced attendance of all students in all the class-lectures does not constitute a considerable waste of time, and is consequently something of an injustice to many of the brighter men who are thus condemned to listen to explanations that for them are often quite useless and to spend a week on a question which they could master in a day. Is not this procedure bound to have a blighting influence and kill personal interest and individual initiative and encourage mental laziness and ruinous passivity? Does not this slow, measured and often laborious progress in the classroom from day to day prevent the more gifted and more ambitious from swinging into long, brisk, stimulating strides? The extra work that has been and is still being asked of our talented seminarians does not seem to lessen in the desired degree the serious obstacles to the greater and quicker development of their mental powers. This is why some of the secular colleges and universities have gone a step further by introducing a system of study for the gifted men entirely distinct and apart from the lecture system obligatory on all other students. The work is simply outlined for them at the beginning of the school year, (generally such work is not permitted before the junior year of college) and the student is left to his own devices with or without the direction of a professor or instructor to secure the information necessary to pass the so-called comprehensive examinations either at the end of the junior or senior year. The student may of course avail himself of any courses or lectures that are being offered by the institution, but he is not obliged to do so. Final judgment is passed on him not lectures does not constitute a considerable waste of time and

according to the number of "credits" or hours spent in the classroom, but solely according to the knowledge that he can manifest of a given field of study. In some other institutions, extremely few, I think, the gifted students are indeed sectioned off from the others but obliged to follow a special set of courses which are calculated to make the best students exert themselves to their full intellectual capacity; allowing no text-book at all or only such as are of a superior character, giving full development to only some parts of a given field and demanding that the students supplement the remaining parts by their own private labor, etc. There are not a few educators in seminary circles as well as outside of them who claim that one of these two systems of training the gifted students will be the method of the morrow.

To speak of the latter first, this would be tantamount to what is known elsewhere as the major and minor courses. The advantages for the bright men that could be derived from such division are too obvious to call for special comment. However, the need for such sectioning of classes may be considerably greater in the college, and especially in the secular college, than in the seminary. There is this fundamental difference between them, that a man goes to college at best to get some sort of cultural training, to lay the foundation for some special effort in the future. Moreover, intellectual aspirations and scholarly attainments are not the only reasons for the ever-increasing numbers in our American colleges. Some take to college as to a short cut to fame in the athletic world, and some others hardly take to it at all, but are sent to college by ambitious or merely wealthy parents. Time and money are not the least important among the requirements for entrance into college, and with the minimum of brains and effort the venture will be crowned with the degree of A. B. Professor J. A. Rice, Jr., of the University of Nebraska, has put it neatly: "One might almost say that to life, liberty and pursuit of happiness must be added the inalienable right to an academic degree." Now in case of the seminarian a long and fairly thorough sifting process has been at work before our students enter the seminary. Those who do come have to some extent tried their intellectual powers and most of them by far

are steadied by the sublime thought of the priesthood which must be in itself one of the greatest incentives to intellectual mastery and general leadership. They are men with a well-defined purpose and a splendid ideal to help them attain that purpose to the fullest degree. This vast difference between them and the average run of college boys may make sectioning less important with us than in the colleges.

But even should sectioning be deemed desirable, application of such a system at least in our seminaries may be extremely difficult, if not altogether impossible. There arises immediately the problem of distinguishing the true "head" of the class from the "body." Evidently the basis of division should be thoroughly objective and of such nature as not to give unnecessary offence. As stated in the beginning of this paper the "head, body and tail" of a class are not nearly so clearly marked off from one another as the terms themselves might imply. Who are really to be classified as intellectually superior? Are they the students who come first in general excellence or are they the men who, while having only ordinary success in most subjects of study, show a marked aptitude in some special field? Do we mean by the gifted students those men whose native ability is exceptional or those who with less natural talent but with more earnestness and application and perhaps with more time produce almost equally praiseworthy results? From such sectioning of classes as I have personally experienced or heard about from other professors—I refer chiefly to seminar-groups—it becomes increasingly evident that there is no one type that can be called the gifted student but rather that there are students gifted in varying degrees and in different fields of work. Once admit the idea of sectioning according to ability and you may soon come to individualism complete.

But let us waive for the time this fundamental difficulty and suppose some satisfactory basis of division established. Then we shall have to reckon with the sensibilities of the students and the professors. There will be the natural disheartening effect on those who are publicly dubbed, to put it mildly, "the less gifted." Whatever ambition they may have had before may be crushed by their rejection from the "intellectuals." Besides, they

and the professors of this inferior group will lack all the inspiration that comes from the presence of the brighter and keener minds. Again, we might admit that this difficulty is not insuperable. But what would most assuredly be in most of our seminaries a final bar to the sectioning of classes is the already too limited number of professors. To organize a complete staff of professors for one group of students and another staff for a second is simply unthinkable. Could the same professors teach both groups successively? In most cases, not successfully. If class A is to be taught as it should be the method and the immediate preparation at least must be entirely different from the method and preparation required by class B. This means not only double physical exertion in the classroom but also double preparation of the professor in his study. Can we expect this from men who in many cases are already burdened with class-work? And will not the increased time spent in the classroom work to the detriment of the preparation they ought to make for their teaching?

Finally, such sectioning of classes on a large scale is entirely too recent a venture to warrant its wholesale introduction into the seminary. I know of no seminary in which it has been attempted, at least not for the principal branches, and in the secular schools the movement is admittedly in the experimental stage only and hardly that. The Jesuit Fathers are the only ones I know who are qualified to have a voice in this matter, for the major and minor courses are an old institution with them. This might suggest a very interesting and illuminating paper from one of them in a future meeting of this Association. But even such a statement could not be taken as decisive without considerable qualification and this for several reasons. The Jesuit system of recruiting is somewhat special. Their students have before reaching theology tested their likes and abilities by previous teaching during the scholasticate, and besides they are being "brought up in the family and for the family."

Are we then called upon to adopt the other remaining system of dispensing the more gifted men from compulsory class-attendance? This much seems clear to me, that wherever this can be done it should be done, but with the proviso that each student

be assigned to some professor or some instructor to whom he would report periodically and from whom he would receive the necessary guidance and correction. This is in effect coming back to the tutoring system which is in high honor to-day especially in England. It is my conviction that there is no more effective way than this to make our abler students familiar with the delights of searching out things for themselves, to bring them into contact with books and authors, to train them to exercise their own powers of judgment and criticism, to have them try in the shortest possible time the wings of their own minds and thus to reach more quickly intellectual maturity. But here again we must not allow theoretical advantages to close our eyes to the real conditions under which our seminaries must function. The chief aim of under-graduate work is to give cultural development and intellectual power. The theological seminary retains something of this purpose, but of necessity makes it subordinate to the imparting of informational or professional knowledge. After all the theological seminary is just as much a post-graduate institution as the medical or law school. The seminarian has graduated from the general field of college work, of intellectual culture, to prepare himself directly for his high office in the priesthood. The Church is, therefore, concerned that he enter the priesthood only after having acquired sufficient positive knowledge of ecclesiastical science. In her latest Code of law (Can. 1365/2-3) she specifies the number of years over which the course must extend and the main studies it must embrace: dogmatic and moral theology, Holy Scripture and Church history, Canon Law, liturgy, sacred eloquence and ecclesiastical chant, pastoral theology together with practical exercises in teaching catechism, hearing confessions, visiting the sick and assisting the dying. These courses are obviously prescribed for all seminaries. Besides these, ecclesiastical educators are incessantly clamoring for supplementary courses, e. g., in pedagogy, education, school-management, sociology, and so on, almost *ad infinitum*. Added to this is the fact that spiritual training and spiritual exercises, which are just as essential in the making of an efficient priest as is intellectual formation, take up some three hours



of the seminarian's day, so that the time that is left to the determination of the individual student is extremely little. And when physical energy must be divided between prayer and study and when so many different subjects of study must be prepared, it is exceedingly difficult to use them for mental training. This is the actual situation we face and there is apparently no evading the issue.

Perhaps some satisfactory schedule could be worked out under which the more gifted students could prepare at least some minor courses at their own leisure and in their own manner either during the school year or better still during the long vacation months. Some readings in Church history, patrology, liturgy, etc., might be assigned for examination at the end of the vacation. This would give the brighter men an opportunity to deepen their knowledge and broaden their views on the more essential requirements of the seminary curriculum. Possibly in this direction lies the salvation of the gifted student in so far as he stands in special need of such saving devices. It is my hope that discussion may point out a more definite solution and open a way to unburdening the brighter men of some of the curricular impedimenta, so that they might of their own efforts take on more intellectual weight.

While keeping an open mind and watching with real interest and sympathy the experiments going on about us in behalf of the gifted students and doing for them what lies within our present means, it may not be out of place to say here that the development of the gifted student depends probably far less on systems and methods than on the personal element in both student and professor. Whatever system may prevail, in the last analysis results will depend largely on the preparation, the earnestness and the personality of the professor on one side, and the interest, capacity and cooperation of the student on the other.

#### DISCUSSION

REV. THOMAS PLASSMANN, O. F. M.: We are grateful to Dr. Arand for his very instructive and comprehensive paper. He has dealt with the problem in an entirely objective manner and to my mind he has neither exaggerated nor underestimated its importance. His conclusions in regard to

certain phases of the subject reveal sound judgment. I was particularly pleased with his statement that the seminary has at all times given due attention to this problem and has succeeded in solving its difficulties perhaps more efficiently than any other school or department. The reason is obvious, for in the development of the Christian school system, theology was the first and at all times the outstanding post-graduate course, the "*domina, cui ceterae disciplinae famulari debent.*" Accordingly we read in the annals of scholasticism how in the school of theology the keenest intellects in the student body were always afforded opportunities of displaying their acumen and erudition in public debates or dissertations or in the capacity of "*licentiati*" who were privileged to hold public readings under the supervision of the Master.

The pursuit of seminary studies postulates not only keenness of intellect but particularly maturity and breadth of judgment. Seminarians are being trained for the offices of "*Pastor, Doctor, Medicus et Pater*" and therefore the seminary requirements demand more than mechanical knowledge or recitation but rather insist on drawing out of the subjects what is most intimate and personal. And this procedure brings us to the very threshold of the problems under consideration.

Dr. Arand seems to hit on the vital point of the problem when he says: "Whatever system may prevail, in the last analysis results will depend largely on the preparation, the earnestness and the personality of the professor on the one side, and the interest, capacity and cooperation of the student on the other." I would prefer to leave out the second member of this sentence or at least to make it conditional upon the first member. After all, it is the duty of the professor to elicit the interest, to test the capacity and to demand the cooperation of his students. If his efforts fail to meet with a whole-hearted response then he may have good reason to doubt whether certain gifted students really have the necessary qualifications for the sacred ministry. And again if the professor does not sooner or later detect the outstanding mental qualities of his students, he is either following his text-book too slavishly or he is allowing himself to become too much absorbed in his own problems and as a result grows neglectful of the indispensable personal contact between the master and the pupil. Our examinations or tests should be the days of retribution. "*Cum sancto sanctus eris; et cum perverso perverteris.*" There is danger of making our examinations too mechanical and of imitating too closely our modern credit systems. If we are satisfied when the earnest, sincere and hard-working student shows evidence of the "*scientia competens*," we should absolutely require of the gifted student nothing less than a "*scientia excellens*." If the latter fails in this, there is urgent need of severe measures. So much for the regular routine and class-work.

I fully endorse Dr. Arand's misgivings as to the method of "sectioning off" the classes; but neither am I in favor of dispensing gifted students

from class attendance. Our seminaries require the highest form of mental training but the spiritual and moral training which should penetrate every phase of seminary life, the classroom not excepted, is of far greater importance. Hence the ordinary curriculum should be obligatory upon all, whether exceptionally bright or barely mediocre. The latter need it to acquire at least the "*scientia sufficiens*;" the former, because they will require in later life a higher degree of patience and humility. It is easier to guard one talent than five, because the latter may contain the germ of self-sufficient pride, a greater vice than which there is not to be found among the Anointed of the Lord. At no time during the period of formation should our young men be given the impression that they were "not like the rest of men," as if they belonged to a class apart from the other students; for any such notions would invariably tend to depreciate in their eyes what should be the one precious pearl among all their ambitions, the "*character sacerdotalis*." Therefore, the common classroom the common grind and drill for all; because they are all destined to share the common burdens of the day and the heats in the same field of labor.

Dr. Arand has indicated a way in which gifted students may profitably employ their surplus time and put to good advantage their special talents. Every seminary has, aside from its regular curriculum, certain intellectual or literary activities which are apt to engage the fullest attention of the best students. In fact every professor should be able to devise for his gifted students that type of work which without catering to their vanity would be rather a reward and a bait for their industry. If they can be induced to submit in one instance to hard and persevering research on a given subject we need not worry for their future; for the spark once struck will urge them on to greater things. The seminar can be conducted to great advantage, especially where there is an objective in sight, that is, academic degrees. The "*disputatio scholastica*" or the parliamentary debate on timely topics may render valuable service and will afford splendid opportunities to the best talents in the class. Gifted students should be obliged to attend elective courses, if the seminary offers any, such as pedagogy, Christian art, etc. But by all means let us cultivate in our seminarians the ancient and venerable "*ars scribendi*." Many seminarians have introduced in recent years regular student publications. If they are dignified and scientific they will bear good fruit in due season. There is no danger that such enterprises will crush the spirit, for apart from the fact that they will consume, if necessary, that precious time and energy which otherwise our gifted students would be apt to waste, there is the certain hope that at some future day these initial efforts will produce a respectable group of scholars in the Catholic priesthood.

# PREPARATORY SEMINARY SECTION

## PROCEEDINGS

### FIRST SESSION

DETROIT, MICH., TUESDAY, JUNE 28, 1927

The opening session of the Preparatory Seminary Section was held at Sacred Heart Seminary, Room 1, on Tuesday, June 28, at 2:30 P. M. In the absence of both the Chairman, Very Rev. Dennis A. Hayes, LL. D., and the Vice-chairman, Very Rev. Eugene Harrigan, S. S., the session was presided over by the Secretary, Rev. Reginald Lutomski, O. F. M., of St. Francis Seminary, Cincinnati, Ohio. The presiding Chairman opened the session with prayer and welcomed the delegates. As Secretary *pro tem* he appointed Rev. Joseph B. Kenkel, C. PP. S., Ph. D., St. Joseph's College, Collegeville, Indiana.

The following institutions were represented:

Sacred Heart Seminary, Detroit, Mich.; St. Joseph's College, Princeton, N. J.; St. Michael's College, Toronto, Can.; Cathedral College, New York, N. Y.; St. Mary's Preparatory Seminary, Burkettsville, Ohio; St. Mary's College, North East, Pa.; Salvatorian College, St. Nazianz, Wis.; St. Mary's Mission House, Techny, Ill.; Assumption College, Sandwich, Can.; St. Francis Seminary, Cincinnati, Ohio; St. Thomas College, Houston, Tex.; St. Joseph's Preparatory Seminary, Grand Rapids, Mich.; St. Anthony's Apostolic School, San Antonio, Tex.; St. Henry's Preparatory Seminary, Belleville, Ill.; St. Joseph's College, Kirkwood, Mo.; St. Lawrence College, Mt. Calvary, Wis.; St. Benedict's College, Atchison, Kan.; Passionist Preparatory Seminary, Normandy, Mo.; St. Joseph's College, Collegeville, Ind.

The Chairman announced the following appointments: Committee on Nominations: Very Rev. Thomas W. McFadden, C. M., Chairman; Rev. Thomas S. Noa; Rev. Leo J. Linsenmeyer.

Committee on Resolutions: Rev. Lambert Burton, O. S. B., Chairman; Very Rev. Boniface Fielding, C. P.; Rev. Thomas H. Baker.

Rev. Henry A. Simon, St. Joseph's Preparatory Seminary, Grand Rapids, Mich., read a paper on "The Method of Teaching Latin in the Preparatory Seminary". The excellence of the paper stimulated such extended discussion that the reading of the second paper scheduled for this session was postponed to the next. The Chairman thanked Father Simon for the great care and thoroughness with which he had prepared the paper and invited discussion. Rev. Lambert Burton, O. S. B. stressed the importance of adopting a method of teaching which will develop in the young seminarian the ability of using Latin fluently as a foundation for his advanced work in the major seminary and later on in the discharge of his priestly functions. Very Rev. Boniface Fielding, C. P., admitting the difficulty of acquiring a mastery of the subject and a certain amount of drudgery in attaining proficiency, emphasized the need of making the subject interesting lest the student become discouraged.

## SECOND SESSION

WEDNESDAY, JUNE 29, 9:30 A. M.

Rev. Leo J. Linsenmeyer, A. M., Sacred Heart Seminary, Detroit, Mich., read a paper on "The Content of the Fifth and Sixth Year Latin Course in the Preparatory Seminary". The author of the paper stated that his intention in writing the paper was rather to provoke suggestions and discussion from those present than to set down with confidence or finality the course outlined as the best that could be adopted. The Chairman thanked Father Linsenmeyer for the very interesting and thought-provoking paper he had presented, and called attention to the fact that as the Latin course in some preparatory seminaries extends over only five years, the decision as to the content of the fifth and sixth year Latin course would vary correspondingly, and that this point should be borne in mind in discussing the paper. Rev. Paul J. McGraw suggested that a work of Terence might be substituted in the fifth year course for one of Plautus as suggested in the paper. The introduction of the Latin Fathers in the sixth year course was strongly urged by several of the delegates. The

hope was expressed that some one would soon edit a book of selections more specially adapted to the preparatory seminary than the books now available.

At this point the discussion of the paper merged into the Round Table Discussions of Methods, the "Use of the Latin Fathers in the Higher Classes" being a subject to be discussed under this caption. On account of the shortness of time "The Direct Method in Teaching Latin—its Merits and Demerits," "The Student's Vocabulary", and "Pronunciation", were disposed of with very brief comments. The discussion on "Text-books" revealed a great variety of texts in use in preparatory seminaries and a similar variety in the method of using them. It was decided that a committee be selected to draw up a questionnaire which should be addressed to preparatory seminaries with the purpose of discovering the texts and methods used throughout the Latin course. Rev. Leo J. Linsenmeyer, A. M., Sacred Heart Seminary, Detroit, Mich., accepted the chairmanship of this committee, and Rev. Henry A. Simon, St. Joseph's Preparatory Seminary, Grand Rapids, Mich., and Rev. Frederick Nastrogel, St. Mary's College, North East, Pa., volunteered to serve as the other members.

The Chairman of the Resolutions Committee, Rev. Lambert Burton, O. S. B., read the Resolutions, which were adopted as read.

#### RESOLUTIONS

*Resolved*, that as an objective in their Latin courses our preparatory seminaries ever keep in mind the imperative need of a fluent use of the Latin language on the part of the future priest in the discharge of his priestly functions.

In view of the fact that so many students enter our seminaries after having attended other secondary and higher schools, and in view of the fact that so many grow up in environments inimical to the spirit of study, be it resolved, that all our professors communicate to this Section of the Association their opinions looking to the best solution of our common difficulties.

The Chairman of the Committee on Nominations, Very Rev. Thomas W. McFadden, C. M., read the report of the Committee.

On motion the report was accepted, the nominations confirmed, and the Secretary empowered to cast a single ballot for the candidates.

The following officers were declared elected: Chairman, Rt. Rev. Msgr. M. J. Nolan, D. D., Ph. D., St. Andrew's Preparatory Seminary, Rochester, N. Y.; Vice-chairman, Rev. Lambert Burton, O. S. B., St. Benedict's College, Atchison, Kan.; Secretary, Rev. Reginald Lutomski, O. F. M., St. Francis Seminary, Cincinnati, Ohio.

Topics suggested as subjects for future meetings were the following: The Place of Greek in the Preparatory Seminary Curriculum; The Preparatory Seminary as a Standardized Junior College; The Preparatory Seminary and Accrediting and Standardizing Agencies.

An expression of thanks was then voted to the acting Chairman, Rev. Reginald Lutomski, O. F. M., for the interesting and instructive program he had succeeded in preparing, and similar expressions of gratitude were extended by the delegates to Rev. Henry A. Simon and to Rev. Leo J. Linsenmeyer for the painstaking care with which they had prepared their papers.

In conclusion the Chairman expressed his pleasure and satisfaction at the exceptionally large representation at the sessions, thanked the delegates for their very active interest in the deliberations, and expressed the hope that the future meetings of the Preparatory Seminary Section would be even more successful than the one just drawing to a close. He called attention that at 2:30 P. M. there would be a joint session with the Seminary Department and counselled the delegates that the Session to be held in the Seminary Department the next morning at 9:30. would also be one that representatives from this Section could attend with great profit.

Upon motion the meeting adjourned.

JOSEPH B. KENKEL, C. PP., S., PH. D.

*Acting Secretary.*

## **PAPERS**

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### **THE METHOD OF TEACHING LATIN IN THE PREPARATORY SEMINARY**

REVEREND HENRY A. SIMON, ST. JOSEPH'S PREPARATORY  
SEMINARY, GRAND RAPIDS, MICHIGAN

I will not preface this paper by a discussion of the importance of the Latin course in our preparatory seminary curriculum. I am sure that all agree that a thorough knowledge of Latin is necessary for the seminarian in his advanced work and for the priest in his work in the ministry; and that the primary object of our course is to impart this working knowledge of Latin. It is likewise true that we all appreciate the ulterior objectives of the Latin course. It is an aid to English — a means to engender and develop correct habits of thought and to impart general culture. However, in this short paper I do not intend to discuss in detail the ways and means to be employed in any direct and immediate effort to obtain these ulterior objectives. I do believe, indeed, that in any given method these objectives will be obtained only in that proportion that a real mastery of the language is attained. I submit this paper, therefore, written with the conviction that all our efforts should be concentrated to give our students such a knowledge of Latin that this language will be for them a real working instrument to be used by them with ease for the rest of their lives.

To do this work effectively we must be on guard against the defects of the modern method of teaching Latin that obtains at the present time in our secondary schools. This method is a result of circumstances peculiar to the high school education of our day. The College Entrance Examination Board requires as a minimum the reading of the four books of Caesar; of Cicero the orations against Catiline, the oration for the Manilian Law, and



for Archias; and the first six books of Vergil's Aeneid. We all realize that this is a very ambitious program for a four-year course. If it were possible at all to do this work thoroughly it would require a select body of students working intensively in an environment most favorable to concentration of mind. But the fact is our high school students are not a picked body; and they are not working under conditions that are conducive to serious application. Quite the contrary is true. We are very well aware of the many sources of mental dissipation to which the students are exposed. Let us note in passing the exaggerated prominence given to athletics. To-day the mind of the high school student for one half of the week is absorbed in a review of the last school contest and for the other half it is in the throes of feverish anticipation of the coming struggle. Then also take into consideration the social events of the school and the general over-indulgence in amusements of a very distracting character. Here you have the reason why so little home work is done. Yet despite these unfavorable conditions the students must learn Latin. What is to be done? The course must be adapted to the environment; it must be made more attractive, more interesting; and this indeed by simplifying it, by making it easier—at the same time aiming high for accomplishment. And here we have the grotesque disproportion which exists to-day between effort expended and results expected. And the consequence is superficiality and failure. Failure—it is a strong word to use but I do not hesitate to use it. The most convincing proof of this is the concrete result of this method. Almost in every case we find that the high school graduate who seeks admission to the seminary has acquired a knowledge of Latin that is little better than “*nil*”.

But this deals with the teaching of Latin in our secondary schools. The course given in our preparatory seminaries is quite different. True, six years are devoted to Latin under circumstances favorable to intensive study. But let us remember that besides time employed in real work, method too is an important factor in obtaining good results. And right here is the point. We are surrounded on all sides by modern text-books which are the fruit of this modern method of teaching. Every

year a new crop of these books is offered for our perusal and and unless we be on our guard it is very easy for the defects of this system to creep into our own course and do much harm. We must ever be on the alert to counteract the influence of the superficiality of the modern method and persistently work for thoroughness. With this in mind I will submit a plan of method. You will recognize it as the old traditional method. I do not champion this method because it is time honored but for its intrinsic value and because it has produced and is still producing good results. It is not without diffidence that I submit this plan. I realize full well that any and every method of teaching must be flexible. It cannot be put into a straight-jacket of minute rules. But there are certain essential points which must be insisted upon if our work is to bear the fruit which can reasonably be expected of a six-year course. These points I intend to stress.

I believe that the first year of Latin is the most important year of the entire course. If in this year a thorough formal and functional knowledge of the declensions and conjugations is acquired we have a foundation upon which we can successfully build. On the other hand a lack of this thorough elementary training will result in a serious handicap to students and to teachers in the following years, that will prove detrimental to efficient work. For the plan of the first year work I strongly advise that the study of the declensions of nouns and adjectives with the rules determining gender be studied first to the exclusion of all else. There is a tendency to-day to minimize the importance of the formal study of the inflections — the memorizing of paradigms. The modern method would lay more stress on functional drill work, i. e., application of the variation of forms in the translation of sentences. Certainly this functional exercise has a very important place in the learning of Latin even in the earlier stages of the course. But it is quite evident that exercises of this nature presuppose more than a mere acquaintance of forms; they presuppose an actual knowledge of the terminations. And there should be no functional work until the inflections are thoroughly mastered. But after the inflections of a unit have been mastered, then the functional work commences and plenty

of this should be given, first in the translation of Latin sentences into English and after this in the translation of English into Latin. These functional exercises serve to consolidate the knowledge of the formal element of the language, and at the same time give the necessary drill in elementary syntax. Thus in the first stages of the work after the first declension noun and feminine adjective have been thoroughly learned and a given vocabulary well memorized, containing a few forms of the copula and a transitive verb, sentence-work can begin.

And thus we proceed—of course very slowly. The terminations of the second declension, together with the rules for gender of the first and second declensions are learned, and then the functional exercises are given on this matter. For this work it is quite necessary to have an exercise book graduated and adapted to the development of the grammar. But again I would stress the necessity of a thorough study and mastery of the formal elements of inflections and vocabulary before the functional exercises are given. Besides the exercises written outside of class a great help to procure systematic work on the part of the student is a daily written test. In these tests the same method should obtain. First, a number of tests are given on the formal element—on the terminations and vocabulary; then assignments of grammar and vocabulary are given for functional tests in the form of simple original sentences. The formal tests followed by functional ones, if the assignments are well defined and limited, will prove a wonderful means of giving proper direction to study so necessary for beginners. Besides, there is nothing which stimulates interest so much as a daily test which is returned to the student corrected and evaluated. It is a constant inducement to study from day to day. Parenthetically I would note here that during the first months it would be well to have the students diagram all the English sentences before translating them. That picture which they have before them of subject, predicate nominative or direct object, of adjective modifiers and prepositional phrases, keeps them on the alert and fixes their attention on the proper use of case and agreement. Besides, this is an excellent help for the teacher to find out

just what is wrong in the method of study of each individual boy and it will enable him to give directions accordingly.

Thus systematically we proceed in teaching the five declensions. Besides the study of noun and adjective all other matter is excluded, except as I have explained the use of a few forms of the copula and a transitive verb which are necessary for the functional work. The declensions finished, we proceed with the same method in the study of the comparative and superlative of the adjective, excluding for the time being the pronoun and verb. This finished we take up the study of the various pronouns persisting in formal and functional drill work until they are mastered. And then finally comes the study of the regular conjugations and the deponents in the same method. That is plenty for the first-year work of seven periods a week. During this year a vocabulary of about 1500 words should be learned. This vocabulary should be a judicious choice—by no means let it be a “ballista-charge” to be hurled into the camp of Caesar.

This method of teaching first-year Latin differs from the modern method in a number of essentials. The modern first-year book commences with the first declension. A bit of conjugation follows, then a partial study of adverb and pronoun. After this the second declension is taken up, again followed by a few tenses of one of the verbs. Another pronoun is thrown in and so the matter is arranged, interspersed throughout with many syntactical rules of pure Latin idioms. It is a grammar arranged with an eye on Caesar for the next year but with an evident disregard to thoroughness of general fundamentals. Still the Report of the Classical Committee of 1924 gives this system its endorsement. This arrangement shows poor psychology. The various parts of speech are individual units and should be studied as units. Take for example the noun. There is a logical relation between the different declensions. In their inflections they are more similar one to another than to anything else and in their functioning power in a sentence they are identical. Then why not recognize this logical relationship and take the advantages of a continuous and prolonged effort in one direction? If in their study the declensions are dissociated one from the other the student must suffer the

disadvantages of divided and fitful efforts. And the same holds true of the study of the other parts of speech.

I would also strongly advise against introducing more syntactical rules peculiarly Latin into the first-year work than is absolutely necessary. In the first place a thorough study and drill of the declensions and conjugations affords a full plenty of matter for one year. All effort should be concentrated on this to insure a well-grounded and lasting knowledge of these fundamentals which is so important for success in the years following. Another reason for the exclusion of syntax peculiarly Latin in this. The minds of the average students at this period are not yet sufficiently developed to grasp these idioms. Practically the only Latin syntax which beginners can appreciate is the simple construction which is parallel to the English construction. They have their difficulty in mastering even this, as any teacher of first-year Latin will admit. How long does it take the boys to appreciate the various noun constructions—the difference, for example, between a direct object and a predicate nominative? And when it comes to the elementary pronoun constructions they have even greater difficulty. And yet there is a relation so logical in all these constructions that they are peculiar to no one language but common to all. They have their exact parallel in English. And now if many of the boys have a real difficulty in mastering these it certainly would be unwise to give them at this stage of their work the more intricate Latin constructions which differ widely from the English. Here again I must confess I am at variance with the Report of the Classical Committee. The trend of this Report in accord with the general trend is to lead the students hurriedly to the first classical author. So we find the Committee advising the introduction of 40 pages of 37 lines of continuous Latin reading for the first year; and for this of course it is necessary to introduce peculiar Latin idioms in the early stages of the work. But with all this matter and given in this way it is impossible to give the average beginner that thorough and ready knowledge in fundamentals of form and inflection.

I would now touch upon another phase of first-year Latin work, viz., the English basis upon which the Latin is to be built.

This consideration is quite important especially to-day because the study of formal grammar is not receiving that attention in our grade schools that it did years ago. Many boys come to the seminary to-day equipped with a very meager knowledge of English grammar. It is evident, however, that a thorough formal and functional knowledge of the parts of speech in English is necessary before these can be learned in Latin. The latter must be constructed on the English parallel. Thus before we take up the study of the forms and functions of a given part of speech in Latin let us be sure that the class is familiar with its English equivalent. And it will be of the greatest advantage to the class if the one professor would teach first-year Latin and first-year English. In this English class the study of grammar is arranged and adapted to the work taken in the Latin class. Thus the ground is being continually prepared for the Latin and a greater efficiency will be realized in both classes. Personally I find this coordination of work in these two classes to be of such great value that I would not like to undertake the teaching of first-year Latin unless I had the same class in English grammar.

This then is the plan and method that I would propose for first-year Latin work. The details that I have pointed out I believe are the cardinal points to be stressed to secure lasting thoroughness, so essential for a successful continuation of the course. The declensions and the conjugations are learned one after another. The study of one unit is taken up and thoroughly pursued to the end, nothing else intervening. And each unit is learned with an exacting accuracy and completeness. Rules and exceptions are not to be simplified at the expense of these necessary qualities. The rules governing the gender of the third declension, for example, can not be dispensed with by a statement that the nouns are masculine, feminine or neuter, nor can they be condensed into three short lines. This is slipshod work and will produce slipshod minds. Give our boys a real Latin grammar, not the modern beginner's book. Our method of course implies drill work and continuous drill work, repetition of matter and continuous repetition. You may say this means drudgery. It evidently means this for the teacher, and it may be drudgery for

the students. For them it certainly means hard work. But we can not get away from this; we can not make easy that which in itself is difficult. Let us not therefore cajole the students into believing that they are going to have an easy time. Let us rather convince them that all they are learning is absolutely necessary, and then let us make the work as interesting as we can. One means of stimulating interest and insuring persevering application is to give them plenty of written work outside of class and a short daily written test in class. All these papers should of course be corrected, evaluated and returned. The boy's determination to get a good "mark" every day induces him to study every day, and his returned paper will cause him to appreciate the daily progress he is making. This will bring a real and sustained interest into his work.

I have gone somewhat into detail regarding the first-year work because as I have said I regard this as the most important of the course. But even more than one year is necessary for a thorough mastery of the forms. During the second year there should be a repetition of the work of the first year in order to strengthen and consolidate this. The irregular and impersonal verbs should be learned as well as some of the easier idioms most frequently met in the authors. The same method of formal and functional drill work should be insisted upon here. In this year's work especially we must be on our guard against a stale class. Insistence upon a goodly amount of written work will go a long way in solving the problem. It would be inadvisable to start the reading of Caesar during this year. The students are not yet ready for this.

The third year brings the students to the critical stage of their course. Syntax is to be taken up—the study of the Latin idiom. It is their introduction to those peculiar characteristics which make Latin not only an inflected language but a language with a soul all its own. The direction which they receive here will determine their ultimate accomplishment. The question of method here is then one of very great importance. The Report of the Classical Investigation Committee treating of the method of teaching syntax stresses the importance of a very careful analysis of

the grammatical idea before the manner of expressing that idea is indicated. In part the report says:

"We believe. . . . that pupils should be trained to discover first the grammatical idea and next the way in which the idea is expressed. In the earliest stages most of the principles to be learned in Latin will already have been met in English. As each principle is taken up in Latin the student should be led to recognize the identity of the grammatical idea with that already met in English, and to observe the ways in which this idea is expressed in the two languages. The attention of the pupil should be particularly directed to any method of expressing a given idea in English which is identical with or similar to the method used in Latin."

This method advocated by the Classical Investigation Committee is of course the logical one and the only one to be followed. The rules of syntax are not merely to be memorized; they are to be learned, that is to say, they are to be so assimilated that they will become working principles, and for this of course it is necessary that the students carefully analyze the idea to be conveyed from one language to the other.

In regard to the plan of procedure the Report gives preference to the following system: meeting each construction first in connected Latin reading material and then developing from the context the grammatical principle involved. The reason for this method briefly stated is this. The student meeting these idioms sees for himself the necessity of a rule to govern the manner of expressing a given idea. Then by his own personal work of induction he formulates this rule. This method, we are told, develops independent habits of study which make for true mental development. If we would follow this process to its logical conclusion we would discard all text-books of grammar and have the students create their own formulas of grammar under the supervision of the teacher. A pretty theory indeed, and one that may stimulate interest, but in practice such a method would often conflict with the demand of logical coordination of matter. Every one recognises that students need the help of a methodical view of the principles of grammar in which these principles are system-



atically coordinated. And what is true of the whole is also true of that part of grammar we call syntax.

Now it would be very difficult, if it were possible at all, to concentrate the attention of the class on such a systematic survey of syntax, if we were to deduce our rules from connected reading material, unless this reading material were so manufactured as to follow such a logical survey. And in this latter case the reading material could hardly be any more than a mere aggregation of sentences illustrating the rules, and would be of no more service than the regular type sentences given in our grammar and thus the method would be practically the same as the old traditional method. I think our traditional method is the best. It adapts itself better to the minds of the students. It is more appreciative of the great help that comes from an association of ideas and principles by similarity and contrast. It gives the students a survey of Latin syntax in which the constructions which have points in common are treated together, and so the study of one idiom throws light on another one somewhat similar to it. The whole matter is logically coordinated. A group of idioms is introduced; the logical relation contained in a phrase, clause or sentence is carefully analyzed in a group of type sentences fully illustrating the idiom and then the rule governing the construction is learned. After this the student is required to apply this syntactical rule in functional exercises and tests. Surely this system is pedagogically sound. The order and coherence of approach is a great help—I would say a necessary help to the beginner, and the work of analysis of rule and application of the same favors a mental training in accuracy and power of concentration so necessary for the basis of a full development of the mind.

Certainly it is true a full appreciation of the Latin idiom will come only later when the student meets these idioms in the full context of the classics. And during the first three years that the classics are read they should be used primarily as a supplement to their study of syntax. This is a very important consideration. To-day in our primary schools after the students have received a smattering of syntax they rush through the classics. They must

cover ground and at the same time absorb the full benefit of the cultural content of the author. The immediate objective is not to learn how Caesar or Cicero wrote but rather what they have to say. In this way, you see, the students acquire that wonderful cultural background of Roman history and Roman eloquence. In this stage of the course we are told it is inadvisable to ask formal questions of syntax. Such questions as why we find the dative here or why the subjunctive there, are questions which interrupt the story, and if a good translation be given they are entirely gratuitous. And so the classics are to put the finishing touch to their Latin course which in reality has hardly begun.

Such a method might produce students who can glibly talk about Cicero and Vergil but it will never produce Latin scholars. Let us not forget that such ulterior objectives as the cultural and disciplinary objectives will be obtained only in the proportion that the scholars acquire a real knowledge of the Latin language. What benefit will they receive from the mere acquaintance with the bald content of an oration of Cicero? They need not know Latin for this; they can get this from an English translation just as well, with this added advantage that they will not then carry with them a lingering distaste for a language which they have tried and failed to learn. But if they are to appreciate and enjoy that fullness of thought which only the original can give they must first know Latin; and our immediate end and objective must be to teach them Latin. To attain this end we use the classics as an instrument. The object is to teach the Latin idioms through this medium. And if we wish to do this successfully we must consider the reading of the authors as a supplement to the study of grammar, at least for the first three years that the reading of the classics is taken up. There should be constant reference to the syntax they have learned from their grammar. Let them give an account for case, mood and tense. There must be constant analysis not of thought alone but of thought and manner of expression. It is only by this method of constant critical appreciation of classical diction that the student will gradually assimilate the idiom and acquire for himself a style that may be called Latin. Let us beware of the system that demands a translation only. If the

students are well drilled in their forms, they may at times, from this knowledge alone, sense as it were the meaning of a passage or paragraph and give a translation that may pass muster. But if this be all they can do and if this be all that is required of them, their progress in Latin has come to an end.

In the third, fourth and fifth year of their Latin course, therefore, constant effort should be made to give the students a real working knowledge of the principles of Latin syntax. This can be done by a formal study of syntax, by plenty of written work in which these principles are put to function, and by a careful analytical study of the classics to strengthen and broaden their knowledge. During the last year of the course the emphasis on grammatical details may be lightened. It should take a secondary place and more emphasis should be given to literary structure—to rhetoric. And at this stage of the course it would also be well to encourage the students in original composition work. I would also favor the exclusive use of Latin as the medium of instruction in the classroom during the last year. Thus far both in the written work of the students and in their reading of the authors the mind has been accustomed to respond principally to the eye. But the ear must also be trained, so that there may be as quick a response of the mind to the spoken word as to the written page. This will come with ease, and after a year's practice in this work our students will certainly be able to comprehend, and to comprehend with ease, the Latin lectures in the major seminary.

In this short paper I have tried to point out in general a method of teaching Latin which I think will make for thoroughness. It may have its weak points, but I think it is the best method we are able to use at the present time, and it will equip our seminarians with at least the sufficient working knowledge of Latin that is necessary for their advanced studies and for their work in the ministry.

## **THE CONTENT OF THE FIFTH AND SIXTH YEAR LATIN COURSE IN THE PREPARATORY SEMINARY**

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It may be necessary to call your attention to the title of this paper. Exception might be taken to our choice of authors from many points of view but we are going to try to outline the course that we consider best for students for the priesthood. The field of Latin literature is very rich and it is hard to pass over many things in it. However, the worth of the authors themselves is not always to be our final norm, but we are going to be guided especially in choosing our sixth-year course by the real purpose for which we are laboring. The subject is a broad one and our paper must needs be rather sketchy. We do not presume to do more than provoke suggestions from those present. We shall simply treat of the authors that we think will make the best course, leaving other possibilities to open discussion. Moreover, as we feel sure that no one would wish to omit a semester of Horace we shall save time by taking that for granted. Our plan, too, demands that he be placed in fifth year.

The other semester of fifth year is given over to Plautus. Our argument for this author is that he is one of the most interesting of all the ancient authors. We cannot blind ourselves to the fact that in this age of movies and sports we have a real problem to hold the interest of the student. But here at least he can breathe a sigh of relief from the tedium of the Gallic campaigns and the Roman rostrum and feel a sort of contact with men who act and feel as he does. There is a reality in the intercourse of father with son, of friend with friend, of master with slave, that strikes a responsive chord within him. His sense of humor is appealed to. He recognizes the retort that he himself might make. Even the very phrasing is familiar to him and can be

made more so by modernizing the translation. The characters seem to be living in his own world. Objection may be made to the forms and syntax. The spelling, the case-endings, the personal endings of the verb are peculiar to the period of the author. The syntax is at times different from that of Cicero. These difficulties are only apparent ones for after three or four weeks these things are quite forgotten even by the ordinary student. In fact these very problems are a real benefit to him. We know that one of the best means of driving an argument home is by the method of contrast. In this case the irregular orthography and paradigms can serve to impress the regular forms on the minds of the students. The noticeable absence of the subjunctive mood in cases where they would naturally expect it calls their attention to its classical uses.

But on the other hand Plautus illustrates some points of grammar even better than the authors read in high school. He has none of Caesar's irregularities in the sequence of tenses; he is very careful about following up a future indicative in the main clause with a dependent future or future perfect; his conditional sentences follow strict form. Even in his use of the pronouns, one of the student's bugbears, he will be found a better model than many others. We would suggest that his play the "*Captivus*", be read. The plot is absolutely above reproach. Modern drama suffers by comparison with it from the point of view of morals. Lessing has styled it the best comedy ever put upon the stage. There is an excellent text edited by W. M. Lindsay, published by the Oxford Press.

Our course for sixth year is dictated to us by the aim of the preparatory seminary. We would spend the first semester on Cicero, and the second on the Latin Fathers.

One of the principal functions of the priest and (*flens dico*) one of the most neglected in his training is preaching. The contemplative and the man of affairs have done great things for Christ's cause, but the greatest names in Church history have been those of her great orators. St. Paul could charm even the Athenian Senate and could interest an audience throughout a whole night. (At least with one exception). Augustine and

Chrysostom and Gregory; Anthony of Padua and Dominic and Ignatius of Loyola; all names to conjure with in the field of rhetoric. Now anything that might help the student for the priesthood to a better grasp of this art is well worth our serious consideration.

The sixth year in Catholic educational circles is traditionally the rhetoric year. The masters of English oratory are studied and the principles of English oratorical composition taught from these models. With this study we would correlate Roman oratory in the Latin course and incidentally Greek oratory in the Greek course. Cicero's *Pro Milone*, or *Pro Lege Manilia* can be taken, thoroughly analyzed and discussed from the point of view of oratory. His arguments can be digested and then rewritten in the students' own words. The flow of his reasoning, his transitions, his method of development, the kind of argument employed, are all helpful studies. His most studied sentences can be diagrammed, marking how the order of his thought and the very position of his words were carefully planned. I have found that the students are very much interested in a study of his figures of grammar and rhetoric; their imagination prompts them to exaggeration in their search for these ornaments but in many cases they showed remarkable perspicacity. The principles of English rhetoric can be brought over from the English course and applied to these Latin models and thus more firmly impressed on their minds. The course might be further enriched by introducing passages from Cicero's *Brutus*, or *De Oratore*; from Pliny's Letters: from Quintillian's *Institutes*. All these works are full of meat for the student of oratory. The repetition of the canons from different sources will serve to enhance their value. I am indebted to Father O'Leary of the Passionist Seminary at St. Louis for the information that there is a book published by Ginn and Company, entitled *Loci Critici*, by Saintsbury, which brings together illustrative passages. This would be the work of the first semester.

In the second semester we follow up our study of the Roman models by that of the Christian orators. While departing considerably in vocabulary and construction from the language of

the Golden Age, the works of some of the Latin Fathers are finished specimens of the art of rhetoric. Lactantius has been styled the Christian Cicero; St. Ambrose is a clear exponent of the art of illumination by example; St. Augustine is the peer of them all; St. Leo writes with a sonorous rhythm that marks the master. I need not extol their virtues to those who have always been their devoted clients. But I feel that we must say this: that while all Catholic scholars venerate the Fathers for their learning and sanctity, too many of them are inclined to belittle them as men of letters. The Latin language reached its highest point of development in Cicero, but a certain apotheosis of his style has perhaps blinded students of Latin to the real merit in others. The changes undergone in the language during the 400 years that intervened between Cicero and the Fathers need not necessarily be called deterioration. There being little room for political orators, national poets, or historians under the Empire, these gave place to the grammarian and the philosopher. The language had to become more pliant; polish had to give way to precision of thought; intricate syntax was gradually laid aside. Even Cicero himself shows the inadequacy of his oratorical style as a vehicle of philosophical thought. He attempted to accommodate it, and in doing so enriched the language with many new words and constructions; but Cicero the philosopher, judged by the same canons as Cicero the orator, suffers by the comparison. So in the great Arpinate we see the culmination of one movement and the mere beginning of another; he was the pioneer that blazed the trail for Patristic Latin; the language reached another peak, that of flexibility, in the fourth century A. D. It is worth while, then to acquaint our students with the style of the Fathers as a style itself and we need not apologize for it. If there had been no Golden Age to dim their lustre by comparison with it, they would long since have taken the place which we are trying to give them.

Again, the language of the next six years of the course leading to the priesthood is not by any means the language of Caesar or Cicero. Why not, then, use the Fathers to cover a sort of transition period? Many will say it is not necessary; that the

student who knows Latin well will have no difficulty with the text-books of philosophy and theology. This is very true. Still we hear the cry from our major seminaries that the students cannot follow the text and cannot express themselves in Latin. Some students therefore do not know Latin well. Let us not stop here to divine the causes. I can only say from my own short experience that the weakest students in my classes have been able after a few weeks to handle the text of the Fathers at least passably well. This alone, it seems to me, should prompt us to continue them in our course. Besides, they form a handy background for practice in conversation. Instead of trying to talk about the ordinary commonplaces of everyday life, subjects that will help them very little later on, the students have here thoughts that are close to those that they have to handle in the major seminary. Even if they can only reproduce the words of the author from memory something is accomplished in familiarizing them with the art of expressing Latin thoughts. Many of them will be able to do far more. The vocabulary and syntax are not very far removed from their own idiom and they can thus more easily bridge the gap between mental translation of what they want to say and actual thinking in Latin. The one drawback is a suitable text-book. Certainly better selections could be made than those found in the books so far published. I hope that some of the scholars in my audience may see fit to try to remedy this difficulty. Selections chosen from the point of view of literature rather than from that of the matter treated, would be especially welcome.

In conclusion let me remind you that this paper was intended simply to provoke discussion. I do not pretend to possess either the grasp of the problem or the experience necessary to settle the question. If I have at least given you something on which to start, I feel that my feeble effort has not been in vain.





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